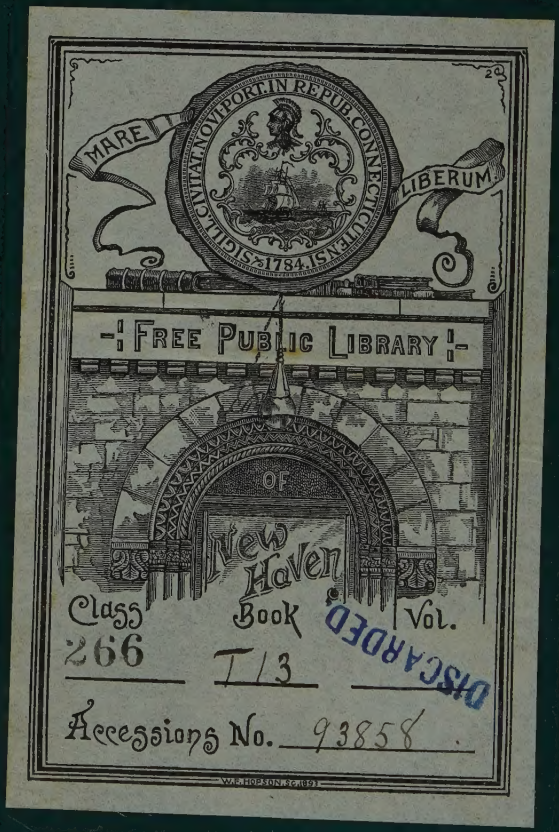
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OF THE

GENERAL CONFERENCE

OF

PROTESTANT MISSIONARIES

IN

JAPAN

Held in Tokyo October 24-31, 1900

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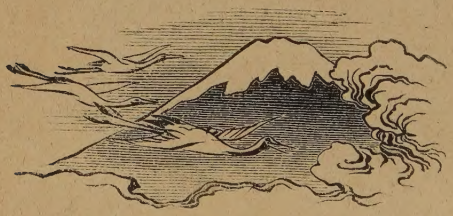

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PREFACE.

In presenting this report of the proceedings of the Tokyo Conference of 1900 to the public certain explanations are necessary. Before its adjournment, the Conference committed the task of preparing its proceedings for publication to the Rev. Messrs. H. M. Landis and R. A. Thompson, J. L. Cowen, Esq. and the writer. Owing to unavoidable circumstances, however, the work devolved almost entirely upon Messrs. Landis and Cowen. The fulness and variety of the supplementary matter is due chiefly to the painstaking efforts of Mr. Landis. How heavy the burden of the varied forms of editorial work has been, only those who have had experience in such matters can appreciate.

The diary of the Conference was edited by the Rev. D. B. Schneder, D.D., one of the Secretaries, to whose efforts to secure a full and accurate record of the discussions, the Committee is deeply indebted.

The papers read at the Conference are printed with only such changes as were necessary to maintain a certain harmony in form throughout the volume. It is perhaps needless to say that neither the Conference nor the Editorial Committee assumes responsibility for the opinions expressed in the papers, either in the body of the Report or in the Appendix.

The slow progress of the work of publication has been the source of much anxiety. It has been due among other things to the scarcity of suitable compositors and to the unexpected bulk of the volume, which is not less than one third larger than was anticipated. This delay has, however, not been without some important com-

pensations, for it has made it possible to include in the Appendix, not merely much later statistics and a more complete necrology, but also certain other matters, as for example, several documents called forth by the Conference Resolutions regarding Christian Unity, the very important papers and notices supplementary to Dr. Thompson's historical summary, and the carefully prepared list of cities, towns, and villages, where missionary work is now being carried on. This list and the statistical tables, together with the accompanying map and charts, will well repay the thoughtful study of all friends of missions and especially of those interested in the question of the federation of churches, or the yet deeper question of Church Union. So far as Japan is concerned, they constitute the most complete and accurate presentation of the condition of Christian work which has yet appeared.

It is a matter of much regret that no adequate account of the work of the Roman and Greek Catholic Churches could be included. This apparent neglect has not been due to any purpose to depreciate—certainly not to a disposition to ignore—the labors of the representatives of either of those Churches.

The valuable paper of the lamented Dr. Verbeck is reproduced from the Report of the Osaka Conference in accordance with the instructions given the Committee. A few obvious errors have been corrected and a few notes have been added. In other respects it remains as it came from his pen.

Students of Hymnology may be interested to know that copies of the various hymnals mentioned by Mr. Allchin in the Appendix to his paper (see p. 970), with hardly an exception, may be found in the Music Department of Kobe College.

The cover of the Conference Programme has been preserved and will be found in the Appendix.

A number of illustrations have been introduced, which it is hoped will add value to this Report.

The perusal of the various papers submitted to the Conference can hardly fail to impress every thoughtful student of Missions. The conviction will force itself upon him that Christianity has ceased to be an exotic, that it has sent its roots deep down into the soil of Japan; and that it is exhibiting in every department of activity an independent life. Japan occupies a unique position as she stands between the East and West. Two more or less conflicting civilizations meet within her borders. She is vexed with many problems. She has, there is reason to believe, already solved some of these problems in the light of Christianity; others still seem in a fair way to be solved in the same light. It cannot be doubted that as time goes on, this period of transition, of storm and stress, will claim to an increasing degree the attention, not of Christians merely, but of all thoughtful minds. There is no class of social phenomena more interesting and instructive than those within the observation of the Christian missionary, and when men come to see, as the missionary sees, how powerfully the thoughts which Christianity has brought to Japan have affected the habit of mind and the social ideals of the Japanese people, they must be led to a revision of many of the dicta which during recent years have passed for truths. Is it too much to hope that such a recognition of the working of the Divine Spirit among men may open, not a new era of missions only, but a new era of faith throughout the world?

DANIEL CROSBY GREENE.

Chairman of the Editorial Committee.

MISSIONARY SOCIETIES REPRESENTED AT THE CONFERENCE.

	Abbreviations.		No. in attendance from Japan.	from abroad.
	A. B. C. . .	American Board of Commissioners for Foreign Missions	38	1
	A. B. S. . .	American Bible Society. . . .	2	1
	A. B. U. . .	American Baptist Missionary Union	42	2
4	A. C. C. . .	American Christian Convention.	6	
5	A. E. C. . .	Protestant Episcopal Church in the United States of America.	11	
6	A. P. C. . .	Presbyterian Church in the United States of America (North)	43	5
	A. P. C. S. .	Presbyterian Church in the United States of America (South)	11	1
	B. F. B. S. .	British & Foreign Bible Society.	1	
	C. . . .	Church of Christ (Disciples) . .	13	1
	E. L. M. S.			1
	I. M. . .	China Inland Mission		6
	C. M. S.	Church Missionary Society. . .	42	6
	C. P. C. . .	Cumberland Presbyterian Church.	14	1
	E. A. . . .	Evangelical Association (Methodist).	6	
	H. F. . . .	Hephzibah Faith Mission. . . .	1	
	Ind. . . .	Independent of aid from Mission Boards	?	?
	I. P. T. . .	International Postal and Telegraph Christian Association .	1	
8	L.	Lutheran.	3	

	Abbreviations.		No. in attendance from Japan.	No. in attendance from abroad.
19	M. C. C. . .	METHODIST CHURCH OF CANADA. .	21	5
20	M. E. C. . .	METHODIST EPISCOPAL CHURCH (NORTH)	26	1
21	M. E. C. S. .	METHODIST EPISCOPAL CHURCH (SOUTH).	16	1
22	M. P. . . .	METHODIST PROTESTANT	9	
23	N. K. K. . .	NIPPON KIRISUTO KYOKWAI (CHURCH OF CHRIST IN JAPAN, PRESBYTERIAN)	100	9
24	N. S. K. . .	NIPPON SEI-KOKWAI (EPISCOPALIAN).	54	6
25	P. M. V. . .	EVAN. PROT. MISSIONS-VEREIN (GERMAN MISSION)	1	
26	R. C. A. . .	REFORMED CHURCH IN AMERICA (DUTCH).	16	
27	R. C. U. S. .	REFORMED CHURCH IN THE UNITED STATES (GERMAN)	13	1
28	S. A. . . .	SALVATION ARMY	5	
29	S. A. M. . .	SCANDINAVIAN ALLIANCE MISSION .	4	
30	S. B. C. . .	SOUTHERN BAPTIST CONVENTION. .	1	2
31	S. D. A. . .	SEVENTH DAY ADVENTISTS . . .	5	
32	S. D. C. K. .	SOCIETY FOR DIFFUSION OF CHRISTIAN KNOWLEDGE.		1
33	S. F. . . .	SOCIETY OF FRIENDS.	4	
34	S. M. . . .	MISSION TO SEAMEN.		
35	S. F. S. .	AMERICAN SEAMEN'S FRIEND SOCIETY.	1	
36	U. B. C. .	UNITED BRETHREN IN CHRIST. . .	4	
37	U. P. S. .	UNITED PRESBYTERIAN CHURCH OF SCOTLAND	1	
38	W. C. T. U. .	WOMAN'S CHRISTIAN TEMPERANCE UNION	1	
39	W. M. A. . .	WORLD'S MISSIONARY ASSOCIATION .	1	
40	W. U. M. . .	WOMAN'S UNION MISSIONARY SOCIETY.	4	1

Abbreviations.		No. in attendance from Japan.	No. in attendance from abroad.
41 Y. M. C. A. .	YOUNG MEN'S CHRISTIAN ASSOCIATION	4	
42 Y. W. C. A. .	YOUNG WOMEN'S CHRISTIAN ASSOCIATION		1
	ST HILDA'S MISSION	1	
	AKASAKA HOSPITAL	3	
	BRETHREN		1
	ENGLISH METHODIST.		2
	COREAN ITINERANT		1
	ADVENT CHRISTIAN		1
	UNCONNECTED AND NOT OTHERWISE CLASSED	4	1
	PROMINENT JAPANESE	14	1
	VISITORS NOT JAPANESE. . . .	6	6
	TOTALS.	399	51
	GRAND TOTAL.		450

N. B. Figures under N. K. K. and N. S. K. are included under missions and so should not be included in the addition.

ROLL OF THE MEMBERS OF THE CONFERENCE.

Names.	Residence.	Mission.	Year of arrival.
ALCORN, MISS B. H.	SHIZUOKA	M. C. C.	1896.
ALEXANDER, REV. R. P.	HIROSAKI	M. E. C.	1893.
ALEXANDER, REV. T. T., D. D.	KYOTO	(N. K. K.) A. P. C.	1877.
ALLCHIN, REV. GEO.	OSAKA	A. B. C.	1882.
ALLING, MISS HARRIET S.	TOKYO	M. E. C.	1887.
ANDERSON, MISS HANNA	HIDA, TAKAYAMA	S. A. M.	1891.
ANDERSON, JOEL	„ „	S. A. M.	1900.
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ARCHER, MISS ANNIE L	NAGOYA	(„) C. M. S.	1899.
ATKINSON, MISS	KOCHI	A. P. C. S. (Ind.)	
AURELL, REV. K. E.	TOKYO	S. A. M.	1891.
AUSTEN, REV. W. I.	YOKOHAMA	S. M. & S. F. S.	1873.
AWDRY, RT, REV. BISHOP W., D. D.	TOKYO	(N. S. K.) C. M. S.	1896.
AYRES, REV. JAS. B.	YAMAGUCHI	(N. K. K.) A. P. C.	1888.
„ MRS. J. B.	„	„ „	1888.
BALLAGH, MISS A. P.	TOKYO	„ „	1884.
„ JNO. C.	„	„ „	1872.
„ REV. JAS. H.	YOKOHAMA.	„ R. C. A.	1861.
„ MRS. „	„	„ „	1861.
BALLARD, MISS.	TOKYO	(N. S. K.) ST. HILDA'S.	1892.
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BARROWS, MISS M. J.	„	A. B. C.	1876.
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BAUERNFEIND, MISS SUSAN M.	TOKYO	E. A	1900.
BENNETT, REV. A. A., D. D.	YOKOHAMA	A. B. U.	1879.
„ MRS. „	„	„ „	
BERGSTRÖM, REV. F. O.	MAKUHARI, CHIBA KEN	S. A. M.	1893.

Names.	Residence.	Mission.	Year of arrival.
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BLACKSTOCK, Miss ELLA R.	TOKYO.	M. E. C.	1889.
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BONNELL, Miss MAUD	KOBE	M. E. C. S.	1899.
BRAITHWAITE, GEORGE,	TOKYO.	(IND)	1886.
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„ Mrs. „ (CLARA A. SANDS)	„ „	„	1875.
BRANDRAM, REV. J. B.	KUMAMOTO	(N. S. K.). C. M. S.	
BROKAW, REV. HARVEY.	HIROSHIMA	(N. K. K.). A. P. C.	1896.
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BROOKS, REV. A. M.	TOKYO.	M. E. C.	1898.
„ Mrs. „	„	„	„
BROWN, REV. C. L.	SAGA	L	„
„ Miss CLARA L.	NIIGATA	A. B. C.	1890.
BRYAN, REV. A. V.	MATSUYAMA	(N.K.K.) A.P.C.	1882.
BUCHANAN, REV. WALTER McS.	TAKAMATSU	„ A.P.C.S.	1895.
BULLARD, COLONEL	TOKYO.	S. A.	1900.
„ Mrs.	„	„	„
BUNCOMBE, REV. W. P.	„	(N.S.K.) C.M.S.	1888.
„ Mrs. „	„	„	„
BURDEN, W. D.	„	S. D. A.	1899.
BUXTON, REV. BARCLAY F.	MATSUYE.	(N.S.K.) C.M.S.	1890.
„ Mrs. „	„	„	„
CARPENTER, Miss M. M.	TOKYO.	A. B. U.	1895.
CARR, Miss B. P.	„	(N.S.K.) C.M.S.	
CARY, REV. OTIS.	KYOTO.	A. B. C.	1878.
„ Mrs. „	„	„	„

Names.	Residence.	Mission.	Year of arrival.
CASE, MISS E. W.	YOKOHAMA.	(N. K. K.) A. P. C.	1887.
CHAPMAN, REV. G.	OSAKA	(N. S. K.) C. M. S.	1884.
„ REV. JAS. J.	KANAZAWA.	„ A. E. C.	1899.
CHAPPELL, REV. BENJAMIN.	TOKYO	M. E. C.	1889.
CHURCH, MISS ELLA R	HIMEJI	A. B. U.	1889.
CLAGETT, MISS M. A.	TOKYO	A. B. U.	1888.
CLARK, REV. C. A.	MIYAZAKI, KIUSHIU	A. B. C.	1887.
„ MRS. „ (HARRIET GULICK)	„	„	„
CLAWSON, MISS BERTHA.	OSAKA	C. C.	1898.
CLEMENT, PROF. ERNEST W.	TOKYO	A. B. U.	1895.
„ MRS. „	„	„	„
„ „ L. A.	„	„	„
COATES, MISS A. L.	NAGOYA.	M. P.	
COLBORNE, W. W.	HAKODATE	C. M. S.	1898.
„ MRS. W. W.	„	„	„
CONVERSE, MISS CLARA A.	YOKOHAMA.	A. B. U.	1890.
COOKE, REV. ALLAN W.	TOKYO	A. E. C.	1899.
CORNES, MISS AMY	YOKOHAMA	A. B. U.	
COUCH, MISS SARAH M.	NAGASAKI.	R. C. A.	1892.
COWEN, J. L.	TOKYO	M. E. C.	1899.
„ MRS. J. L.	„	„	„
COZAD, MISS GERTRUDE.	KOBE.	A. B. C.	1888.
CROMBIE, MISS ELIZABETH M.	KANAZAWA	M. C. C.	1893.
CROSBY, MISS J. N.	OMATA, JOSHIU	W. U. M.	1871.
CURTIS, REV. FREDERICK S.	YAMAGUCHI	(N,K.K.)A.P.C.	1888.
DAVEY, REV. P. A.	TOKYO	C. C.	1900.
DAVIDSON, MRS. R.	„	U. P. S.	1877.
DANIEL, MISS N. M.	„	M. E. C.	1898.
DAUGHADAY, MISS ADELAIDE	SAPPORO.	A. B. C.	1883.
DAVIS, REV. J. D., D. D.	KYOTO	„	1871.
„ MRS. „	„	„	1883.
DAVIS, W. A.	YAMAGUCHI	M. E. C. S.	1891.
DEAN, MISS ALMIRA.	YOKOHAMA	M. P.	
DEARING, REV. JOHN L., D.D.	„	A. B. U.	1889.
„ MRS.	„	„	1891.

Names.	Residence.	Mission.	Year of arrival.
DEFOREST, REV. J. H., D.D.	SENDAI	A. B. C.	1874.
„ MRS. „	„	„	„
DICKERSON, MISS AUGUSTA.	HAKODATE	M. E. C.	1888.
DICKINSON, MISS EMMA E.	YOKOHAMA	„	1897.
DILLON, MISS EDITH.	TOKYO.	S. F.	1896.
DOUGHTY, REV. JAS. W.	HIROSHIMA	(N.K.K.) A.P.C.	1890.
„ MRS. „	„	„ „	„
DOWD, MISS ANNIE	KOBE	(N.K.K.) A.P.C.S.	1887.
DRAPER, REV. GIDEON F.	YOKOHAMA	M. E. C.	„
DRENNAN, MRS. A. M.	TSU, ISE	(N.K.K.) C.P.C.	1883.
DUCE, MAJOR	TOKYO.	S. A.	1897.
„ MRS.	„	„	„
DUDLEY, MISS J. E.	KOBE	A. B. C.	1873.
DUNLOP, REV. J. G.	KANAZAWA	(N.K.K.) A.P.C.	1887.
„ MRS. „	„	„ „	1894.
FAUST, REV. ALLEN K.	SENDAI	„ R.C.U.S.	1900.
„ MRS. „	„	„ „	„
FIFE, MISS NELLIE E.	TOKYO.	A. B. U.	1887.
FISHER, REV. C. H. D.	„	„	„
„ GALEN M.	„	Y. M. C. A.	1898.
„ MRS. GALEN M.	„	„	1900.
FORREST MISS FANNIE	„	M. C. C.	„
FRANK, REV. J. W.	YOKOHAMA.	M. P.	1899.
FRY, REV. E. C.	SENDAI	A. C. C.	1894.
„ MRS. „	„	„	„
FULLER, REV. A. R.	NAGASAKI.	(N.S.K.) C.M.S.	1888.
FULTON, REV. G. W.	KANAZAMA	(N.K.K.) A.P.C.	1889.
„ „ S. P.	OKAZAKI	„ A.P.C.S.	1888.
„ MRS. „	„	„ „	„
GAINES, MISS NANNIE B.	HIROSHIMA	M. E. C. S.	1887.
GARDINER, J. MCD.	TOKYO.	(N.S.K.) A.E.C.	1880.
„ MRS. J. MCD.	„	„ „	1877.
GARDNER, MISS ELLA	SHINGU, KII	(N.K.K.) C.P.C.	1893.
„ „ SARAH	TOKYO.	A.P.C.	1889.

Names.	Residence.	Mission.	Year of arrival.
GARVIN, MISS LILA	OSAKA	(N. K. K.) A. P. C.	1882.
GERHARD, PAUL LAMBERT.	SENDAI.	„ R. C. U. S.	1897.
GLENN, MISS GRACE CURTIS	KANAZAWA	„ A. P. C.	1898.
GRAINGER, MISS G.	TOKYO.	S. D. A.	1897.
„ MRS. LIZZIE W.	„	„	„
GRAY, REV. W. R.	OSAKA.	(N. S. K.) C. M. S.	
„ MRS.	„	„	„
GREENE, REV. D. C., D. D.	TOKYO.	A. B. C.	1869.
„ MRS.	„	„	„
GRISWOLD, MISS FANNIE.	MAEBASHI.	„	1889.
GULICK, MISS JULIA A. E.	OKAYAMA.	„	„
„ REV. SIDNEY L.	MATSUYAMA, SHIKOKU	„	1888.
„ MRS.	„	„	„
GUNDRY, MISS MARY ANNE	TOKYO.	S. F.	1889.
HADEN, REV. THOS. H.	KOBE.	M. E. C. S.	1895.
„ MRS.	„	„	„
HAGER, REV. SAMUEL E.	HIROSHIMA	„	1893.
HAGIN, FRED. E.	TOKYO.	C. C.	1900.
„ MRS. FRED. E.	„	„	„
HAIL REV. A. D., D. D.	OSAKA.	(N. K. K.) C. P. C.	1878.
„ MRS.	„	„	„
„ REV. J. P., D. D.	WAKAYAMA, KII	„	1877.
„ MRS.	„	„	„
„ REV. JOHN E.	OSAKA.	„	1900.
HAMOND, F.	„	(N. S. K.) C. M. S.	1896.
HAND, MISS T. E.	YOKOHAMA.	(N. K. K.) W. M. U.	1900.
HARGRAVE, MISS ISABELLE M.	NAGANO	M. C. C.	1889.
HARRINGTON, REV. C. K.	YOKOHAMA.	A. B. U.	
„ MRS.	„	„	
„ REV. F. G.	„	„	1887.
„ MRS.	„	„	„
HARRISON, MISS JESSIE.	TOKYO.	AKASAKA HOSPITAL	
HART, MISS LIZZIE	SHIZUOKA.	M. C. C.	1889.
HATCHER, MISS, (ADJUTANT)	TOKYO.	S. A.	1895.

Name.	Residence.	Mission.	Year of arrival.
HAUCH, REV. J. P.	TOKYO.	E. A.	1899.
„ MRS. „	„	„	„
HAWLEY, MISS MARY A.	YOKOHAMA.	A. B. U.	1895.
HAWORTH, MISS A. R.	OSAKA.	(N. K. K.) A. P. C.	1887.
„ REV. B. C.	TOKYO.	„ „	„
„ MRS. „	„	„ „	„
HEAD, MISS J.	YONAGO, HŌKI	(N.S.K.) C. M. S. (IND.).	1890.
HELM, V. W.	TOKYO.	Y. M. C. A.	1899.
„ MRS. V. W.	„	„	„
HEWETT, MISS ELLA J.	HIROSAKI.	M. E. C.	1884.
HEYDENREICH, MISS AGNES	TOKYO.	P. M. V.	1897.
HOWARD, REV. A. G.	„	U. B. C.	1898.
„ MRS. „	„	„	1899.
HOWIE, MISS JESSIE L	„	M. C. C.	1900.
HUDSON, REV. GEO. G.	OSAKA.	(N. K. K.) C. P. C.	1886.
„ MRS. „	„	„ „	„
HUGHES, MISS ALICE M.	SAPPORO.	(N. S. K.) C. M. S.	1899.
„ „ GRACE A.	OSAKA.	A. B. U.	1900.
HUNTER-BROWN MISS D. J.	KAGOSHIMA	(N.S.K.) C. M. S.	1894.
IMBRIE, REV. WM., D. D.	TOKYO.	(N.K.K.) A.P.C.	1875.
JEX-BLAKE, MISS M. R.	HAKODATE	„ C. M. S.	1898.
JONES, REV. E. H.	SENDAI.	A. B. U.	1888.
„ „ WM. YATES.	FUKUI.	(N. K. K.) A. P. C.	1895.
„ MRS. „	„	„ „	1884.
JUDSON, MISS CORNELIA.	UWAJIMA, SHIKOKU.	A. B. C.	1887.
KAMMERER, MISS ANNA M.	TOKYO.	E. A.	1900.
KEITH, MISS CORA F.	KOBE.	A. B. C.	1899.
KELLY, MISS MARTHA E.	KYOTO.	(N. K. K.) A. B. C.	1893.
KIDDER MISS ANNA, H.	TOKYO.	A. B. U.	1875.
KING-WILKINSON, MISS MAUD.	MATSUYE	(N.K.K.) C.M.S.(IND.).	1898.
KNIGHT, O. H.	„	„ „	1899.
KNIPP, REV. J. EDGAR.	KYOTO.	U. B. C.	1900.
„ MRS. „	„	„	„
LAMPE, REV. WM. E.	SENDAI.	(N. K. K.) R.C.U.S.	„
LANDIS, „ H. M.	TOKYO.	„ A. P. C.	1888.

Names.	Residence.	Mission.	Year of arrival.
LANDIS, MRS. H. M.	TOKYO	(N. K. K.) A. P. C.	1888.
LANG, REV. D. MARSHALL	KUSHIRO, HOKKAIDO	(N. S. K.) C. M. S.	1890.
LANIUS, MISS ANNA.	HIROSHIMA	M. E. C. S.	.
LARGE, MRS. E. SPENCER	AZABU, TOKYO	W. C. T. U.	1885.
LEAVITT, MISS JULIA.	TANABE, KII	(N.K.K.) C. P. C.	1881.
LEARNED, REV. DWIGHT W., D.D.	KYOTO.	A. B. C.	1875.
LESH, MISS LETITIA E.	TOKYO.	I. P. T.	1900.
LEWIS, MISS AMY GIFFORD.	YOKOHAMA.	M. E. C.	1898.
LOMBARD, REV. F. A.	KYOTO.	A. B. C.	1900.
LOOMIS, REV. H.	YOKOHAMA.	A. B. S.	1872.
„ MRS. J. H.	„	„	„
LONG, MISS M. E.	CHOSHI, CHIBA KEN.	H. F.	1899.
LUTHER, MISS IDA R.	KANAZAWA	(N.K.K.) A. P. C.	1898.
LYON, MRS. N. A.	OSAKA.	„ C. P. C.	1894.
MACADAM, MISS CAROLYN	TOKYO.	(N. S. K.) A. E. C.	1900
MCALPINE, REV. R. E.	NAGOYA	(N.K.K.) A. P. C. S.	1885.
MCCAULEY, MRS. J. K.	TOKYO.	„ A. P. C.	1880.
MCCOLLUM, REV. J. W.	FUKUOKA	S. B. C.	.
MCCORD, REV. E. K.	TOKYO.	A. C. C.	1898.
„ MRS. „	„	„	„
MCCULLY, MISS ANNA.	„	(IND.)	.
MCILVAINE, REV. W. B.	KOCHI	(N.K.K.) A. P. C. S.	1889.
MCKENZIE, REV. D. R.	KANAZAWA.	M. C. C.	1888.
MCKIM, RT. REV. BISHOP W., D.D.	TOKYO	(N. S. K.) A. E. C.	1880.
MACNAIR, REV. T. M.	TOKYO.	(N. K. K.) A. P. C.	1883.
„ MRS. „	„	„ „	1880.
MADDEN, REV. M. B.	SENDAI	C. C.	1895.
MEACHAM, REV. G. M., D. D.	TOKYO	M. C. C.	1876.
„ MRS. „	„	„	„
MEAD, MISS LAVINIA.	SENDAI.	A. B. U.	1890.
MEYERS, REV. J. T.	KYOTO.	M. E. C. S.	1893.
MILLER, MISS ALICE.	TOKYO.	C. C. (IND.)	.
MILLER, REV. E. ROTHESAY	MORIOKA	R. C. A.	1872.
„ MRS. „	„	„	1869.

Names.	Residence.	Mission.	Year of arrival.
MOORE, REV. J. WALLACE.	.KOBE .	(N. K. K.) A. P. C. S.	.1890.
MORGAN, MISS AGNES . .	.OSAKA . .	(N. K. K.) C. P. C.	.1889.
MOSELEY, REV. C. B. . .	.KOBE . . .	.M. E. C. S. . .	
MOULTON, MISS JULIA . .	.YOKOHAMA	.(N. K. K.) R. C. A. .	
MURPHY, REV. U. G. . .	.NAGOYA . .	.M. P. . . .	.1893.
„ MRS. „ . . .	. „ . . .	„ . . .	.1893.
MYERS, REV. CHAS. M. .	. NAGASAKI	.(N. K. K.) R.C.A.	.1899.
„ „ H. W. . .	.TOKUSHIMA . .	A.P.C.S.	.1897.
NASH, MISS E.	.YONAGO, HOKI	(N. S. K.) C. M. S. (IND.).	
NEELY, MISS.	.TOKYO. „	.A. E. C. . .	.1899.
NETTLESHIP, REV. CHAS. .	.HAKODATE .	.C. M. S. . .	.1889.
„ MRS. „ . . .	. „ . . .	„ . . .	„
NEWELL, REV. H. B. . .	.NIIGATA . .	.A. B. C. . . .	
NIVEN, REV. G. C. . . .	.OTARU . .	.(N. S. K.) C. M. S.	.1894.
„ MRS. „	. „	„ . .	.1897.
NIVLING, MISS MARION. .	.OSAKA . .	(N. K. K.) A. P. C.	.1899.
NORMAN, REV. D. . . .	.TOKYO . . .	.M. C. C. . . .	
„ MISS LUCY. . .	. „	„ . .	.1900.
NOSS, REV. CHRISTOPHER .	.SENDAI	.(N. K. K.) R. C. U. S.	.1895.
„ MRS. „ . .	. „ . .	„ „ . .	„
OLDHAM, MISS LAVINIA. .	.TOKYO . . .	.C. C. . . .	.1892.
OLTMANS, REV. ALBERT. .	.SAGA . .	(N. K. K.) R. C. A.	.1886.
OXLAD, MISS MARY JANE .	.SAPPORO .	(N. S. K.) C. M. S.	.1877.
PARROTT, FRED	.YOKOHAMA .	.B. F. B. S. .	.1890.
PARSHLEY, REV. W. B. . .	. „ . .	.A. B. U. . .	.1890.
„ MRS. „ . . .	. „ . . .	„ . . .	„
PASLEY, MISS M. L. . . .	.GIFU . .	.(N.S.K.) C. M. S.	.1893.
PATRICK. REV. V. H. . .	.TOKYO . . .	„ „ .	.1899.
PATTON, MISS F. D. . . .	.TOKUSHIMA	.(N.K.K.) A.P.C.S.	.1895.
„ REV. J. LINDSAY .	.KYOTO . .	.(N.S.K.) A. E. C.	.1891.
PAULSON, MISS GERDA C. .	.SENDAI. . .	.A. B. U. . .	.1899.
PAYNE, MISS E. C. . . .	.GIFU . .	.(N.S.K.) C. M.S.	.1892.
PEDLEY, REV. HILTON . .	.MAEBASHI . .	.A. B. C. . .	.1889.

Names.	Residence.	Mission.	Year of arrival.
PEDLEY, MRS. HILTON	MAEBASHI.	A. B. C.	1887.
PEERY, REV. R. B., PH. D.	SAGA	L.	1892.
PENROD, MISS C. T.	TOKYO.	A. C. C.	„
PETTEE, REV. JAMES H., D.D.	OKAYAMA	A. B. C.	1878.
PHELPS, MISS FRANCES	SENDAI.	M. E. C.	1889.
PIERSON, REV. GEO. P.	ASAHIGAWA, HOKKAIDO	(N. K. K.) A. P. C.	1888.
„ MRS. „	„	„ „	1890.
POWELL, MISS LUCY MARGARET	SENDAI	„ R. C. U. S.	1900.
PRATT, MISS S. A.	YOKOHAMA	„ W. U. M.	1892.
PRICE, REV. H. B.	KOBE	„ A. P. C. S.	1887.
„ „ H. MCC. E.	OSAKA	(N. S. K.) C. M. S.	1890.
PRUDHAM, REV. W. W.	NAGANO	M. C. C.	1900.
„ MRS. „	„	„	„
PRUETT, REV. R. L.	OSAKA	C. C.	1895.
„ MRS. „	„	„	„
RICHARDSON, REV. JAS. P.	YOKOHAMA	M. P.	„
RIOCH, MISS MARY	TOKYO	C. C.	1892.
RITSON, MISS E.	TOKUSHIMA	(N. S. K.) C. M. S.	1891.
ROBERTSON, MISS MINNIE A.	KOFU	M. C. C.	„
ROBINSON, REV. J. COOPER.	NAGOYA.	(N. S. K.) C. M. S.	1888.
ROLLSTIN, W. P.	YOKOHAMA	W. M. A.	1896.
ROLMAN, MISS EVA L.	TOKYO	A. B. U.	1885.
ROWLAND, REV. GEO. M.	SAPPORO	A. B. C.	1886.
„ MRS. „	„	„	„
ROWLANDS, REV. F. W.	KAGOSHIMA	(N. S. K.) C.M.S.	1897.
SCHENCK, MRS. J. W.	NAGANO	(N.K.K.) R.C.A. (IND.).	1897.
SCHNEDER, REV. D. B, D.D.	SENDAI	„ R. C. U. S.	1887.
„ MRS. „	„	„	„
SCHUMAKER, REV. T. E.	CHOFU	A. B. U.	1889.
SCOTT, REV. JOHN, D. D.	TOKYO	M. C. C.	1896.
„ MRS. „	„	„	1896.
„ REV. J. H.	OSAKA	A. B. U.	1892.
SCUDDER, REV. FRANK S.	NAGANO	(N. K. K.) R. C. A.	1897.
SEARLE, MISS SUSAN A.	KOBE	A. B. C.	1883.

Names.	Residence.	Mission.	Year of arrival
SETTLEMEYER, MISS EMMA	KYOTO	(N.K.K.) A. P. C.	1893.
SHAW, MISS EDITH S.	KOBE	A. B. C.	1899.
SMITH, MISS S. C.	SAPPORO	(N.K.K.) A. P. C.	1880.
SNODGRASS, REV. E.	TOKYO	(IND).	1888.
SNYDER, REV. S. S.	SENDAI	(N.K.K.) R.C.U.S.	1894.
„ MRS.	„	„	„
SPENCER, MISS CLARISSA H.	YOKOHAMA	M. E. C.	1896.
„ REV. DAVID S.	TOKYO	„	1883.
STANFORD, REV. ARTHUR WILLIS.	KOBE	A. B. C.	1886.
„ MRS.	„ „	„	„
STRAIN, MISS H. K.	YOKOHAMA	W. U. M.	1900.
SWARTZ, MISS E. PAULINA.	NIIGATA	A. B. C.	1896.
TAPSON, MISS MINNA	HAKODATE.	(N.S.K.) C. M. S.	1888.
TAYLOR, WALLACE, M. D.	OSAKA	A. B. C.	1874.
TENNY, REV. CHAS B.	KOBE	A. B. U.	1900.
THOMPSON, REV. DAVID, D. D.	TOKYO	(N. K. K.) A. P. C.	1863.
„ MRS.	„ „	„ „	1873.
THOMSON, REV. ROBERT AUSTIN	KOBE	A. B. U.	1884.
„ MRS.	„ „	„	1886.
TOPPING, REV. HENRY	TOKYO	„	1895.
„ MRS.	„	„	„
TORREY, MISS ELIZABETH	KOBE	A. B. C.	1890.
TOWSON, REV. W. E.	OSAKA	M. E. C. S.	1890.
TRISTRAM, MISS K.	„	(N.S.K.) C. M. S.	1880.
TRUE, MISS ALICE.	ŌJI, TOKYO	A. C. C.	1898.
TUCKER, REV. ST. GEO.	TOKYO	(N. S. K.) A. E. C.	1899.
TURNER, REV. WM. P.	UWAJIMA, IYO	M. E. C. S.	1890.
VAIL, MISS JENNIE S.	TOKYO	M. E. C.	1880.
VAN DYKE, REV. E. H.	SHIZUOKA	M. P.	1891.
„ MRS.	„	„	„
VEAZEY, MISS M. A.	TOKYO	M. C. C.	1892.
VOEGELEIN, REV. F. W.		E. A.	1883.
„ MRS.	„	„	„
WADE, B. O.	„	S. D. A.	1898.
„ MRS.	„	„	„

Names.	Residence.	Mission.	Year of arrival.
WADMAN, REV. J. W.	HAKODATE	M. E. C.	1889.
„ MRS. „	„	„	1889.
WAINWRIGHT, REV. S. H., M.D.	KOBE	M. E. C. S.	1880.
WALL, MISS ANNA THEODORA.	TAKASAKI.	(N. S. K.) A.E.C.	1899.
WALLACE, REV. GEO.	TOKYO.	„ „	1899.
WARREN, CHAS. M.	KYOTO.	A. B. C.	1899.
WATERS, REV. B. W.	HIROSHIMA	M. E. C. S.	1887.
WEAKLEY, REV. W. R.	OITA	„	1895.
„ MRS. „	„	„	1897.
WEAVER, REV. CLIFFORD	TOKYO.	C. C.	1900.
„ MRS. „	„	„	„
WEIDNER, MISS SADIE LAURA.	SENDAI.	(N. K. K.) R. C. U. S.	1900.
WEST, MISS A. B.	TOKYO.	„ A. P. C.	1883.
WHITMAN, MISS M. A.	„	A. B. U.	„
WHITNEY, W. N., M. D.	TOKYO AKASAKA HOSPITAL (IND).		
„ MRS. „	„	„	„
WIGLE, MISS LAURA.	NAGANO	M. C. C.	1895.
WILLIAMS, MISS MARY E.	YOKOHAMA	M. P.	
„ REV. J.	HIROSHIMA	(N. S. K.) C. M. S.	
WILSON, MISS FANNY G.	TOKYO.	M. E. C.	1896.
WINN, MISS CELIA	AOMORI	(N. K. K.) R. C. A.	1882.
„ „ MARY	OSAKA.	„ A.P.C. (IND).	1900.
„ REV. THOS.	„	„ „	1877.
WINTHER, REV. J. M. T.	SAGA	L.	1898.
WIRICK, MISS LODUSKA J.	TOKYO.	C. C.	1890.
WITHERBEE, MISS HARRIET M.	HIMEJI.	A. B. U.	1895.
WOODWARD, REV. H.	TOKUSHIMA	(N. S. K.) C. M. S.	1895.
WORDEN, REV. W. S., M. D.	TOKYO.	M. E. C.	1886.
„ MRS. „	„	„	„
WORLEY, REV. J. C.	SHINGU, KII	(N. K. K.) C. P. C.	1899.
„ MRS. „	„	„	„
WORTH, MISS IDA M.	KOBE	M. E. C. S.	1895.
WORTHINGTON, REV. A. T.	TOKYO.	(N. S. K.) C. M. S.	
WYCKOFF, MISS HARRIET J.	YOKOHAMA	(N. K. K.) R. C. A.	1898.
„ PROF. M. N. SC. D.	TOKYO.	„ „	1872.

Name.	Residence.	Mission.	Year of arrival.
Wyckoff, Mrs. M. N.,	Tokyo.	(N. K. K.) R. C. A.	1881.
Wynd, Rev. W.	Osaka.	A. B. U.	1890.
„ Mrs.	„	„	1894.
Young, Miss Margaret M.	Nagoya	(N. S. K.) C. M. S.	1895.
„ Miss Mariana.	Nagasaki.	M. E. C.	1897.
Youngman. Miss Kate M.	Tokyo.	(N. K. K.) A. P. C.	1873.
Zurfluh, Miss Lena	Sendai.	„ R. C. U. S.	1894.

HONORARY MEMBERS,

CORRESPONDING MEMBERS AND VISITORS.

Ando, Hon. Taro, M. P.	Tokyo	Temperance	
Barnes, Miss Louise H.	Hang Chow, China.	C. M. S.	1890.
Bibb, Miss	Ning Taik, „	„	
Bosworth, Miss Sarah M.	Foochow „	M. E. C.	1892.
Briggs, Rev. Chas. D.	Philippine Islands	A. B. U.	
Brimston, Miss Minnie.	Chentu, W. China	M. C. C.	
Buck, H. E. Col. A.E.,	U.S. Minister, Tokyo.		
„ Mrs.	„		
Butchart, James, M. D.	Lu Cheofu, China.	C. C.	
Byrde, Rev. Louis.	Kuellin. S. „	C. M. S.	1894.
Cady, Rev. C. M.	Kyoto, Koto Gakko.		
Clarke, Miss Nellie E.	Shaouhing, Mid-China	C.M.S.	
Clayton, A. J.	Fuhkien, China.	C. E. L. M. S.	
Cromer, Rev.	Hunan, „	R. C. U. S.	
Dow, Miss Nellie E.	Nanking „	Advent Christian.	1900.
Elliot, Miss Margaret	Shanghai „	(Ind.)	
Ewing, Archd. Orr.	Kin-Kiang „	C. I. M.	
Fenwick, Malcolm C.	Wonsan, Corea.	Corean Itinerant	
Fitch, Rev. J. Ashley.	Wei Hien, China	A. P. C.	1889
Fukuda, Rev. G.	Tokyo.	(N. K. K.)	
Garner, Miss M. Emily,	M.D. Shanghai, China.	W. U. M.	1893.
Goodchild, T. C.	Hangchow „	C. M. S.	1898.
Hara, T.	Toyko.	Home for ex-convicts	
„ Mrs.	„ „	„ „	

Name.	Residence.	Mission.	Year of arrival.
HARRIS, MRS ROBERT A.	.NEW YORK, U. S. A.	VICE PRES. WOM. BAP. MISS. SOC.	
HENRY, MISS ANNA, M D.	.CHENTU, W. CHINA.	M. C. C.	
HIRAIWA, REV.	.KOFU	„	
HIROTSŪ, PROF.	.KYOTO.	.DEAN OF DŌSHISHA, KUMIAI	
HOSOKAWA, REV. R.	.TOKYO.	.(N. K. K.).	
IBUKA, REV. K.	„	(N.K.K.) PRES. OF MEIJI GAKUIN	
JONES, REV. A. G.	.SHANTUNG, CHINA	ENG. BAPTIST	.1876.
JONES, FLETCHER, M. D.	„ „	„ METH.	.1898.
„ MRS. „	„ „	„ „	.1900.
JOYNT, D. C.	.HANGCHOW „	.C. M. S.	
KILLAM, MISS MAUD, M.D.	.CHENTU, W. CHINA	.M. C. C.	.1897.
KOZAKI, REV. H.	.TOKYO.	.KUMIAI	
LEAMAN, REV. C.	.NANKING, CHINA	.A. P. C.	
„ MRS. „	„ „	„	
LINGLE, REV. WM. H.	.HUNAN „	„	.1890.
LITTLER, MISS CLARA	.CH'U HSIEN, W. CHINA	.C. I. M.	.1886.
MACDONALD, REV. D., M.D.	.TOKYO.	.M. C. C. (IND)	
MELVIN, MISS MARIETTA	.SHANGHAI, CHINA	.S. D. C. K.	
MENDENHALL, FRED. L.	.CANTON „	.A. B. S.	
MORGAN, REV. C. A.	.SE CH'UAN „	.C. I. M.	
NICOLL, GEO.	.CHU CHEO FU „	„	
NIWA, S.	.TOKYO.	.Y. M. C. A.	
NOVA SCOTIA, BISHOP OF.	.NOVA SCOTIA.		
OWEN, REV. J. C.	.TENGHOW, CHINA	.S. B. C.	
„ MRS. „	„ „	„	
PATTERSON, FRANCES BATES	.TIENTSIN, „	.A. B. C.	.1898.
PRESTON, REV. T. J.	.CHANGTEH, HUNAN „	.C. P. C.	
QUIRMBACH, A. P.	.KIHAN, KIANGSI „	.C. I. M.	.1897.
REYNOLDS, MISS A. M.	.LONDON, ENG.	.Y. W. C. A.	
ROLLESTONE, MISS L. M.	.NINGPO, CHINA.	.A. P. C.	
RUSSELL, MISS EDITH E.	.U. S.	„	
SAFFORD, MRS. H. G.	.BOSTON, U. S.,	SEC. WOM. BD. OF A.B.U.	
SANDERS, MISS JOHNNIE.	.SHANGHAI, CHINA.	.M. E. C. S.	.1896.
SHIMADA, HON. SHIMADA, M. P.	.TOKYO		

Name.	Residence.	Mission.	Year of arrival.
Shimanuki, Rev. H.	Tokyo	(N. K. K.)	
Sloan, Miss Addie	Loochow, China	A. P. C. S.	1896.
Smith, Rev. W. E., D. D.	Chentu "	M. C. C.	
Smith, Mrs.	" " "	"	
Stayner, Miss H. B.	Wenchow, "	C. I. M.	
Swift, J. T.	Tokyo		
Tamura, Naomi	"		
Uemura, Rev. M.	"	(N. K. K.)	
Warr, Miss Nellie	Nan Ch'ang Fu, China	Brethren's	
Warton, Mrs. Robert Gardner	Yokohama		
Wilcox, Rev. M. C., Ph. D.	Foochow, China	M. E. C.	1881.
Wilkinson, Edith	Swatow "	A. B. U.	1899.
Wilson, Bishop A. W., D.D., L.L.D.	Baltimore,	U. S. A.	
	Pres. Bd. of Miss.	M. E. C. S.	
" Mrs.	Vice Pres. Wom. Bd. of Miss.		
Yuya, S.	Tokyo.	(N. K. K.)	

PROGRAMME

Wednesday, October 24th.

9.30 A.M.—Organization. Opening Address. Our Message, Rev. J. D. Davis, D. D., Kyoto, American Board Mission.

10.30 A.M.—Subject—General Historic Review of Missionary Work in Japan Since 1883.

First Paper—The Conditions under which the Work has been carried on. Rev. D. C. Greene, D. D., Tokyo, American Board Mission.

Second Paper—The Progress of the Work. Rev. D. Thompson, D. D., Tokyo, American Presbyterian Mission.

2.30 P.M.—Subject—Evangelistic Work.

First Paper—How far is the Ground covered by Existing Agencies and what remains to be done. Rev. Gideon F. Draper, Yokohama, Methodist Episcopal Mission.

Discussion. Opened with a 10 Minutes Address. Rev. T. C. Winn, Osaka, American Presbyterian Mission.

Second Paper—Woman's Evangelistic Work, Past Efforts and Results and Present Opportunites. Miss J. E. Dudley, Kobe, American Board Mission.

Discussion. Opened with a 10 Minutes Address. Miss J. Leavitt, Tanabe, Cumberland Presbyterian Mission.

Rev. S. H. Wainwright, M.D.
Rev. J. Soper, D.D.
Rev. W. P. Buncombe.

Rev. R. E. McAlpine,
Sec. and Treas'r.
Rev. A. Oltmans, Chairman.
Rev. J. B. Hail, D.D
Rev. H. H. Guy.

Rev. J. L. Atkinson, D.D
Rev. John Scott, D.D.
Rev. S. S. Snyder.

Thursday, October 25th.

9.30 A.M.—Devotional Paper—The Spiritual Life of the Missionary himself. Rev. John Scott, D. D., Tokyo, Canadian Methodist Mission.

10.30 A.M.—Subject—Methods of Evangelistic Work.

First Paper—Relative Importance of (1) Pastoral Duties, (2) Itinerant Preaching, and (3) Practical Training of Evangelists in the Work of the Missionary. Rev. Walter Andrews, Hakodate, Church Missionary Society.

Discussion. Opened with a 10 Minutes Address. Rev. W. B. Waters, Osaka, Methodist Episcopal Church, South.

Second Paper—Best Methods for (1) Winning Unbelievers, (2) Instructing Candidates for Baptism and (3) the Upbuilding of Christian Character. Rev. A. Oltmans, Saga, American Reformed Church Mission.

Discussion. Opened with a 10 Minutes Address. Rev. J. W. McCollum, Fukuoka, Southern Baptist Convention.

2.30 P.M.—Subject—Special Mission Fields Within the Empire.

First Paper—Christian Work in Formosa.

Second Paper—Christian Work in the Liuchiu Islands. Rev. R. Austin Thomson, Kobe, American Baptist Missionary Union.

Third Paper—Christian Work among the Ainu. Rev. John Batchelor, Hakodate, The Church Missionary Society.

7.00 P.M.—China. Rev. A. G. Jones, Eng. Baptist, Shantung. Influence of Missions. Bishop A. W. Wilson, Meth. Ep. Ch. South.

Friday, October 26th.

9.30 A.M.—Devotional Paper—Bible Study in its Relation to the Personal Life of the Missionary. Rev. A. D. Hail, D. D., Osaka, Cumberland Presbyterian Mission.

10.30 A.M.—Subject—Educational Results and Prospects.

First Paper—Schools and Colleges for Young Men. Rev. S. H. Wainright, M. D., Kobe, Methodist Episcopal Church, South.

Discussion. Opened with a 10 Minutes Address. Prof. M. N. Wyckoff, Sc. D., Tokyo, American Reformed Church Mission.

Second Paper—Schools and Colleges for Young Women. Miss. S. A. Searle, Kobe, American Board Mission.

Discussion. Opened with a 10 Minutes Address. Miss C. A. Converse, Yokohama, American Baptist Missionary Union.

2.30 P.M. Third Paper—Theological and Evangelistic Training Schools. Rev. D. W. Learned, D. D., Kyoto, American Board Mission.

Discussion. Opened with a 10 Minutes Address. Rev. W. B. Parshley, Yokohama, American Baptist Missionary Union.

Fourth Paper—Training Schools for Bible-women. Miss A. B. West, Tokyo, American Presbyterian Mission.

Discussion. Opened with a 10 Minutes Address. Miss G. Cozad, Kobe, American Board Mission.

7.00 P. M.—Educational Convention,—Adjourned Meeting.

Saturday, October 27th.

9.30 A.M.—Devotional Paper—The Place of Prayer and Intercession in the Life of the Missionary. Rev. Albert Arnold Bennett, D. D., Yokohama, American Baptist Missionary Union.

10.30 A.M.—Subject—Christianity and the Educational Classes.

First Paper—The Attitude of the Educational Classes towards Christianity. Prof. E. W. Clement, Tokyo, American Baptist Missionary Union.

Discussion. Opened with a 10 Minutes Address. Rev. J. H. De Forest, D. D., Sendai, American Board Mission.

Second Paper—Methods of Reaching the Student Classes, and Y. M. C. A. Work. Galen M. Fisher, Esq., Tokyo, Sec. Y.M.C.A.

Discussion. Opened with a 10 Minutes Address. V. W. Helm Esq., Tokyo.

2.30 P.M. Subject—Religion in the Home and Work among the Children.

First Paper—The Sunday School. Miss A. S. Buzzell, Sendai, American Baptist Missionary Union.

Discussion. Opened with a 10 Minutes Address. Miss I. R. Luther, Kanazawa, American Presbyterian Mission.

Second Paper— Work for Children, including the Kindergarten. Miss A. L. Howe, Kobe, American Board Mission.

Discussion. Opened with a 10 Minutes Address. Miss Isabelle M. Hargrave, Methodist Church of Canada.

Third Paper—Family Religion and the Practical Observance of the Lord's Day. Rev. C. B. Moseley, Kobe, Methodist Episcopal Church, South.

Discussion. Opened with a 10 Minutes Address. Rev. H. B. Price, Kobe, American Presbyterian Church, South.

Sunday, October 28th.

3.00 P. M.—The Influence of the Spiritual Life of the Missionary upon others. Conducted by the Rev. J. C. Ballagh, Yokohama American Reformed Church Mission.

Monday, October 29th.

9.30 A. M.—Devotional Paper—The Hindrances to the Spiritual Life of the Missionary. Rev. D. B. Schneder, Sendai, Reformed Church in the U. S. A.

10.30 A. M.—Subject—Christian Literature in Japan.

First Paper—The Preparation and Spread of Christian Literature Past Work and Present Needs. Rev. T. T. Alexander, D. D. Kyoto, American Presbyterian Mission.

Discussion. Opened with a 10 Minutes Address. Rev. W. J. White, Tokyo, Sec., The Japan Tract Society.

Second Paper—Hymnology in Japan: Past History and the Feasibility of having a United Hymnal. Rev. Geo. Allchin, Osaka, American Board Mission.

Discussion. Opened with a 10 Minutes Address. Rev. A. A. Bennett, D. D., Yokohama, American Baptist Missionary Union.

2.30 P. M.—Subject—Revision and Circulation of the Scriptures in Japan.

First Paper—Is it Desirable to have an Early Revision of the Japanese Version of the Scriptures now in general use? The Right Rev. Bishop Fyson, Hakodate, Church Missionary Society.

Discussion. Opened with a 10 Minutes Address, Rev. F. G. Harrington, Yokohama, American Baptist Missionary Union.

Second Paper—Bible Distribution in Japan. Rev. H. Loomis, Yokohama, Agent of the American Bible Society.

Discussion. Opened with a 10 Minutes Address. Rev. S. S. Synder, Sendai, Reformed Church in the U. S. A.

7.30 P. M.—Subject—Social Movements.

First Paper—Medical Work, its Results and Prospects. Rev. Wallace Taylor, M. D., Osaka, American Board Mission. W. N. Whitney, M. D., Tokyo Akasaka Hospital.

Second Paper—The Temperance Movement in Japan and Its Relation to Missionary Work. Rev. Julius Soper, D. D., Tokyo, Methodist Episcopal Mission. Hon. Taro Ando, M. P. Tokyo,.

Third Paper—Works of Christian Benevolence. Rev. J. H. Pettee, D. D., Okayama, American Board Mission. Mr. Hara, Tokyo. Hon. Saburo Shimada, M. P., Tokyo.

Tuesday, October 30th.

9.30 A. M.—Devotional Paper—Preparation and Service. Rev. W. B. McIlvaine, Kochi, Am. Presbyterian Ch. South.

10.30 A. M.—Discussion on Sabbath Observance. Report of Committe on Resolutions.

2.00 P. M.—Subject—Self-Support.

First Paper—Methods of the Past and Results. Rev. J. B. Hail, D. D., Wakayama, Cumberland Presb. Mission.

Discussion. Opened with a 10 min. address. Rev. F. W. Voegelein. Tokyo, Evang. Assoc. of N. America. Report by the Committee on Interdenominational Comity.

Wednesday, October 31st.

9.30 A. M.—Devotional Paper—The Fulness of the Spirit. Rev. Barclay Buxton, Matsuye, Church Missionary Society.

10.30 A. M.—Paper— Best Means for Promoting Self-Support Rev. E. H. Van Dyke, Shizuoka, Methodist Protestant Mission

Discussion. Opened by a 10 Min. Paper. Rev. H. B. Johnson, Fukuoka, Meth. Epis. Mission. Resolutions on Interdenominational Comity adopted.

2.00 P. M.—Subject—The Evangelization of Japan in the Present Generation, is it Possible and if so, by What Means? Rev. E. H. Jones, Sendai, Am. Bap. Miss. Union.

Discussion. Opened with a 10 Min. address Rev. J. B. Brandram Kumamoto, Church Missionary Society. Further Resolutions adopted and Committees Appointed. Impressions of the Conference. Closing Devotional Meeting. Rev. B. Chappell, Tokyo, Meth. Episc. Church.

GENERAL COMMITTEE OF ARRANGEMENTS.

REV. A. OLTMANS, Chairman . .	Saga . .	American Reformed Church Mission.
REV. R. E. MCALPINE, Sec. & Treas.	Nagoya. .	American Presbyterian Church, South.
The VEN. ARCHDEACON WARREN* .	Osaka . .	Church Missionary Society.
REV. R. AUSTIN THOMSON . . .	Kobe . .	American Baptist Missionary Union.
REV. S. H. WAINRIGHT, M. D. . .	Kobe . .	Methodist Episcopal Church, South.
REV. J. L. ATKINSON, D. D. . .	Kobe . .	American Board Mission.
REV. JULIUS SOPER, D. D. . . .	Tokyo .	Methodist Episcopal
REV. D. THOMPSON, D. D. . . .	Tokyo . .	American Presbyterian Mission.
REV. J. SCOTT, D. D.	Tokyo . .	Canadian Methodist Mission.
REV. J. B. HAIL, D. D.	Wakayama.	Cumberland Presbyterian Mission.
REV. S. S. SNYDER.	Sendai . .	Reformed Church in U. S. A
REV. H. H. GUY	Tokyo . .	Church of Christ Mission.

* Deceased.

BUSINESS COMMITTEE, TOKYO.

REV. D. THOMPSON, D. D.	Tsukiji, Tokyo.
REV. J. SCOTT, D. D.	Tsukiji, Tokyo.
REV. JULIUS SOPER, D. D.	Aoyama, Tokyo.
REV. H. H. GUY	Tsukiji, Tokyo.

LITERARY COMMITTEE. KOBE.

REV. W. P. BUNCOMBE, Chairman . . .	TOKYO.
REV. R. AUSTIN THOMSON, SECRETARY . .	39 Kitano, KOBE.
REV. S. H. WAINRIGHT, M. D.	Kwansei Gakuin, Kobe
REV. J. L. ATKINSON, D. D.	53 Hill, Kobe.

SUB-COMMITTEES:

COMMITTEE ON LITERARY EXHIBIT.

REV. D. C. GREENE, D. D.	Tokyo,	American Board Mission.
REV. H. TOPPING,	,,	American Baptist Missionary Union.
MR. J. L. COWEN,	,,	Methodist Episcopal Mission.

COMMITTEE ON STATISTICS AND CHARTS.

REV. D. S. SPENCER, TOKYO . .		Methodist Episcopal Mission.
REV. H. M. LANDIS,	,, . .	American Presbyterian Mission.

COMMITTEE ON MISSIONARY MAP.

REV. S. H. WAINRIGHT, M. D., Kobe, Meth. Episcopal Mission South.

COMMITTEE ON NECROLOGY.

REV. J. H. SCOTT, Osaka . . American Baptist Missionary Union.

COMMITTEE ON ENTERTAINMENT.

REV. JOHN SCOTT, D. D.,	Tokyo . .	Canadian Methodist Mission.
REV. H. H. GUY,	,, . .	Church of Christ Mission.
REV. A. T. HOWARD,	,, . .	United Brethren Mission.
REV. D. S. SPENCER,	,, . .	Methodist Episcopal Mission.
REV. J. C. COSAND,	,, . .	Friends Mission.

COMMITTEE ON ARRANGEMENTS (Hall, etc).

Rev. W. P. Buncombe,	Tokyo	Church Missionary Society.
Rev. Hugh Waddell,	,,	Scotch Presbyterian Mission.
Rev. C. H. D. Fisher,	,,	American Baptist Mission.

COMMITTEE ON MUSIC.

Rev. A. T. Howard,	Tokyo	United Brethren Mission.
Mr. J. L. Cowen,	,,	Methodist Episcopal Mission.
Rev. P. A. Davey,	,,	Church of Christ Mission.
Mrs. D. C. Greene,	,,	American Board Mission.

MINUTES.

Morning Session.

Wednesday,—October 24th.

The Conference was called to order by the Rev. A. Oltmans, Chairman of the Committee of Arrangements, at 9 : 30 A. M. on the 24th day of October, 1900, in the Y. M. C. A. Building, Tokyo. The meeting was opened by the congregation singing, "Praise God from whom all blessings flow." A Scripture lesson was read from the epistle to the Eph. by Mr. Oltmans after which he led in prayer.

The Chairman then announced the nominations for officers of the Conference as made by the Committee of Arrangements to be as follows:—

For President, —The Rev. J. D. Davis, D.D., Am. Board Mission.

" Vice-Presidents,—Rev. Wm. Imbire, D.D. Am. Pres. Mission.
Rev. Walter Andrews, Church Miss. Soc.
Rev. D. S. Spencer, M. E. Mission,

" Recording Secretaries,—Rev. R. Austin Thomson, Am. Bapt. Miss. Union.

" " " Rev. H. M. Landis, Am. Presby. Mission.

" Reporting Secretaries,—Rev. D. B. Schneder. D. D., Reformed Church in U. S.
Rev. H. W. Myers. Presb, Mission South.
Rev. T. H. Haden, M. E. Church South.
Rev. H. B. Newell, Am. Board Mission
Rev. C. L. Brown, Lutheran Mission.
Rev. R. L. Pruett, Disciples Mission.

These nominations were confirmed.

Rev. D. S. Spencer,
V. Pres.
Rev. R. A. Thomson,
First Sec.

Rev. William Imbrie, D.D.,
V. Pres.
Rev. J. D. Davis, D.D.,
President.

Rev. Walter Andrews,
V. Pres.
Rev. H. M. Landis,
Second Sec.

Officers of the Conference.

Vice-President Spencer took the chair and called upon Rev. J. D. Davis, D. D. to deliver the opening address to the Conference on "Our Message."

At the close of the address the Chairman of the Committee of Arrangements announced the nominations for committees as follows:—

On Resolutions,—	Rev. S. H. Wainright, M. D., M. E. South.
	Rev. J. L. Dearing, D. D., Am. Bapt. Miss. Union.
	Rev. Sidney L. Gulick, Am. Board Miss.
	Rev. J. B. Brandram, Ch. Miss. Soc.
	Rev. R. B. Peery, Ph. D., Lutheran Miss.
	Rev. H. B. Price, Presby. Ch. South.
	Rev. A. Oltmans, Reformed Ch. Miss.
On Correspondence.—	General Committee of Arrangements.
On Introductions,—	Rev. J. H. Pettee, D. D., Am. Board Miss.
	Rev. A. Oltmans, Reformed Church
	Rev. R. E. McAlpine, Presby. Ch. South.
On Mails—	Rev. S. S. Snyder, Reformed Ch. in U. S. A.
On Publications.—	Rev. D. C. Greene, D. D., Am. Board Miss.
	Rev. R. Austin Thomson, Am. Bapt. Miss. Union.
	Rev. H. M. Landis, Am. Presby. Miss.
	Mr. J. L. Cowen, M. E. Church.
On Admission and Seating,—	Mr. Galen M. Fisher, Y. M. C. A.
	Mr. V. W. Helm, Y. M. C. A.
	Rev. A. T. Howard, United Brethren Miss.

These nominations were confirmed.

It was voted—That the hours of closing be 12:30 P. M. and 4:30. P. M.

Announcements,— 1. Bishop Wilson of the M. E. Ch. South and Rev. A. G. Jones, Eng. Bapt. Mission, China will deliver addresses on Thursday evening at 7:30.

2. On Friday evening an adjourned session of the Educational Conference of last January will be held.

3. Papers or addresses are to be handed to the Recording Secretaries before the close of the conference.

4. The programme as printed is to be carried out except as ordered otherwise by a vote of the conference.

5. The Treasurer is ready to receive further contributions to the guarantee fund,—2 yen or more per member.

The chairman introduced Dr. Greene who gave the paper as given in the official programme.

Dr. Thompson followed with a paper as noted in the official programme.

Dr. Wainwright explained a large mission map of Japan prepared by Mr. S. Sadakata of the Kwansei Gakuin.

Notices,—1. Instruction about registration cards.

2. Missionaries from China were invited to sit as regular members with privileges of the floor.

Closed with singing.

AFTERNOON SESSION.

October 24th.

Opened with singing "All Hail the Power of Jesus' Name."

Prayer by Mr. Buxton.

Miss Reynolds of the Y. W. C. A. was introduced and responded briefly. Bishop Wilson of the M. E. C. S. was also introduced.

Mr. Draper then read a paper as given in the official programme.

Mr. Winn opened the discussion by a 10 minute address.

A resolution was passed to refer all recommendations in the set papers or addresses to the Committee on Resolutions. Also that other resolutions in order to receive recognition from the Committee on Resolutions must be signed by at least five members.

The discussion on Mr. Draper's paper was then continued by Revs. J. H. Ballagh and W. B. Parshley.

Notices,—1. About special morning prayer-meetings in the Y. M. C. A. hall and in Tsukiji Union Church.

2. A Ladies' meeting on Sat. 1.30—2.30 P. M.

An invitation from Col. A. E. Buck, U. S. Minister, and Mrs.

Buck was received, inviting the Conference to a reception at their home on Tuesday Evening (Oct. 30th) from 7 to 10 P. M.

The Conference accepted this invitation with thanks and the First Secretary and Dr. De Forest were delegated to take the reply of the Conference back to Col. and Mrs. Buck.

The second paper of the afternoon prepared by Miss Dudley, was read by Miss Barrows, (see programme).

Discussion opened by Miss Leavitt, and continued by Rev. J. H. Ballagh, Mrs. G. P. Pierson, Revs. Booth, Pruett and Fry.

Adjourned with prayer by the Chairman, Dr. Davis.

MORNING SESSION.

Thursday,—October 25th.

The morning session was opened at 9:30 A. M. by Vice-Pres. Imbrie, with singing, reading of scripture and prayer after which the Rev. J. Scott, D. D. was called upon to read a paper on "The Spiritual Life of the Missionary himself." At the close of the devotional paper a number of the delegates led in prayer.

Vice-Pres. Imbrie called upon Rev. W. Andrews to read a paper (see official programme.)

Discussion opened by the Rev. W. B. Waters and continued by the Revs. W. P. Buncombe, E. R. Miller, H. G. Murphy, R. B. Peery, Mrs. G. P. Pierson and the Rev. J. L. Patton.

Col. and Mrs. Buck were made honorary members, and the First Sec. and Dr. DeForest were delegated to request them to give the Conference the pleasure of their presence.

The Treas. Mr. McAlpine reported that from 150 missionaries out of a total of 600 he had received 350 yen so far toward the guarantee fund, and requested further contributions, any excess over expenses of Conference to go towards publishing the Proceedings of the Conference.

Mr. Oltmans read the second paper of the morning, (see programme).

Discussion opened by Mr. McCollum, and continued by Revs. Cooke, Buncombe, H. B. Price and Allchin. Closed with singing and prayer.

AFTERNOON SESSION.

October, 25th.

The Conference was called to order at 2 : 30 P. M. The Rev. Dr. Wilcox, of Foo Chow, China, conducted the devotional exercises. Vice-Pres. Spencer called upon the Rev. R. Austin Thomson to read his paper on "Christian Work in the Liu Chiu Islands."

It was voted,—That three minutes be allowed to the writers of papers at the close of the discussions should they so desire.

After singing of a hymn Rev. J. Batchelor was called upon to read his paper on, "Christian Work among the Ainu."

Following a hymn Rev. J. H. Scott presented the report of the Committee on Necrology, which was accepted and referred to the Committee on Publications.

The Rev. D. S. Spencer presented the report of the Committee on Statistics. This was accepted and referred to the Committee on Publications.

The Conference listened to addresses from the representatives of the Japanese Dōmei Kwai, Dr. J. D. Davis and the Rev. Kozaki. The latter presented the proposed effort to raise five thousand yen for evangelistic work throughout the Empire in the opening of the twentieth century.

Resolved that this matter be referred to the Committee on Resolutions.

The session closed with the singing of a hymn and the benediction pronounced by Rev. D. S. Spencer.

EVENING SESSION.

October 25th.

Addresses were delivered by Rev. A. G. Jones and Bishop A. W. Wilson (For abstracts see under papers, etc. as printed farther on).

MORNING SESSION.

Friday,—October 26th.

The devotional services were opened by the Rev. S. H. Wainright after which Rev. A. D. Hail, D. D. read a paper on "Bible Study in its Relation to the Personal Life of the Missionary."

Voted,—That all applause following devotional papers be omitted.

Voted,—That Rev. C. M. Cady be invited to sit as corresponding member.

The Rev. S. H. Wainright, D. D. read a paper on "Schools and Colleges for Young Men.

The discussion was opened by Prof. M. N. Wyckoff and taken part in by Rev. J. W. Moore, Mrs. G. P. Pierson and Rev. S. E. Hager.

The Conference was favored with a selection by a male quartette.

Messrs. Ibuka of the Meiji Gakuin, and Hirotsu of the Doshisha were introduced. Mr. Ibuka responded briefly.

The Second paper of the session, "Schools and Colleges for Young Women," was read by Miss S. A. Searle, and the discussion was opened by an address by Miss C. A. Converse. Voted—that the Conference Sessions be extended to Oct. 31st.

The Session was closed with prayer and benediction by Bishop McKim.

AFTERNOON SESSION.

October 26th.

The meeting was opened with prayer by Dr. G. M. Meacham.

The Rev. D. W. Learned, D. D. read a paper on "Theological and Evangelistic Training Schools." The discussion was opened by the Rev. W. B. Parshley, and was participated in by Rev. J. L. Dearing, D. D., Rev. A. Oltmans and the Rev. J. W. Moore. Mr. and Mrs. Cowen favored the Conference with a duet.

Mr. J. T. Swift was on motion made an honorary member of the Conference.

Miss West read a paper on "Training Schools for Bible Women" or rather "The Bible Woman and her Training." Discussion opened by Miss Cozad.

Closed with prayer and benediction by Rev. J. B. Brandram.

EVENING SESSION.

October 26th.

A continuation of the Educational Convention held in Tokyo last January.

MORNING SESSION.

Saturday,—October 27th.

The devotional services were opened by the Rev. D. S. Spencer. The Rev. A. A. Bennett, D. D. read his paper on "The Place of Prayer and Intercession in the life of the Missionary."

The president nominated the following members as a Committee on Interdenominational Comity.

Prof. E. W. Clement. A. B. M. U. Rev. S. L. Gulick., A. B. C. F. M.
Rev. W. P. Buncombe, C. M. S. Rev. G. F. Draper, M. E.
Rev. T. M. McNair, Am. Pres. Rev. G. M. Meacham, Can. Meth.
Rev. J. L. Patton, Am. Epis.

Voted,—That afternoon sessions begin at two P. M.

A telegram was received from the Temperance Conference in session in Yokohama sending greetings, the Rev. G. F. Draper being asked to read Phil. 4: 19—20.

Vice-President Spencer and Rev. G. F. Draper were appointed by the Conference to convey a suitable reply.

Prof. E. W. Clement was called upon to read his paper on "The Attitude of the Educational Classes towards Christianity."

Voted,—that the photograph of the Conference be taken on Monday, at four P. M.

The Reporting Secretaries announced that provision had been made for reports of this Conference to the following papers, "Japan Mail," "Japan Times," "Kobe Herald," the leading Christian papers of Tokyo, also to the following representative periodicals, "The New York Independent," "The Outlook," "Missionary Review of the

World" "Church Missionary Intelligencer," Eng., the "Allgemeine Missions-Zeitschrift" of Germany.

It was suggested that the various Missions represented assume the responsibility of reporting to their own denominational papers.

The discussion on Prof. Clement's paper was opened by the Rev. J. H. De Forrest, and participated in by the Rev. S. H. Wainright, Rev. S. L. Gulick, Mrs. Pierson, Rev. E. H. Fry and Rev. E. H. Jones.

Miss Hayashi, of Ferris Seminary, favored the Conference with a solo.

Mr. Galen M. Fisher read a paper on, "Methods of reaching the Student Classes, and Y. M. C. A. Work." This was followed by an address by V. W. Helm opening the discussion, in which Rev. F. S. Curtis, Dr. Davis and the Rev. D. Norman took part.

The session was closed with the benediction by the Rev. Mr. Andrews.

AFTERNOON SESSION.

October 27th.

Meeting opened with a hymn and prayer by Rev. Pruett.

The paper on "Sunday Schools" by Miss A. S. Buzzell was read by Miss L. Mead. The discussion was opened by Miss Ida Luther followed by Rev. Noss, Miss Hunter-Brown, Miss Mead, Mrs. Pierson, Mrs. Binford, Miss Baucus and Mrs. Fry.

The Conference was favored with a solo by Miss Mary Winn.

H. E. Col. Buck was introduced to the Conference and in a few words expressed his interest in the work of missions and his appreciation of the large gathering of workers.

Voted,—That the historical part of the Conference Report of 1883 be referred to the Publication Committee with power to revise and republish in the report of the Proceedings of this Conference.

Miss A. L. Howe read her paper "On Work among the Children including the Kindergarten." The discussion was opened by a paper of Miss Hargrave's read by Miss Veazey, followed by addresses by Mrs. Thomson, Mrs. Topping and Miss Lanius.

Rev. C. B. Moseley read his paper on "Family Religion and the Practical Observance of the Lord's Day."

The discussion was opened by the Rev. H. B. Price.

The session then adjourned with prayer.

Sunday, Oct. 28th.

The only Sunday service of the Conference was conducted by the Rev. J. H. Ballagh who gave his address on, "The Influence of the Spiritual Life of the Missionary upon Others."

An address was given in Japanese by the Rev.—and was interpreted into English by Mr. Ballagh.

MORNING SESSION.

Monday,—October 29th.

The devotional services were opened by the Rev. W. Andrews. The Rev. D. B. Schneder, D. D. was called upon to read a paper on "The Hindrences to the Spiritual Life of the Missionary."

The President Dr. Davis called on the Rev. T. T. Alexander to read his paper on, "The Preparation and Spread of Christian Literature: Past Work and Present Needs."

The discussion was opened by the Rev. W. J. White and continued by Rev. Otis Cary, Rev. H. Loomis, Rev. H. B. Price, Rev. J. B. Brandram, Rev. Geo. Allchin, Rev. D. Norman and the Rev. D. S. Spencer.

The Conference listened to a rendering by a male quartette

Members of the First Conference in 1872 and present at this Conference, appeared on the platform at this juncture.

The Rev. Geo. Allchin read a paper on "Hymnology in Japan, Past History and Feasibility of having a Union Hymnal."

The discussion was opened by the Rev. A. A. Bennett, D. D. and participated in by the Revs. Rowlands, Snodgrass, D. S. Spencer.

Session adjourned with benediction by Rev. W. Andrews.

AFTERNOON SESSION.

October 29th.

Presided over by Dr. Imbrie. Opened with hymn and prayer.

Vice President Imbrie called upon the Rev. H. Mc. E. Price to read Bishop Fyson's paper on "Is it Desirable to have an Early Revision of the Japanese Version of the Scriptures now in General Use?"

The discussion was opened by the Rev. F. G. Harrington, followed by the Rev. D. C. Greene, D. D.

The Rev. H. Loomis was called upon to read his paper on, "Bible Distribution" and the discussion opened by the Rev. S. S. Snyder and participated in by Revs. B. Buxton, E. H. Jones, J. C. Brend, W. P. Turner, H. Loomis, E. C. Fry, U. G. Murphy, McKenzie.

Closed with the benediction by Bishop Awdry.

Evening Session.

October 29th.

The first paper was read by Dr. Wallace Taylor on "Medical Work, its Results and Prospects." Discussion by Dr. W. N. Whitney.

The second paper by Rev. J. Soper, D. D., was read by Mr. Wadman,—subject "The Temperance Movement in Japan and its Relation to Missionary Work."

The Hon. Taro Ando, M. P. followed in an address in English on this theme.

The third paper was read by Rev. J. H. Pettee, D. D., on "Works of Christian Benevolence."

Mr. and Mrs. Hara, superintending a Christian home for ex-convicts, were introduced and Mr. Hara responded in a Japanese address. The Hon. Saburo Shimada, M.P. gave also a Japanese address.

A resolution in appreciation of the good work represented by these Japanese workers in Christian benevolence was adopted. (Text, see Minutes Supplement, No. 2).

Morning Session.

Tuesday,—October 30th.

Devotional exercises were conducted by the Rev. MacIlwaine who gave an address on "Preparation and Service."

A resolution was presented to the Conference by Dr. Wainright, Chairman of the Committee on Resolutions, as follows: Resolved,—

That as a body of foreign missionaries living and laboring in Japan and assembled in Tokyo to deliberate regarding the progress of Christian work, we most respectfully venture to convey to His Imperial Majesty, The Emperor of Japan, our most hearty appreciation of His Majesty's enlightened and beneficent reign; and that we humbly assure His Majesty of our earnest prayers to God in His behalf, that He may long be spared to rule in peace and prosperity over His Majesty's subjects and those from other lands who dwell within the realm.

This resolution was adopted by a rising vote.

The discussion on the "Observance of the Sabbath" was resumed and participated in by the Revs. J. W. Moore, C. H. D. Fisher, E. H. Van Dyke, J. B. Hail, H. B. Price, O. Cary, E. Snodgrass, Bish. Awdry, and C. B. Moseley.

The resolution on "Sabbath Observance" was introduced by Dr. Wainright and discussed by Revs. J. C. Ballagh, W. P. Buncombe, S. S. Snyder, Lingle, Geo. Alchin, Mrs. Pierson and Hosokawa.

The resolution was adopted. (For text see Minutes Supplement No. 3).

The reception at the U. S. Legation was announced to be from eight to ten, P. M. The President also announced that a cheque for fifty yen towards Conference expenses had been received from Col. Buck, U. S. Minister.

The thanks of the Conference were returned to His Excellency by a rising vote.

The Treas. stated he had so far received 545 yen from 255 persons. The Conference was favored by a selection by the male quartette, Messrs. Allchin, Rowland, Clark and Gulick. Resolutions (4) to (10) (for text see Minutes Supplement) were adopted by the Conference.

Adjournment with prayer by Rev. W. E. Towson.

AFTERNOON SESSION.

October 30th.

Devotional services were conducted by Rev. C. H. D. Fisher. Rev. J. B. Hail, D.D. was called upon to read his paper on self support. The discussion of this subject was opened by the Rev. F. W. Voege-

lein, and continued by Revs W. Andrews, D. W. Learned, O. Cary, W. Imbrie, Bishop Awdry, W. B. Parshley, T. G. Schumaker, MacNair, A. A. Bennett, Geo. Allchin, Hiraiwa, Dr. De Forest, H. B. Price, Mr. Lingle.

The Rev. S. L. Gulick presented the report of the Committee on Interdenominational Comity and it was discussed by the Revs. W. Imbrie, Snodgrass, Chapman, McKenzie and Van Dyke. Mr. Chapman's amendment was referred to the Committee on Resolutions.

Session closed with benediction.

MORNING SESSION.

Wednesday,—October 31st.

Devotional services were conducted by Rev. B. Buxton who gave an address on "The Fulness of the Spirit," after which a large number of the members of the Conference led in prayer.

An explanation of statistical diagrams was given by Mr. Landis. The President called upon Rev. E. Van Dyke to read his paper on "Best Means of Promoting Self Support." The discussion of this subject was opened by a paper by the Rev. H. B. Johnson, read by Rev. D. S. Spencer, followed by Rev. E. H. Jones.

The report of the Committee on "Interdenominational Comity" was presented by Rev. S. L. Gulick.

An amendment was offered by Dr. Imbrie. (Text in Minutes Supplement No. 11.)

The amendment was discussed by Bishop Awdry, Revs. Alchin, Dr. Imbrie, Oltmans, Snodgrass, Cary, Cook. It was carried unanimously, and the doxology was sung.

Rev. S. L. Gulick's resolution was carried along with Dr. Greene's preamble. (Text see Minutes Supplement No. 11.)

Closed with prayer and benediction by Rev. W. Andrews.

AFTERNOON SESSION.

October 31st.

Devotional exercises were conducted by Dr. Hail after which the President called upon Rev. E. H. Jones to read his paper on "The Evangelization of Japan in the Present Generation: Is it Possible and if so by What Means?"

Discussion was opened by the Rev. J. B. Brandram, and participated in by G. M. Fisher, Revs. Woodward, Hager, S. L. Gulick, Towson, Hauch. Voted, that the resolution contained in Mr. Jones' paper be referred to the Interdenominational Comity Committee. The President announced the names of the committee on "Interdenominational Comity." The Committee to elect its own chairman. The Conference confirmed the nominations.

Resolution (12) was adopted.
" (13) " "
" (14) " "
" (15) was laid on the table.
" (16) not acted on.
" (17) referred to the committee on Interdenominational Comity.
" (18) was adopted.
" (19) " "
" (20) " " (See Minutes Supplement).

The President nominated a committee of seven on the "Japan Sabbath Observance Union."

Mr. Kozaki made some remarks.

Dr. D. Macdonald was on resolution made corresponding member.

Brief impressions of the Conference were given by Dr. Pettee, Hiraiwa, Dr. DeForest, Murphy, Dr. Dearing, MacNair, Lingle, Allchin, Pierson, Dr. Thompson, Spencer, Draper, Dr. Meacham, Hager, Frank, and special closing remarks by the Pres., Dr. Davis.

The closing moments of the Conference were of a devotional character, the service being conducted by the Rev. B. Chappell.

A committe to coöperate with the Fukuin Domeikwai (Japan Evangelical Alliance) was appointed (See Minutes Supplement).

The Conference adjourned with singing of the doxology and benediction by Rev. J. H. Ballagh, at 4.50 P.M.

ROBERT A. THOMSON,
First Secretary.
H. M. LANDIS,
Second Secretary.

MINUTES SUPPLEMENT.

RESOLUTIONS.

1. Resolved that as a body of foreign missionaries living and laboring in Japan and assembled in Tokyo to deliberate regarding the progress of Christian work, we most respectfully venture to convey to His Imperial Majesty, The Emperor of Japan, our most hearty appreciation of His Majesty's enlightened and beneficent reign; and that we humbly assure His Majesty of our earnest prayers to God in His behalf, that He may long be spared to rule in peace and prosperity over His Majesty's subjects and those from other lands who dwell within the realm.

2. Resolved that the Conference place on record its pleasure at having heard Messrs Ando, Hara and Shimada (viz. at the Mon. Eve. Session) on various questions of social reform, and its appreciation of the work done by these brethren in behalf of Japanese society, and we hereby wish them God's richest blessing upon their labors and assure them of our continued sympathy and hearty coöperation.

3. Whereas the proper observance of the Sabbath is one of the most important, practical, and at the same time difficult questions which the Churches and Missions in Japan have to deal with, and whereas united and earnest effort is so necessary in order to secure a general observance of the same both by church members and the general public,

Be it resolved:

(1.) That this Conference correspond through its President and Secretaries with the proper authorities of all the various Christian denominations in this country and with the missionary bodies for the purpose of securing their coöperation and that of their people in establishing a Japan Sabbath Union, consisting of Japanese and foreigners (lay and clerical), the purpose of which shall be to bring about a better observance of the Sabbath.

(2.) That this Conference appoint seven of its members to serve with seven Japanese, which it hereby requests the Fukuin Domeikwai

to appoint, as a Board of Managers of this Japan Sabbath Union, and that the said Board elect its own officers.

(Com. of seven foreigners: W. P. Buncombe, B. C. Haworth, A. A. Bennet, D. D., J. Soper, D. D., M. N. Wyckoff, Sc. D., A. C. Borden, H. H. Guy.) [*Note.* It was suggested that Rev. C. B. Moseley be included, and that his name be put first instead of Mr. Buncombe. The secretaries are uncertain therefore which name is correctly included.]

4. Resolved that having heard the statement made by representatives of the Fukuin Domeikwai (Evangelical Alliance of Japan), we rejoice that God has put it into the hearts of our brethren to undertake special efforts in connection with the opening century; and that we recommend to the missionary body such coöperation as may be found possible, and that we pray that God will abundantly bless this endeavor to carry the Gospel to the people of Japan.

5. Resolved that this Conference approve the recommendations of the Statistical Committee regarding the adoption of uniform statistical blanks for all missions.

(For copy of blank see general supplement.)

6. Whereas we learn with the deepest concern of the recent crisis in China resulting in the massacre of scores of missionaries and of thousands of Chinese Christians, in the great destruction of mission property, and serious interruption to Christian evangelization,

Be it resolved:

(1) That we express our confident faith that the blood of the martyrs is still the seed of the church, and that the present trials are but an introduction to a grander and more extended awakening than China has ever known.

(2) That we express our gratitude for and profound recognition of the providence of God in the deliverance from peril of the legations at Peking, and of hundreds of missionaries and Chinese Christians in different parts of China at times when the intervention of God was clearly and manifestly their only help.

(3) That we, as a Conference, express our deepest sympathy with the families of those who have lost their lives through these troubles; and

(4) That we convey to our brethren, both Chinese and foreign, called to labor in China, our hearty sympathy in their recent trying experiences, and assure them of our earnest prayers in their behalf.

7. Resolved that though in an ever increasing degree the responsibility for evangelizing the land must be assumed by Japanese Christians, yet for some time to come there will be need for the efforts of missionaries from other lands.

We therefore urge our Boards to see that the present force be fully maintained, and that careful consideration be given to such requests as may come from their Missions for reinforcements to meet special needs.

8. Whereas young men in Japan occupy a position of increasing importance, and

Whereas there is need for special effort to unite young men in Christian work by and for young men, and

Whereas the Young Men's Christian Association both in the West and in Japan has successfully faced this need and has conducted its work in harmony with, and as an agency of, the Church of Christ;

Be it resolved, that we commend its efforts in the schools and cities of Japan, and shall welcome a wise extension on a scale adapted to the needs of the young men and to the strength of the Christian Church in Japan.

9. Resolved that the Publishing Committee be authorized to make such selections from the papers which have been read before the Conference, as in its judgment seem best, and consult with the religious papers and publishing houses with regard to having them published and circulated in Japanese without expense to this Conference.

10. Resolved:

(1) That this Conference commend to Christian philanthropists in England and America the schools under foreign mission supervision in Japan; and

(2) That we most earnestly call their attention to the need of endowment funds, that these institutions may become independent of the annual appropriations of Mission Boards for their support, and that a limited number of wisely located leading mission institutions of

learning may supplement their schools of secondary grade with collegiate courses of study.

11. (1) This Conference of Missionaries, assembled in the city of Tokyo, proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

(2) Whereas, while this Conference gratefully recognizes the high degree of harmony and cordial coöperation which has marked the history of Protestant missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition especially in the smaller fields and by the duplication of machinery which our present arrangements involve. Therefore

(3) Resolved that this Conference elect upon the nomination of the President and Vice-Presidents a promoting committee of ten whose duty it shall be to prepare a plan for the formation of a representative Standing Committee of the Missions, such plan to be submitted to the various missions for their approval and to go into operation as soon as approved by such a number of Missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan.

(Committee: Dr. Greene, Chairman; Mr. MacNair, Secretary; Drs. Dearing, Meacham, Wyckoff, Wainwright, Messrs. H. B. Price, J. L. Patton, G. F. Draper and Bishop Fyson.)

12. Petition of the Fukuin Domei Kwai Committee.

We, the Committee of the Evangelical Christian Alliance on the Evangelization of the Empire, wish to express our earnest desire that your Conference will appoint a committee to coöperate with us in carrying out the proposed plan, (viz. to raise 5000 yen for evangelistic work throughout the Empire in the opening of the twentieth century.)

(Signed: H. Kozaki, Y. Hiraiwa, S. Yuya, H. Shimanuki, D. Hadano, S. Miwa, G. Fukuda.)

Resolved that this Conference concur in this request and appoint through its presiding officers a committee of ten, two of whom shall live in Kiushiu, two in central Japan, one in Shikoku, two in the

Tokyo district, two in the Sendai district (including the west coast) and one in Hokkaido.

(Committee: G. M. Roland, C. Noss, E. H. Jones, B. C. Haworth, D. S. Spencer, S. L. Gulick, A. D. Hail, D. D., C. B. Moseley, J. B. Brandram, A. Oltmans.)

13. Whereas there is an evident desire on the part of a large number of Christians in Japan that a uniform translation be obtained of some of the great hymns of Christendom, and

Whereas it seems eminently desirable that these great hymns which have influenced so profoundly the Christian life of many lands, should also exercise their legitimate influence upon the great and growing Christian community of Japan; therefore

Resolved that this Conference instruct its President to appoint a representative committee of five whose duty it shall be to secure the best possible translation of one hundred, more or less, of such hymns, to adapt these translations to appropriate tunes, and to endeavor to introduce these as far as possible into all collections of church hymns.

Committee:

Bishop Foss, Episcopalian,
Rev. J. C. Davison, D. D., Methodist,
„ T. M. MacNair, Presbyterian,
„ A. A. Bennett, D. D., Baptist,
„ Geo. Allchin, Congregational,

} All these have done work on present church hymnals.

14. In view of the important part taken by song in creating and maintaining our own Christian unity and spiritual fellowship, and

In view of the great importance of laying this foundation of unity among the Christians of Japan whatever be their ecclesiastical connections; therefore

Be it resolved that this Conference *place itself on record* as desiring the use of a common hymnal by the Christians of Japan, and that if, under existing conditions, his prove impracticable, nevertheless as many denominations as possible should unite to secure this desirable end.

15. In view of the value and inspiration derived from this great gathering of missionary workers:

Resolved that the standing committee of the Missions on Interdenominational Comity be requested to arrange for a Decennial Missionary Conference.

[This resolution was laid on the table.]

16. This General Conference, recognizing the high value of rightly prepared Sunday-School Lesson Helps, as a means to careful and systematic instruction in the Scriptures, cordially commends to the attention of those in need of such Helps the series now prepared and published under the direction of these four bodies, viz. the Council of Missions Coöperating with the Church of Christ in Japan, the Conference of the Methodist Episcopal Church, the Mission of the American Board, and the Mission of the American Baptist Missionary Union.

[This recommendation was not acted on.]

17. The following resolution was adopted by the Ladies' Christian Conference of Tokyo and Yokohama at their last May meeting when the subject of Christian Literature was under discussion :—

"Whereas we, the Ladies Christian Conference of Tokyo and Yokohama, are impressed with the importance of improvement in the production, and with the desirability of increasing the circulation of Christian literature in Japan ; and

Whereas the present agencies for the preparation and distribution of Christian literature are working for the most part independently one of another and so at a disadvantage, losing much in the way of unity of purpose and effort ;

Be it resolved that we urge the General Conference of Missionaries which meets in Tokyo the coming October, to promote some plan whereby these different agencies may be brought into coöperation.

Georgiana Baucus, Secretary."

[This Communication was referred to the Committee on Interdenominational Comity.]

18. Resolved that the Conference appoint the Rev. F. W. Voegelein of the Evangelical Association of N. America to send a report of the Conference to the "Allgemeine Missions-Zeitschrift" of Germany.

19. In view of the failing health and return of the Rev. Hugh Waddell of the United Presbyterian Church of Scotland, preventing

him from performing the part assigned him of conducting the closing exercises of this Conference, we desire to place on record our high appreciation of his long and faithful labors for the evangelization of Japan and to express our hope of a speedy convalescence and return to the scene of his former labors.

20. (Resolutions of thanks).

Resolved:

That the hearty thanks of the Conference are hereby extended,—

(1) To the foreign community of Tokyo for the kind hospitalities shown to us individually and collectively during our sojourn here.

(2) To His Excellency, the United States Minister and to Mrs. Buck for the reception that was so much enjoyed by the members of the Conference, and for other expressions of their interest in our meeting, and that we also accept with sincere regard the offering of Col. Buck in aid of the fund for publishing the minutes and reports of this Conference. The Publishing Committee is hereby directed to have a copy of the Conference Proceedings suitably bound and to present the same to Col. and Mrs. Buck.

(3). To the Young Men's Christian Association for the use of their commodious building and for the many favors shown to the Conference.

(4). To the Kanda Police for special favors shown us during this session.

PAPERS, ADDRESSES AND DISCUSSIONS.

Remarks at the Opening

By the Chairman

Rev. J. D. Davis, D. D., A. B. C. F. M. Kyoto.

The time and place of this Missionary Conference emphasize its importance. We meet just as the fading light of the nineteenth century is verging into the dawn of the twentieth. The century just closing has witnessed the development of modern missions from their birth, as it were, to the magnificent proportions, as they appeared at the Ecumenical Council in New York, last April. We may hope that the

century upon which we are soon to enter will see "The Kingdoms of this world become the Kingdom of our Lord, and of His Christ."

We meet here in this Eastern Gateway of the Orient, among a people who are to have a powerful influence in the civilization, and we may also believe, in the Christianization of eastern Asia.

In every effort we put forth for the Christianization of Japan, we should be stimulated by the thought that each wave set in motion here will move on affecting directly or indirectly hundreds of millions of people.

This is the third General Conference held in Japan. The first was hold in Yokohama twenty eight years ago this month. Then less than twenty missionaries who attended it comprised nearly all who were then in Japan. Neither God's word, nor other Christian literature, existed in the Japanese Language. The edicts against Christianity were posted on all the bulletin boards of the empire. Hardly a beginning had been made in evangelistic work.

The second Conference was held in Osaka seventeen years ago. The foundation had been laid, and that Conference was followed by a general out-pouring of God's Spirit and a period of great ingathering. We have now passed through a period of reaction. Nationalistic and rationalistic waves have swept over the church and chilled it. Signs are however everywhere apparent of renewed life and hope and zeal. We have every encouragement as we meet in this third General Conference to ask for and to expect and to prepare to receive great things from God's hand. I trust we all come together here with this faith and hope and that this will be the keynote of all the meetings.

OUR MESSAGE.

REV. J. D. DAVIS, D. D.

A. B. C. F. M., KYOTO.

I do not know just what the Committee had in mind when this subject was assigned. It may be that I shall give it a broader meaning than they intended. I feel, however, that our message, as

missionaries, is broader than simply what we directly teach and preach.

Our general message may be as important to the salvation of Japan as our special, direct, Gospel message. Hence, I shall speak in the first place of our General Message. Let us consider under this head:

I. Our Message to the Nation.

The question is asked by some, Why are missionaries needed in Japan now, after all the wonderful advancement this nation has made, and after she has been received into the comity of the Western nations? The Western world has been astonished at the marvelous transformation which has come over Japan during one generation. Only admiration and praise have been expressed at the way Japan has stood shoulder to shoulder with the Western powers and more than done her part in the Chinese crisis and especially in the relief of the imperiled Legations. We have been made to realize very keenly how different is our status in Japan as we prosecute our work from that of our brethren in China. In view of all this, what mission or message have we to Japan as a nation?

We have a message to this nation, because Japan has made no effort to supply the moral needs of the people. For thirty years the leaders of Japan have searched the civilized world for all that is best in material civilization. The educational systems of all the Western nations were studied so that the schools of the nation are modelled on those of Western lands, and the rapid advancement of Japan in education is the result. The constitutions of many of the Western nations were examined before Japan's constitution was promulgated. The new code of laws is modeled on the Western codes. The same may be said of the post-office system, the banking system, the railroad and telegraph systems and the light-house service. Embassy after embassy of the ablest men in Japan were sent to find out the best that the Western nations had to give, and the result is that Old Japan has been transformed into New Japan before our eyes, during the last thirty years.

But, during this time of external transformation, no attention has been given to the real foundation of civilization and of education.

No effort has been made to find out and introduce into Japan the best basis of morality. Since 1886, the government has refused to license medical practitioners unless they have learned the Western system of medicine, but in that which is most important and fundamental of all, in heart culture, in character building, in morality, the old Chinese, "Kampo," system is still in use, the same as three hundred years ago, the same which is shown to be effete in China, and which is largely acknowledged to be powerless in Japan.

The change of the government from feudalism to a constitutional monarchy, with an elective parliament, and the coming in of Western civilization and education, have so weakened the old moral sanctions, that Japan is to-day a nation with no adequate basis of morality.

The most of the leaders of Japanese thought and progress bemoan this fact. Witness many articles in the leading Japanese periodicals during the last three years. In an article on the Career of Constitutional Government in Japan, Mr. Okuda Yoshito, at the time, chief Secretary of the House of Representatives, speaks of "The kinds of pleasure indulged in by the educated class, such as politicians, business men, and merchants and the pastimes of the laboring classes," and he asks, "Are not these kinds of pleasure equally too low and too dark in their nature to permit public mention of them? And he adds, "This state of things must be due to the introduction of the so-called material civilization...With it has come the tendency of attaching too much importance to physical and material at the expense of moral considerations, and the result is the decline of that high sense of morality that formed the foundation of the Samuraiism, of the good old days."

A man educated in Doshisha and in America, who spent several years as interpreter for high officials during the China-Japanese war and in Formosa, after being seventeen years in "Doubting Castle" has recently come back to a living faith in Christ. In speaking of the influences which led him back to Christ, he says that he "saw enough of the miseries and woes, vices and crimes, sins and wicked acts committed in a most shocking manner." "I am convinced," says he, "That Christianity alone is able to save Japan, for to my utter amazement the old chivalric, gallant spirit of the Japanese is now fast dis-

appearing. And what can fill this spiritual vacuum? This is the momentous question of the present age; but only a few have yet awakened to foresee its serious consequences."

This is a very serious matter. A nation of forty five millions of people is awake and alert, in politics, in education, in manufactures, in commerce, and in modern militarism. They are rushing ahead with unprecedented speed, and yet with no adequate basis of morality. It is essential to the success, if not to the existence of the nation, that this want be speedily supplied.

The attitude of the Department of Education toward religion is well known. A work on Ethics, endorsed apparently by the Department of Education, says: "Our country's history clearly constitutes our sacred book and moral code.. ...Our sacred book is our history, holy and perfect, the standard of morals throughout all time, having not the slightest flaw. We have this divine sacred book of history, do we need to seek another?" While the present policy of the Department of Education lasts, while it divorces religion from education, and tries to keep a Christian basis of morality out of private schools as far as possible, the importance of the message which missionaries have for the nation in this direction is apparent.

Sixty years ago, Dr. Duff went to Calcutta. He found the English government pursuing the suicidal policy in India of forbidding Christianity to be taught in the government schools, although Hinduism and Mohammedanism were indirectly allowed. Dr. Duff started a University where English and Science were taught with the Bible and Christianity, and he so demonstrated the value of this plan as a promoter of loyalty and civilization that the government made grants in aid to Mission Schools, although the policy of excluding Christianity from the government schools was continued. After many years of experience in India, Dr. Duff said, "Wherever, whenever, and by whomsoever, Christianity is sacrificed on the alter of worldly expediency, there and then must the supreme good of man lie bleeding at its base." And recently, an educated Hindoo, himself not a Christian, arraigns Great Britain and her policy of secular education in India in the following pathetic words. He says: "Are you aware

what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, "A dream of hysterical women and half-starved men." They no longer believe in the Divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the 'ologies' of the day, but turn their back upon religion and morality, as mere rags and remnants of a superstitious age." Is not this an almost perfect picture of Japan at the present time?

A nation which has become largely Christian, like England and America. Where most of the children are taught about God at their mother's knee, and in the Sabbath school, a nation which has hundreds of years of Christian heredity and a Christian environment might survive for a time the policy of making education entirely secular; but a nation like Japan, where none of these things exist, and where the only hope for an adequate basis of morality is in the little band of Christians who are handicapped by the government, and who are working in the face of tremendous prejudices, such a nation needs the help of the missionaries. We have a message for it.

We should help this people to realize that the living God is the only true basis of morality. If the children of this nation were taught that the Heavenly Father who created them, and who speaks to them through their conscience, and through His Word, and through Christ, is the One who upholds and moves and vitalizes and develops all things in the universe from the uncounted stellar systems which seem to fill the unfathomed depths of space, to the ephemera which fill the summer air; they would not lose all faith and interest in religion when they come to study the length and breadth of the universe and the wonderful power and skill which are manifested in all its details.

We have a very important message for Japan in helping her to

realize that moral culture is an important part of education; that heart culture and head culture should go on together. This nation needs to realize that the secret of the greatness of England and America is the fact that intellectual and moral training have gone hand in hand. The motto of Harvard University, "Pro Christo et Ecclesia," or that of Olivet College, "Pro Christo et humanitate," shows the deeply religious impulses which have founded the colleges of the United States. President Thwing of Adelbert University says, "Intellectual impulse alone has hardly ever established a College." The church dominated the founding of the great Universities of England and those on the Continent. Every German Gymnasium provides for years of systematic instruction in religion and morals. The Mission schools in Japan have a most important message to this nation in showing it that a true basis of morality is the foundation of education. There is another message in the line of education which Japan needs. If the various home Boards and the various Missions in Japan could unite with the Japanese churches in establishing a truly Christian University for which the Mission schools should be feeders, it should be one of the most effective messages possible educationally, and it would at the same time be such an example of the real union of Christian believers as would be worth more than such an institution would cost.

Our homes have a message to this people. One of the most general and most powerful impressions which has been made upon this nation has come from the homes of the missionaries. Monogamy is one message which the whole nation have heard. No one can measure the influence for good which has come from the mutual love and trust and companionship of husband and wife, from the example of the care and teaching and training of children, from all the sanctities and blessedness of the Christian homes of the missionaries.

A well known Japanese recently said, "We are two hundred years behind the West in our appreciation of the dignity and rights of women." As examples of the truth of this statement witness the divorces which equal about one third of the marriages; witness concubinage so commonly practiced by those who can afford it, and also

the fact that filial devotion leads many of the daughters of this land to sell themselves to a life of shame for a term of years.

The missionary homes have a needed message to Japan of the value of home and of the dignity of woman; and I feel sure that there is another message of immeasurable value which goes to this people from the hundreds of ladies who have left friends, and sacrificed home itself, as it were, to give their love and lives for their sisters in this land. This message has made an impression on the nation, an impression which will go on deepening as the years go by.

We have a message in regard to strong drink which is coming to Japan like a flood. Such could he said of our message with regard to straight-forward truthfulness, to the importance of fidelity to a trust, and to many other things. I doubt if we realize, or if this people begin, as yet, to realize the value of our general message to Japan.

2. Let us look at another phase of our general message, namely, Our General Message to the Church.

We recognize with hearts filled with praise and thanksgiving to God, the spirit of consecration and independence which so largely prevails in the Japanese churches. There are hundreds of as devoted Christian workers here as can be found in any land. We believe that Christianity would go on and be perpetuated in Japan without farther aid from the missionary body, but we also believe that the infant church in Japan, needs our influence and help. It needs this, especially, because of its materialistic and pantheistic heredity and environment. We need to help the Japanese Christians to clearly grasp the fact that God is a person, that He has, at the least, all the attributes which make up our personality, and that he has them in an unlimited degree. We need to emphasize the statement of Lotze, that we men are but incompletely personal, that complete self-consciousness, complete freedom and perfect personality can belong only to God.

The late Professor Harris of Yale University, has well said that "A clear sense of the personality of God is the foundation of all religion." But the Japanese people have been under the pall of a materialistic and pantheistic philosophy for a thousand years. The result is that they do not possess a clear sense of personality. As another has said: "An indistinct sense of personality implies the loss of the key to the

whole fabric of higher truth. Japanese Buddhism.....has, to a profound degree, robbed the people of Japan of their consciousness of the sense of individuality, and of their appreciation of individual worth and individual responsibility. It has.....to an appalling extent atrophied their God-consciousness, and hardened them in their abnormal state of mind. To sum up all; under the influence of Buddhism, the Japanese spiritual nature has suffered amazing distortion."

There is too much truth in this indictment, and there comes from this distortion what seems to the Western mind an oblique moral vision. They often fail to see the inconsistency of two things which the Western mind can by no possibility make to harmonize. While there are many noble exceptions, it seems as if, in general, there is not sufficient realization of the importance of standing up for a moral principle. Any stereotyped custom, or anything which assumes a concrete form, along the line of old usage, is likely to take the precedence of pure moral principle. We need to help to develop here such moral principle as led Sir Peregrine Maitland to resign his office as Commander-in-chief of the Madras army rather than pass on an order compelling British officers and troops to salute Hindu idols on festival days.

But still farther, we need to help the Church in Japan to stand firm and make no compromise in regard to the true divinity of Christ.

With the materialistic and pantheistic heredity in Japan, there comes a tendency to doubt the supernatural and to accept modified or humanitarian theories of Christ and of Christianity. Some of the leading scholars of Japan say that the Japanese mind cannot accept a supernatural Christianity. Hence, there is danger that the Japanese Church will modify its views of Christ and His work, to meet this demand.

There have been many proofs of the reality of this danger during the last ten years. Signs of it are only too apparent in many places to-day. One of our most devoted *Kumi-ai* pastors, in an article published in the Shinseiki about three years ago, said in substance, "There is no denying that the theological notions entertained by Japanese are minutely connected with their Christian life, and that

lack of Christian zeal is in many cases to be traced to an entire change of belief as to the real nature of Christianity." He goes on to speak of the influence of Mr. Kanamori's book on "The Present and Future of Christianity in Japan," saying, "This book stripped Christianity of its supernaturalism. It denied miracles, denied the divinity of Christ and the atonement."

He then speaks of Mr. Yokoi, "who," he says, "three years later, championed much more extreme views than those defended by Mr. Kanamori. Mr. Yokoi's *Waga Kuni no Kiristokyo Mondai* cut away all the dogmatic doctrinal foundation of Christianity and reduced the creed to a system of ethics." He says farther. "Modern Christians may be divided into two parties, the Pro-Gospel and the Anti-Gospel party."

The Christians of Japan need all the help they can have to stand firmly on the Rock upon which Christ founded His Church.

Just as there is no firm standing ground between Theism and Scepticism or Pessimism, so there is no alternative but to choose either a truly Divine Christ, or humanitarianism.

Individuals may try to rest as they descend into the gloomy shades of Agnosticism, Scepticism, or Pessimism, but philosophy does not rest there. No race or people ever rested there. One of Voltaire's last remarks was, "I wish I had never been born." Goethe said, "In all my seventy five years, I have never had a month of solid comfort." Renan said, "Candidly speaking, I fail to see how, without the ancient dreams, the foundations of a happy and noble life are to be re-laid."

Prof. Clifford wails out the words. "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the great Companion is dead." Professor Seeley, speaking of the result of Pessimism, says. "A moral paralysis creeps over us. The affections die away in a world where everything great and enduring is cold, they die of their own conscious feebleness and bootlessness." "Oh, that I knew were I might find Him!" is the cry of the human heart in all lands and in all ages. There is no rest but in the living God. Pantheism either goes down to Materialism or up to Theism. Fichte and Hegel and Schelling, the great trio of

Pantheism, were followed by Straus and Feuerbach, who went down to the Pessimism of despair. Others are working their way up again to Theism.

Just as truly, there is no alternative but a choice between a Divine Christ and pure humanitarianism. The Arians tried to find one by making Christ a supreme angel, God's First-born. His instrument in the creation of the word. He was not eternal, not of the Divine essence. But Arianism is now extinct. It has gone down to Socinianism, or up through Semi-Arianism to full divinity.

Priestly, in England, and Channing, in America, advances the view that Christ was the greatest of inspired teachers, a true prophet. He had a Divine mission. He wrought miracles in confirmation of His doctrine. He rose from the dead. He is expected to return to judge the world.

The supernatural features have, however, been eliminated from this system, and pure humanitarianism remains. Christ is a great man, a religious genius of the first rank, but still a mere man, without anything supernatural in His origin, His nature, or His history.

The late Dr. Martineau wrote concerning Unitarianism, saying that all that is supernatural has fallen away from Jesus. "The very boundary walls of the kosmic panorama which contained these things have for us utterly melted away, and left us amid the infinite space and the silent stars." Rev. J. W. Chadwick, a Unitarian of Brooklyn, N. Y., says. "There are to-day few Unitarians, if any, who believe in any of the New Testament miracles from the birth to the resurrection."

Schleiemacher made of Christ a "peculiar being of God! He is the Head, the Archetype, the Representative, the Redeemer of mankind. But His divinity is only an exceptionally energetic form of the God-consciousness which exists naturally in all men. The difference between Christ and other men is in degree, not in kind. He minimizes Christ's redemptive work for men, and His activity for the Church and for men is only the post-humous influence, through the preservation of His influence in the Gospels and in the fellowship of the Christian society.

But Schleiermacher's followers have not stopped there. They

have either gone down to pure humanitarian views of Christ, or pressed on to higher ones.

Some of the most eloquent and popular Japanese are now preaching almost precisely the same theory of Christ and His work which Schleiermacher held. Ritschlism, as taught by Ritschl, utterly divorcing reason from religion, is also having a following in Japan.

In Germany, however, men do not rest where Ritschl stood. Some are moving off in negative directions, but the most are moving toward a more positive theology of Christ. Herrmann, of Marburg, says, "It appears to me as if for all who wish to go back to this question, and follow out a representation of the Divine and human natures in Christ, the Christological decisions of the ancient church will always mark out the limits within which attempts must move." And again: "Faith in Christ has led in a natural progress to the representation of a pre-existence of Christ, and indeed of a personal, and not an ideal-pre-existence." Professor Bornemann, of Gottingen, also of Ritschl's school of theology, says, "Faith in the Godhead of Christ is, in a certain sense, the sum of the whole Gospel, the aim and the whole content of the Christian life. Its marks are the same as those of the Godhead of the Heavenly Father." On the other hand, Strauss, as we know, landed in agnosticism and pessimism. Edmond Scherer, the inaugurator of the liberal movement in Switzerland and France, started from an orthodox position, and went on repudiating one thing after another until he landed in absolute scepticism. Scholten, in Holland, is another example. He began by trying to hold on to the Bible and orthodox forms, but he ended by saying that between his ideas and those of the Bible, there is no agreement, but a deep chasm. Faith and enthusiasm suffered shipwreck.

Professor Bavinck thus sums up the process and the result of this decline. He says: "It is a slow process of dissolution which meets our view. It began with setting aside the Confession. Scripture alone was to be heard. Next, Scripture also is despised, and the person of Christ is fallen back on. Of this person, however, first His divinity, next His pre-existence, finally, His sinlessness are surrendered, and nothing remains but a pious man, a religious genius, revealing to us the love of God. But even the existence and love of God are

not able to withstand criticism. Thus the moral element in man becomes the last basis from which the battle against materialism is conducted. But this basis will appear to be as unstable and unreliable as the others."

(The writer is indebted to Dr. Orr's "The Christian View of God and the World," in preparing this statement of the movement of thought in Germany.)

I have dwelt thus at length on this subject because it is a very vital one, because these modified views of Christ are gaining a foothold in some of the theological schools in England and America and because they have entered Japan and are being taught and believed here. We have an important message to bear to the Church in Japan in regard to the Divine Christ and to the barrenness of every attempt to modify His Divinity.

We need also to bear witness to the substantial integrity of the Bible. The genuineness of the Bible, both of the Old Testament and of the New, is being assailed. Our Japanese brethren have no inherited reverence for this Bible, and there is a tendency among them to accept as true, extreme positions which have not been substantiated, and which never will be. The Japanese mind wishes to adopt the most advanced, the most progressive in everything. Some teachers and some books are helping on this movement among the Japanese Christians in a way which is perhaps too little realised. It seems to be a fact that it is next to impossible to use a hypothetical argument with this people without being misunderstood. That is to say, if we make concessions for the sake of an argument, our hearers, or readers, are almost sure to get the impression that we ourselves believe no more than we take for granted in this instance. For example, Professor Bruce, in his "Apologetics," starts out to show what we should have left, even if many of the destructive theories in regard to the Old and New Testaments were conceded to be true. I think nearly every Japanese who reads that book gets the impression that Professor Bruce has himself given up his faith in those things which he concedes for the sake of his argument, and many of them think that they must go farther than Prof. Bruce, so as to keep in advance. I realise the difficulty attending our message in regard to the Bible,

but we should give one, and it should be of a positive, emphatic, reassuring kind.

Then we have a message in regard to the Sabbath. This message should not be, perhaps, so much in regard to the details of the manner of Sabbath observance, as to the fact of man's great need of the Sabbath, and so of his perpetual obligation to observe it. Some say that the ten commandments were abrogated by Christ, the command in regard to the Sabbath with the rest. This is a very poor message for the Japanese Church. They do not need it. They require to realise their need of the Sabbath.

We read that those "Ten Words" were "written with the finger of God" on tables of stone. We do not know just what that means, but we know this, that the spirit of the obligation contained in each one of those commandments, is written in the moral nature, engraven on the heart, so to speak, of every moral being in the universe. And whenever, and wherever, moral beings exist under such conditions as men are placed under in this world, those obligations must take substantially the same form as they have in those "Ten Words." God Himself could not abrogate them, unless His own nature were changed. They are sacred words; they come from the very heart of the Eternal One, and they come reinforced by the needs of all moral beings, not one of them can be broken or disregarded without danger of infinite loss. Let us bear this message to the Japanese Church. Let us help them to realise that the Sabbath was made for man because of his infinite moral need of such a day in which he may seek and find the Heavenly Father and commune with Him; a day for soul-food and soul-growth, a day for soul-work; that without such a day, one which is observed in common, the same day, by the whole church and by the Japanese people, there is no hope that Japan will become a Christian nation. Let us be more careful ourselves how we observe the day here than we were in the home lands, for, if we do not set the example, how will its proper observance ever be started here?

We have every encouragement to give our message along all, the above mentioned lines and many more. The church in Japan

is going to be held true to its Divine Founder and to His Divine truth.

Twenty-two years ago, four years before his death, Professor Van Costerzee wrote the following words in the preface to his Practical Theology. He had spent nearly forty years in bearing witness to the truth, and opposing as best he could, the rationalistic and destructive theories which were sweeping over Holland and Germany, and which seemed, for the time, to have gained a temporary victory. He said, "In every domain there are witnessed indications, such as render perfectly explicable the pessimism of those who have no faith, and even the best and most faithful feels, after a life of unceasing endeavor, now and then overwhelmed by the sense of his absolute powerlessness to stem the destructive tide which he sees coming in on every side. Nevertheless in hoping against hope, the watch-word remains, that religion cannot die. Christianity can never perish: the kingdom of God will come, and the everlasting Gospel, anew restored to its rights by the reformation, must eventually triumph, even over the fiercest opposition of its obdurate foes, and the saddest folly of its well meaning but unteachable friends. He who has in God's name lived and labored for this,—it matters not whether his name was here celebrated or ignored,—has wrought for eternity, and whatever of his work may perish in the fiery ordeal of time, that which is best in it will remain, even when the tired workman has long ago been forgotten, and has found above rest which he has not sought here."

We may believe that it is Dr. Van Costerzee's privilege to-day, looking down from his place of higher service, to see a decided reaction coming on in Germany and Holland, a revival of faith in that Divine truth which he so ably defended. But if Dr. Van Costerzee felt no discouragement in delivering his message, much more should not we.

If we are faithful to our message, it will not take the best part of a century here, as it has in Germany and Holland, for the Church to learn that rationalism means dearth and death. Individuals may be carried away with it in Japan, some have been, but the Church will stand firm and true on the foundation of its Divine Lord.

We should not expect the first generation of Japanese Christians with their heredity of Pantheism and their environment of Materialism

to fully grasp either the depth of meaning, or the importance, of those great vital truths. The Roman Catholic Bishop Reynaud, of China, thus expresses the view which they take of this question over there. He says: "The missionaries are of the opinion that it is only after four generations that the Chinese can be thoroughly imbued with the spirit of the Catholic faith. For this reason, only Chinamen whose families have been Catholic for two or three centuries, are admitted to the priesthood." Their policy, in Japan, is to ordain a man to the priesthood only in the third generation of Christians. Dr. A. B. Smith, for nearly thirty years a missionary in China, says. "Under no circumstances can Christianity produce its full effects in less than three full generations. By that time Christian heredity will have begun to operate."

These are extreme positions, but they emphasize the importance of the message which we bear to this people. We make a great mistake when we forget or ignore the great factors of heredity and environment in our conduct of missionary work. As said, I believe that Christianity would go on and be perpetuated here if every missionary should leave Japan tomorrow, but it will be kept purer, more vital, more Christ like, and more aggressive and successful, through the presence and influence of missionaries. But let us consider in the second place,

II. Our Gospel Message. Our Message is on the beautiful first page of the cover of the program of the Conference.

We are here in obedience to Christ's command, "Go ye into all the world and preach the Gospel to every creature." We come from nations which have had the Gospel for hundreds of years. We come from nations where there is a preacher of the Word for each few hundreds of the population. We come to a people here where not more than one tenth of the population can be said to have heard at all, where there is, as yet, even counting all the evangelists of every class, only one to 25,000 or 30,000 of the population. One generation of these millions has passed into eternity since some of us came to Japan. With the best efforts which we can put forth, it seems likely that the vast majority of the present generation will die without having heard the Gospel. Under these circumstances, the command of Christ,

loyalty to Him, and love for the souls for whom Christ died, give us a paramount message and infinite motives for proclaiming that message to this people.

Christ gave us our message. It has a wonderful setting. It follows His direct command to give His message world-wide proclamation, and it is preceded and followed by great and encouraging incentives. He who has all power (spiritual power) in heaven and on earth, has given the command and the message, and He promises to be present with us, each one, and always unto the end of the age. What is this message, our message? "Teaching them to observe all things whatsoever I have commanded you." Our message is not science, nor philosophy, nor the niceties of theology. It is the simple Gospel of Christ, the fundamentals of the way of salvation. We should emphasize the great, living, fundamental truths.

God is the first great fundamental fact, a living, loving, perfect Heavenly Father, a God whose thoughts, whose personality, whose being, are as far above ours as the heavens are higher than the earth. This is fundamental, and the importance of laying this foundation is seen in the fact, stated before, that the conception of such a God is foreign to the Japanese mind. Then we need to make this people realize what man is, made in the image of God, his exalted powers, his immortality, his immeasurable worth, the fact which Christ emphasizes that a single individual is worth more than the whole world.

The Japanese have only a dim conception of sin. It is only as they grasp the idea of a personal, loving heavenly Father, and of themselves as His children who have forgotten Him and are grieving His great heart of love, and who are going contrary to that highest nature which He has given to them, that they can realise what sin is.

With this vivid conception of what sin is, their sin, they will feel their need of deliverance, their need of a Savior. The Divine, crucified Christ should be the great central theme of our message. This has been the missionary message through the ages. Paul determined to know nothing but a Divine Christ and Him crucified, no missionary has ever succeeded with any other message. The Gospel without this is not the Gospel. Christianity without this is not Christianity. It is only a parasite which feeds

upon a Christianity and a civilization which are rooted in a Divine Christ. Dr. Watson (Ian Maclaren) recently well stated the fact, saying, "Certain doctrines of the Christian faith may be called Catholic, because they are held by the whole Church of Christ throughout all her branches and amid all her controversies. They are so distinctly a part of Divine revelation, and so inextricably woven into the experience of the soul, that to deny them were almost profane, and to ignore them is spiritual paralysis. Prominent in this class stand the deity of our Lord Jesus Christ and His atoning sacrifice upon the Cross, from which doctrines the Church has departed at her peril, in which abiding, she always triumphs. Any body of Christians which has denied the one or the other has gradually lost spiritual power, as when sap returns to the trunk and the branches wither away. The history of the Christian Church bears witness alike to the vitalizing power of these doctrines and the death which befalls any who deny them." These words of Dr. Watson are just as true in Japan as they are in Western lands.

Prof. W. N. Clarke, in his recent stimulating volume, "What shall we think of Christianity," says. "The Divine realities are still here. They have come down to us. They live, and have power. The realities that composed the Christian doctrine at the beginning, compose it now. All the explaining and difference and variation, all the elaborating by philosophy and formalizing by churchly organization and scattering by modern thought, has not destroyed them as the treasure of the Christian people. Still do these same realities hold their place as the center and substance of the Christian doctrine." I would like to say further that any theory of the work of Christ which restricts its influence to sinful men, overlooks the Divine rank and the Divine heart of Him who suffered. If Christ was what He said He was, the Son of the living God; if, as He said, he came from the Father, leaving that glory which He had with the Father before the foundation of the world, then all heaven must have been profoundly moved, the Father's heart must have suffered with Christ. If there is joy in the presence of the angels of God over one sinner that repenteth, there must have been a great pall of sorrow over heaven itself, when the Son of God cried out in the depths of His atoning

death agony, on the Cross, "My God, my God, why hast thou forsaken me?"

We need, however, like Paul, to go farther than the crucified Christ, we need to preach the resurrection and the ascension. We need to emphasize the risen Christ, the living Christ. Men need not only to be delivered from past sin, but from present sin, from sin itself.

We need to emphasize the great truth that Christianity is not polity, nor ceremony, nor doctrine, nor creed, nor the Bible, but that it is life, that it is a vital union with Him who said, "I am the way, the truth and the life." And again, "I am come that they might have life, and that they might have it abundantly." We need to emphasize the fact that unless this Divine indwelling Christ-life goes through and through and vivifies the individual members of the Church, the polity, the ceremony, the doctrine, the creed, the Scriptures even, they are all dead and powerless.

Principal Cave, of London, (Homiletic Review, Mar. 1900.) has recently well said, that "of the three Christs, of History, of Dogma, and of Experience, the only Christ indispensable to his (the preacher's) audience, is the Christ of Experience. Again, he says, "There are many Gospels which men are preaching to-day. There is the Gospel of intellectualism, making its appeal to the intellect. There is the Gospel of moralism, making its appeal to the ethical nature. There is the Gospel of aestheticism, making its appeal to the artistic nature. There is the Gospel of symbolism, making its appeal to the imagination.....But man needs God. *Dying* man needs the *Living* Christ. The intellect can bring us only to *thoughts about* God, not to God. Morals can bring us only *determinations* for God, not to God. Aesthetics can bring us only to *representations* of God, not to God. Symbolism, however exquisite and suitable, can bring us only to *symbols*, and not to the Deity symbolized. The Gospel of Jesus brings us to Jesus. In the central realm of spirit, the Living Christ comes to us, demonstrates Himself to us. Therefore let the first things be first."

Let us bear this living message to this people, speaking out of hearts filled with the living Christ of experience! Let us set an

example of *preaching*, rather than *lecturing*. There is too little real preaching in Japan. We need to set the example of unfolding in our teaching and preaching the deep spiritual truth of the Word of God. There is much teaching and preaching *about* the Bible, *about* Christ, and *about* Christianity, and too little preaching the Bible, Christ and Christianity themselves. In unfolding the deep spiritual truths of Christianity, we need to realize that the spiritual truth of the Bible is expressed to us in material, inadequate symbols, and also that the symbols which we use in the Japanese language express these great truths only very imperfectly to the Japanese mind and heart. Twenty-six years ago, I was called upon to give an address to a little band of Christians in Kobe who were organised that day into the first Church of Christ in that part of Japan. I only recall one thing which I tried to say in broken Japanese, on that occasion. This was the fact that from that day forward a new meaning would come into the word "Ai." It was very inadequate to express the spiritual *love* of those hearts. The writers of the New Testament coined, or at least used, a new word "Agape," to express the same great soul affection. The Japanese word, "Aganai," is a woefully poor word to express Christ's great work for us. Baptism is another example. There is no word in the Japanese language which expresses the depth of meaning which there is in that rite. We need to be on our guard against a too literal interpretation of these symbolic words in the Bible, and against the use of the corresponding words in Japanese, without constant explanation of their deeper meaning. We need to grasp the fact that these spiritual truths are greater than the symbols which are used to express them. Our message is not *less* than the symbols express, it is infinitely *more*. Our mission is to unfold the deep spiritual meaning which is only shadowed forth in the symbols used to express it.

Take the work of Christ for us. There is meaning in being bought, in redemption, in ransom, in propitiation ; but, if we limit, in our thought, the work of Christ to what those terms mean as human transactions, we be-little a work which we should magnify. So, also, there is power in the bloody sweat, and in the crown of thorns, and in the Cross, but, if we stop with those symbols of bodily suffering we

miss the heart of Christ's great work. It was the divine heart of Christ which suffered. The bloody sweat of Gethsemane, and the bodily agony of Calvary were only outward symbols of an infinite heart-agony which the bodily life could not endure, it quickly sank under it.

There is truth in the so-called moral influence theory of the atonement, and in the governmental theory, and in the ethical theory, and in the mystical union theory; but the basis of that truth lies in the spiritual nature of His great work, in the fact that the infinite heart of the Father, Son and Holy Spirit, did and suffered all that God *could* do and suffer to repair the damage of our sin and bring us back to Him.

Let us emphasize the need of regeneration, and of the infinite peril of all unregenerated souls, as Christ did. Let us insist on the necessity of a new birth, a being born again, being born from above, being born of the Spirit. A message which leaves this out, will be shorn of its power for the salvation of Japan.

Let us also make prominent in our message, as Christ did, and as Paul did, the vital union of Christ and believers through the Spirit. Christ and Paul used the symbols of the most vital and the closest oneness and union, known among men, to express this union to Christ.

Let us emphasize each of these three great outgoings of the heart of the triune God for us men, that through Christ for our redemption, that through the Holy Spirit for our regeneration (these two being an accomplished fact for every Christian heart) and then the third, which is a continual process, an eternal indwelling by the triune One through the Holy Spirit, in the Christian soul.

Christ says, "I will pray the Father, and He shall give you another comforter, that he may abide with you forever; even the Spirit of truth." and again, "If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him and make our abode with him."

Practical theology may be summed up in two points, as Christ gave it. Love to God, and love to man. Loving God, with the whole heart, and soul, and mind, a love so strong that the soul is

united to Christ through the Holy Spirit, and also a love so strong and Christ-like, that we shall love our neighbor as ourselves, and give our life as really, though not in the same way, as Christ did for others. Let us emphasize these great truths in our message.

Anything which adumbrates God's personality, anything which minimizes man's immeasurable worth, or the enormity of his sin, or his infinite peril while unsaved, anything which beclouds the divinity of Christ or His work for men: any failure to apprehend the personality of the Holy Spirit and the reality of His work for and in men, anything which throws doubt upon the integrity and power of God's word: these, one and all tend to chill the heart of individuals and of the Church, and make them unfruitful.

III. Lastly, let us consider Our Spiritual Message.

We have spoken of our general message, that which we have to the nation, and to the church, and of our direct Gospel message.

There is one other message, which, although in one sense an indirect one, is probably more important than all the others. It is the silent message which goes out from our hearts and lives, from our personality. Unless we give forth this message to the people about us, our other message will be well nigh fruitless. It is only those words and deeds which go forth from a heart redolent of love and faith and prayer, and which are sometimes watered with tears, which will have power with this people. Paul reminded the elders of the Ephesian church that "by the space of three years I ceased not to warn every one night and day with tears."

He reminds the Corinthian Christians that he wrote unto them with many tears. He says to the Galatian Christians, "My little children, of whom I travail in birth again until Christ be formed in you," and again, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." And to the Thessalonian Christians, he says, "So being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

It is *this* heart, *this* spirit, *this* love which has power with men. What we *do* is important: what we *say* is important, but what we

are, is all important, the *sine qua non* of success. The faith, the earnestness, the love to Christ and to men, the *life*, which are behind our words and deeds, largely give them their value, and make them successful.

I doubt if there is a single faithful missionary in Japan, who has not accomplished far more through the silent influence of his personality, through his spiritual influence, than he has by all his words, and deeds, apart from the influence of his faith, and love, and devotion.

As we think of our message, and all which it involves, we may well exclaim. "Who is sufficient for these things?" But it is our privilege to say with Paul, "I can do all things through Him who strengtheneth me." I wish to express my conviction that there is room for many more of this kind of message bearers in Japan. There is room for us all, and this is an important work which the older workers in Japan can do. But is there not a very important work which young men can do who will come here and work shoulder to shoulder and heart to heart with the young Japanese workers, influencing them perhaps more by their personality and silent influence, as they walk and talk and preach with them, than by their words?

The rank and file of the Japanese workers need a living message borne to them in this way. They need the steadying, inspiring, helpful influence which bands of foreign consecrated workers whose hearts are filled with the love and with the Spirit of Christ can give them.

By all means let us go back to the Cross! But let us go past the Cross, and the rent tomb, and the ascension, to the living Christ, to the tongues of fire on Pentecost. Let us "believe in the Holy Ghost!" and let us be *filled* with the Spirit!

It has been my hope and prayer for months that this Conference would result in a new filling of all our hearts with the presence, and power, and love of the Holy Spirit, so that we may go forth hence and deliver our message, Christ's message, to this people with so much of love, and faith, and earnestness, and prayer, that there shall be a great turning unto the Lord in this land.

We read that the first missionaries were called, separated, and sent forth by the Holy Spirit and afterward guided by Him. It is only as we are filled and guided by the same Spirit that we shall be faithful to the message which is ours to give to this people.

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Rt. Rev. H. J. Foss,
Bishop of Osaka.

Prominent Living Missionaries.

GENERAL HISTORIC REVIEW OF MISSIONARY WORK IN JAPAN SINCE 1883.

FIRST PAPER.

(Conditions under which the Missionary Work has been carried on since 1883).

THE REV. D. C. GREENE, D. D.

During the seventeen years since the last Missionary Conference in 1883, Japan has witnessed some of the most significant events of her dramatic history. While the secular historian will not fix upon that year as an epochal date in Japanese chronology, still it stands near two important concessions to the nation's demand for representative institutions, namely, the establishment of provincial assemblies in 1878, and the Imperial Rescript definitely promising a national constitution within ten years, which was promulgated October 12th, 1881, —concessions which will receive increasing attention from students of constitutional government.

Few foreign observers appreciate the strain to which the Government of Japan was subjected by the efforts of the reactionists who made their last desperate struggle in the Satsuma Rebellion, on the one hand, and those of the ultra-radicals on the other. A recent Japanese writer with abundant opportunities for knowing the opinions of the leading statesmen of the time, referring to the condition of affairs during that period of conflict says:—"The opposition divided itself into two factions: reactionists who, profiting by the conservative spirit of certain of the people, would establish a military oligarchy, if not a feudal system; radicals, or rather revolutionists, who, pushing the democratic principle to an extreme, would transform Japan into a pure parliamentary monarchy, if not into a republic."

Again the same writer says:—"We believe our readers can easily imagine what the political condition of our country would have been in case the constitution had not been promised in 1881, nor promulgated in 1889. . . . If the centralized form of Government had

been continued for ten or twenty years after the organization of the Liberal and Progressive parties, who can say that the passionate radicals would not have appealed to violent means? . . . The inauguration of constitutional Government was at that epoch the only natural, not to say possible, way of solving the question at issue." *

Those who recall the fierce antagonisms of that period, of which 1883 might be looked upon as a representative year, will not regard this description as exaggerated. It was a time of intense excitement, and to all true friends of Japan one of great anxiety. The question continually arose in the minds of thoughtful men: Will the compromise measures and the accompanying promises of the Government serve to allay the prevailing excitement?

The place which political questions occupied at that time in the minds of the public render it fitting that in this account of the conditions under which missionary work has been carried on, the first place should be given to a brief sketch of the politics of the period which this paper is expected to survey.

INTERNAL POLITICS.

From the very beginning of the *Meiji* Era, the question of representative government has occupied a prominent place in Japanese politics. In the so-called "Charter Oath" taken by His Imperial Majesty when he ascended the throne in 1868, the first article stands as follows:—

"A deliberative assembly shall be formed and all measures shall be decided by public opinion."

How far the thoughts of His Imperial Majesty and his counsellors had definitely crystalized at that time, it is impossible to say; but fol-

* The writer not long since was invited to dine with certain prominent men in a provincial capital. One of the guests was the warden of a large penitentiary and curiously enough four other guests had in the troublous days referred to in the text been arrested for political agitation and detained for a considerable time in a neighbouring prefecture under the care of this same warden. Of these ex-prisoners, one is a prominent member of the National Diet and another is the president of a local assembly. There could hardly be a better illustration of the efficacy of the pacific policy above referred to.

lowing the overthrow of the Shogunate a special council composed of the representatives of the feudal lords was organized. This council came to an end with the breaking-up of the feudal system in 1871. Other expedients for ascertaining the sentiments of the people were resorted to, but nothing approaching the modern conception of representative institutions was ventured upon until 1878, when in a cautious way provincial assemblies were established, simply for deliberation and counsel.

These provincial parliaments rapidly outgrew their constitution and took on a distinctly legislative character. At first this growth of influence, and even authority, was looked upon with suspicion by the provincial prefects; but the great advantage secured by devolving responsibility upon the representatives of the people led very early to a *modus vivendi* which gave the people a substantial share in, one might almost say the control of, the local administration.

The Imperial Rescript of 1881 was issued in the light of this experiment, though before its fullest and best fruit was known; still the Rescript undoubtedly carried special weight from the fact that it promised something not altogether new, but rather the nationalization and enrichment of a scheme which in a local and meagre form was known and prized.

Political excitement by no means disappeared,—indeed, if we leave out of account the armed conflicts of the preceding decade, it may be questioned whether the excitement was not greater after than before; but however this may be, it ceased to assume a threatening character, and it became evident that the wise statesmanship of the time was equal to the emergency, in spite of some harsh measures of repression which may perhaps be condoned, though they can hardly be justified.

It was natural that the two great clans, Choshu and Satsuma, which took the lead at the time of the Restoration, should exercise great influence upon the Government. So strong was that influence and so persistent, in spite of many changes of personnel, that a new word was coined to indicate the origin of these successive administrations. They were described as so many different phases of the *Sat-cho* syndicate which was said to control the Government. "Down with

clan government" became a party cry. However, in the main the combination worked well and deserves much credit for what the nation has accomplished. Under this arrangement ministerial positions were not at all restricted to these two clans, but the power was in their hands, one might say almost continuously, until the present cabinet was formed, largely out of new men, with little or no reference to their clan relationship.

The promised constitution was promulgated February 11th, 1889, and the first Diet met for organization in December, 1890. The Constitution provided for a ministry responsible solely to the Throne and the action of the Diet was limited to a relatively narrow sphere, the bulk of the Budget being purposely placed outside its control. The House of Representatives comprised 300 members from as many election districts into which Japan proper was divided. The House of Peers was made up of (1) princes of the Imperial Blood; (2) princes (dukes) and marquises sitting by virtue of their rank; (3) representatives of the counts, viscounts and barons elected by their respective orders; (4) one representative from each of the prefectures, chosen by the fifteen highest tax-payers from among their own number; (5) eminent men from different walks of life, appointed directly by the Emperor.

From the first session of the Diet until the war with China in 1894, the struggle for party supremacy begun outside was hotly continued within the Diet, greatly to the embarrassment of the Government. These parties were not differentiated so much by radically different policies, as by questions of method, or of traditional association, or, it would appear, often simply by purely personal attachments. As regards the purpose to secure enlarged scope for legislation, the overwhelming majority of the Lower House was stoutly opposed to the Government and stood firmly together, so far as destructive measures were concerned,—indeed, there seemed no sufficient reason why the various cliques should not unite into one strong party; but such a consolidation was not consummated, though a temporary union was effected some years later. This persistent conflict led to frequent dissolutions, but the authority of the Lower House gained fuller recognition and wider scope, notwithstanding the manifest purpose of the succes-

sive ministries to keep the Diet strictly within the field marked out by the constitution.

The war with China brought all parties into temporary harmony in view of their common determination to maintain the prestige of Japan. The Government received the enthusiastic support of the entire people and conducted the war to a successful issue, although, owing to the interference of certain Powers, Japan was deprived of some of the fruits of her victory. To the effects of that war upon the life of the nation reference will be made elsewhere in this essay. It is sufficient here to note its influence upon the relations of the Government to the Diet.

The experience gained during the war showed impressively the advantage to the Ministry of a strong following in the Lower House of the Diet. This led the later administrations to ally themselves with one or another of the political parties. At times it has seemed that these alliances would speedily open the way for party government in the true sense of the term,—indeed, the late Okuma Ministry was hailed by some as a party ministry; but the present trend of affairs does not seem to be in that direction. Some of the ablest men, men who a few years ago were the untiring advocates of party government, are now urging the maintenance of the constitutional method of ministries responsible to the Throne.

It is interesting to note the synchronism between this reaction against party government and that manifest in recent years in Great Britain and even in the United States. The well-known letter of Prof. Goldwin Smith to the London *Times* nearly two years ago, in which he gave an affirmative answer to the question, "Is Party Government Decaying?" was almost immediately reproduced in the *Kokumin Shimbun*. The distrust of parliamentary institutions in the United States on the part of certain thoughtful men is also well attested.

Here in Japan, the new conservatives, if they may be so called, are to be found often among the young men of education, some of whom have gained high scholastic honors abroad. Such men appear to hold their views tentatively, with as great a hatred of bureaucracy as their radical confréres; but others would emphasize the power of the

Government at every turn, regarding the Diet as a necessary evil, the scope of which should be narrowed at every point. Apparently the political association lately formed under the presidency of Marquis Ito represents the former of these two sections of what, for lack of a better name, may be termed the new conservatives. So far, however, as this association has declared its purposes, it would seem to limit its conservatism to the point now under consideration. In other respects it bids fair to become the organ of a true liberalism. The questions which this reaction raises possess great interest to the student of public affairs, but time forbids an attempt to answer or even to state them here.

This synchronism to which attention is called is not a mere coincidence,—what some would style a Nipponism,—which has just happened to manifest itself at this particular time. Neither is it on the other hand a mere imitation. It is rather a new and striking illustration of the close intellectual bond which binds Japan to the West. It is the natural reproduction in Japan of a habit of thought now current throughout the civilised world, and it is current here because Japan is now a part of the civilised world.

In this connection it is proper to note, as an index of the careful attention paid to the question of political reform, the provision for minority representation enacted by the present Diet. It is understood to be chiefly due to the efforts of Mr. Hayashida, the Secretary of the Lower House. This scheme greatly enlarged the election districts and provided that three or more representatives to the respective provincial and municipal assemblies should be chosen from each district, but at the same time allowed each voter to cast his ballot for a single candidate only. The first elections under this law were held in August and September of last year. The result is reported to have been even more satisfactory than had been expected. The effect was to give the minority a representation in each local assembly in very close accord with its strength in its respective province or municipality. An interesting exception to the equitable working of the system is, however, reported from one of the northern provinces, where it is said that a candidate of unusual popularity lost his election simply because his followers, fearing that this popularity would attract to him an undue proportion

of the votes, cast their ballots for the other candidates of their party. The difficulty which this incident illustrates can, it is believed, be guarded against. At all events it is not thought by the supporters of the scheme to constitute a serious objection. A provision of this law, by lowering the property qualification, increased the total number of voters at the local elections from about 450,000 to 2,100,000. The national elections are now to be conducted upon a similar plan. Both the Government and the Lower House sought to place the suffrage upon the same basis as in the case of the local elections, but the attitude of the House of Peers rendered a compromise necessary. As a result, the number of persons entitled to vote in the national elections became, it is officially estimated, about one million.

Another provision of the new election law is intended to enlarge the representation of the commercial and industrial classes. Another removes the property qualification for membership in the Lower House. These two clauses working together will, it is believed, change considerably the complexion of the House, and by bringing in a larger proportion of *samurai* raise somewhat the standard of education and general intelligence.

It is interesting to note in this connection that in the present House of Representatives there were recently 224 *heimin* and only 76 *shizoku*. These figures indicate the great influence upon public affairs now accorded the common people. They possess a very large proportion of the taxable property. Hence in an assembly, membership in which depends on a property qualification, their representatives are naturally in the ascendant. As a result of the public schools and the democratic features of the national constitution, the distinction between the *shizoku* and *heimin* is slowly but surely passing away.

Legal Reform.

Very early in the *Meiji* Era, the work of legal reform was seriously taken in hand, with the aid of thoroughly competent foreign advisers, the value of whose services is gratefully remembered. Let any one read, for example, Mitford's Tales of Old Japan, or one of

Encho's novels, in imagination reconstruct the society which they represent, and then contrast it with that which exists to-day. The comparison cannot fail to make a deep impression. The progress which it reveals has never been seen elsewhere within the same short space of time in all the world's history, and the progress is on the whole fairly represented by the codes.

Even as early as 1884 the jurists and penologists of Europe and America had in their hands the first edition of the criminal codes. Such men as Wines of the United States, Berner of Berlin, Mayer and Stein of Vienna, Labbé of Paris and others thought them worthy of high commendation. Van Hamel of Amsterdam wrote:—

"A penal code far from all reminiscence of a backward age and crude law, inspired by a liberal spirit, revealing a scientific sense, composed with a legislative art worthy of praise; a Code of Criminal Procedure, which does not deserve it is true to figure in the first rank and does not open any new horizons, but nevertheless sanctions, in general, the grand principles of modern procedure, the irrevocable conquests of civilization and justice: such are the precious gifts the Japanese Government has just made to its people." *

The Civil and allied codes published more recently have been born of the same spirit. Their humane provisions have not in all cases been effetive, partly no doubt owing to the large allowance made in the codes themselves for traditional usage and local customs, an allowance in general suitable and perhaps necessary, but which it would appear has been at times the occasion of serious injustice. This injustice must not be minimized, but emphasise it as we may, the administration of these various codes has resulted in a benefit so great that it would be difficult to overstate it. Both in the State and in the family, the individual has his rights defined and protection assured.

Van Hamel in the passage cited above refers to these privileges as "the precious gifts of the Japanese Government to its people," and he is justified in so doing. It would not be right to infer, however, that the people have had no share in the formation of the general system of law which the codes embody. They are truly the fruit of

* *Japan Weekly Mail*, April 19th, 1884, p. 368.

a sentiment widespread in the nation and which is in important particulars even in advance of the written law.

The press and the public school have fostered and disseminated this modern humanitarian sentiment—this respect for man as man—throughout the community to an extent not generally appreciated, and there is no reason to apprehend a reaction in this regard. There are, it is true, some points of importance which await revision. In criminal procedure, the liberty of the accused is unnecessarily restricted; the private examination of criminal defendants without the privilege of counsel, abandoned by Germany and France, is still in vogue; the discretion of the judges in the matter of bail and in the treatment of evidence would seem to be excessive, or at least unwisely exercised, to the extent of seriously weakening the defence, and it is to be feared also, of lessening unhappily the respect of the people for the judiciary. Imprisonment figures far too largely also as a punishment for slight offences.

These codes and the administration of justice founded upon them must, of course, be judged from the standpoint of the law and practice of Continental Europe, and it is claimed that the revision of the criminal laws now in progress will bring them up to the high standard of France and Germany. Even the revised code, however, will present many points of contrast with the English and American systems, and it is difficult for one accustomed to the latter to speak fairly of the former; but it must not be forgotten that some of the most learned jurists of the world take sides against the English system and that, too, upon humanitarian grounds. However this may be, the Japanese codes, viewed as a whole, are the embodiment of a noble conception of the relations of the individual to society and to the State.

International Relations.

When the period under review began, the question of treaty revision was receiving the eager attention of all thinking Japanese. The burdens imposed by extra-territoriality were serious at the outset and became heavier as the foreign settlements increased in size and the relations of Japan with the foreign Powers became more complicated.

Even at the beginning, Mr. Townsend Harris perceived the difficulties which were impending. He wrote in 1858, "The provision giving the right of extra-territoriality to all Americans in Japan was against my conscience." Again he wrote, "I fear I shall not live to see it abrogated"* That the provisions of the old treaties were necessary at the time will be conceded by most candid students, both Japanese and foreign. That they were attended by some incidental benefits of great value is quite plain. Still, that they should have been continued in force so long without amendment was certainly not creditable to the Western Powers.

It is not necessary here to discuss the different attempts at revision made prior to 1894. The successive disappointments, place the responsibility where we may, produced a most unfortunate impression upon the nation and served to intensify the morbid nationalism which formed so unhappy a feature of the history of the past decade.

The struggle for revision practically ended with the signing of the British treaty in London, July 16, 1894. Ratifications were exchanged in Tokyo, August 25, of the same year. Treaties with the other Powers followed in due course. All agreed in providing for the assumption, on the part of the Japanese Government, of direct authority over resident foreigners. These treaties, excepting those with France and Austro-Hungary, came into operation on July 17th, 1899, those with the two Powers mentioned becoming effective on the 4th of August. For many years previous, the sentiment of the missionary community had been decidedly favorable to the abolition of extra-territoriality, and the missionaries accepted the new conditions with great cordiality. It was inevitable that the change should bring with it some inconveniences arising from unfamiliarity with the Japanese methods of governmental administration, but the transition has taken place without serious friction in any quarter, while experience certainly goes to show that the new order is much more favorable to healthful progress in every department of missionary work than the old.

If regard be also had to the broader interests of the whole body of foreign residents, in spite of certain important questions now under discussion, a hardly less favorable report must be made. While there

* *Tokyo Times*, July 21st, 1872.

are certain features of the Japanese law which Anglo-Saxons, at least, might wish different, and some which they view with deep regret, the system as a whole promises to work well and to be in harmony with the interests of all law-abiding residents.

The war with China, which was formally notified to the foreign Powers August, 25, 1894, and which terminated with the treaty of peace signed at Shimonoseki, April 20th, 1895, exerted, as has been described, a powerful influence upon domestic politics. Its importance in the history of international affairs was not less marked.

Speaking in general terms, the war may be said to have grown out of the constant interference of China in Korea, which produced a condition of unrest, not only in Korea itself, but also in Japan. Efforts to secure a definite understanding with the Chinese Government failed, and it became evident that China had resolved, so far from receding, to strengthen her position by the use of an armed force. The result was a war in which Japan exhibited unexpected military and naval strength, coupled with great skill in organization. The war came too late to exert an influence upon the movement for treaty revision; but, nevertheless, it secured for Japan a new place in the family of nations. The instructions issued to the commanders in the field embodied an enlightened philanthropy which was in the main manifest in the conduct of officers and men. The few lapses which occurred were in the face of unusual provocation. They were far less aggravated than some which have lately disgraced the Christian name in North China.

There can be no question that it is not only the purpose of the Government, but the will of the nation, that the military and naval forces shall be kept in strict discipline and restrained from all offences against non-combatants. The degree of success her commanders have met with in this regard has contributed not a little to the respect which New Japan has won from foreign observers.

The fact that the combined action of certain European Powers deprived her of what her people regarded as the natural fruit of her victory has affected unhappily the life of the people; for it has caused an undue concentration of thought upon the question of national defence and has led to an enlargement of armaments out of proportion to

the wealth of the nation. The conviction is very strong, however, in all quarters, that encroachments upon the rights of Japan can only be prevented by a vigorous preparation for armed resistance.

THE GROWTH OF THE NATION.

As one of the results of the War with China, the island of Formosa and the Pescadores group, with a population estimated at about 3,000,000, came into the possession of Japan. This new territory is held as a colony with the view to its ultimate absorption as an integral part of the Empire. There have been many difficulties in the way of the administration of the colonial government, some of the most serious being due to the lack of homogeneity in the population. It cannot be said that they have been overcome. Progress has been slow, and opinions differ as to the degree of success obtained; but Japanese observers in general claim that substantial results have been gained and speak confidently of the future. This confidence is shared by some at least of the resident foreigners, and would seem to be justified.

The Hokkaido, the Jesso of the early Dutch geographers and the Yezo of later times, while no new acquisition, has not even yet been accorded the full rights and privileges enjoyed by the Empire at large. It does not, for example, have representatives, in the Diet, and local self-government has been but partially introduced. Still, arrangements have been made by which six representatives will be sent to the next Diet. The population is yet sparse, but it is growing—in certain portions very rapidly. With the better means of communication to be afforded by the gradually growing railway system, and the harbour improvements now in progress, immigration will surely increase. The natural resources of the island, both as regards agriculture and mining, suggest a future of unusual material prosperity; and the residents, in spite of the intense cold of the winters and the many hardships of a *quasi* colonial life, seem contented and hopeful.

The population of Japan proper, that is, excluding Formosa and

the Pescadores, has grown from 37,451,764 in 1884 to 43,760,815 in 1898.*

Comparative statistics showing the distribution of the population for the year 1884 are not at hand, but it will be sufficient for our purpose to take those of 1886 and compare them with the latest available, namely those of December, 1898.

In the eleven years, the total population of Japan proper increased from 38,151,217 to 43,760,815, that is to say, fourteen and seven-tenths per cent. The population of the cities and towns (*shi*, *cho*, *son*) of more than 10,000 inhabitants increased during the same interval from 4,506,060 to 8,066,503, that is, slightly over seventy nine per cent., more than five times the growth of the Empire at large.

It will, of course, be understood that certain allowances must be made in quoting these figures. In the first place, there was undoubtedly in 1886 a considerable number of towns whose population was verging on 10,000. The addition of a few score to the population of such towns would materially affect the percentage. Again, these divisions are governmental rather than sociological, and sometimes include no little rural population. For example, one *mura* † in the list has a population of 25,000. Several other *mura* have over 20,000. The presumption is very strong that in these cases the population is altogether rural. Still again, recent political reorganizations have brought, not infrequently, outlying villages under the government of cities, so that their populations have gone to swell the number of so-called city residents.

Still, making due allowance for all these necessary defects in our

* The Japanese census is taken on the 31st of December of each year. Certain portions of the returns generally appear in the Government *Gazette* in the following autumn; but the fully tabulated report is not published until two years after each census. That report is called the *Tokei Nenkwan*. The Statistics of this paper are taken from the *Tokei Nenkwan* published in December, 1900, which gives the census of 1898.

† A *mura* is a rural political division corresponding to the country towns of New England, though the term is usually translated village. The *mura* (Chinese, *son*) under the current classification often comprise many hamlets and even villages. If we restrict our comparison to the cities and towns which had in 1888,10,000 inhabitants, we find the increase in the decade ending with 1898 was approximately forty-seven and a half per cent.

calculations, we may safely conclude that the city population has increased nearly, perhaps fully, three times as rapidly as that of the nation as a whole. The percentage of increase of some of the important cities * for these eleven years was as follows:—

Osaka	85.5	Nagoya	57.5
Yokohama	62.9	Kobe	86.
Hakodate	48.	Tokyo.	9.65

From these comparisons it will be seen that many of the problems which are now perplexing the sociologists of the West will soon force themselves upon the attention of their Japanese colleagues.

The national revenue has risen rapidly, especially since 1891, when that derived from taxation stood at *yen* 103,231,000. That for the fiscal year ending in April 1900 was *yen* 236,715,000 †

The Army on a peace footing in 1891 was 41,379. It was in 1898 reported to be 97,379.

The navy in 1891 consisted of 30 vessels aggregating 42,284 tons, with a force of 9,563 officers and men. In 1898 there were 52 vessels aggregating 162,181 tons, with 24,779 officers and men. The tonnage now actually at the disposal of the Government is stated by competent authority to be about 200,000; while that under construction, or definitely provided for, will bring the total to not far from 250,000.

THE NATIONAL WEALTH.

In describing the growth of Japan, the increase in the national revenue has already been referred to. It is fitting that the national wealth upon which that revenue is based should also receive our attention. It is of course impossible to attempt an exhaustive statement, but it is essential to a comprehensive view of the conditions under

* The growth of the urban population is unfairly represented by the statistics of the cities mentioned. Especially in Osaka, and Yokohama, it has far over-leaped the boundaries of the respective municipalities. In the case of Tokyo, the growth has been chiefly in adjacent municipalities which sociologically speaking form a part of the metropolis.

† Allowance must, of course, be made in these and following statistics for the decline in the value of silver and the recent adoption of the gold standard.

which the missionary work has been carried on, that the degree of material prosperity which the nation has enjoyed should be indicated. It will be sufficient for our purpose to cite certain illustrative statistics relating to different departments of life.

In an old country like Japan one might not expect to see striking progress in agriculture, but the figures subjoined show a considerable increase in the area under cultivation, as well as in production. In the Hokkaido alone in the single year 1897, the area under cultivation increased more than 100,000 acres. (See Acting Consul Chalmers Trade Report for 1899.)

During the twelve years from 1885 to 1897 the land classed as *ta* (usually called rice land, but not all devoted to the cultivation of rice) increased to the extent of 95,268 *cho*; other tillage land, 399,138 *cho*; amounting to 494,406 *cho* in all. A *cho* is equal to about two and one half acres, so that the total increase was, roughly speaking, 1,230,000 acres, a trifle less than eleven per cent.

Land actually under cultivation as rice land increased during the same interval by 276,858 *cho* and that devoted to *mugi*, that is, wheat, barley and rye, 215,480 *cho*, or eight and three-fourths, and fourteen per cent., respectively. In comparing the production, there is more difficulty because of the irregularity due to meteorological conditions; but if we take the average of the five years 1884-8 and compare it with the average of the years 1894-8, the result will be fairly trustworthy. Such a comparison shows a gain in the production of rice of twelve and a half per cent, and of about twenty-eight per cent in that of wheat, barley, etc.

In the case of silk, statistics covering the same period are not at hand, but during the years 1888-97 the increase in the area planted with mulberry trees amounted to forty per cent., while the production of raw silk increased by sixty-two and a half per cent.

In 1884 the number of manufacturing companies recorded was 379 with an aggregate capital of *yen* 5,048,299. In 1898 there were 2,164 companies with an aggregate of *yen* 122,066,653. In the same interval the number of commercial companies increased from 654 with a capital of *yen* 8,987,560, to 4,178 with a capital of *yen* 300,039,664.

Transportation companies increased from 204, with a capital of *yen* 6,891,534 to 536 with a capital of *yen* 197,233,421.

The sum total of the foreign trade for 1884 was *yen* 66,141,044. In 1899 it had become *yen* * 472,828,751.

None of these figures are indicative of greater benefit to Japan than those bearing upon transportation. They suggest how much has been done to bring the different provinces together and all into close relations with the centres of the national life. It is, nevertheless, still true that the excessive cost of transportation is a burden which weighs heavily, especially upon the interior provinces.

Aside from these statistics indicative of business activity, it is worthy of note that the introduction of banks, which are now found in all the larger towns, and sometimes also even in the villages, insurance companies, public warehouses, etc., has tended to lower the rate of interest and to lessen the speculative element in ordinary commerce, and in this way has been of great service to the middle classes.

The increase in the volume of trade is of no little importance as showing the greater effectiveness of labor. Methods have been improved; the workman multiplies himself to no small extent by the use of labor-saving machinery, often of a humble sort no doubt, but still labor-saving.

The change in this respect has been much greater than is generally supposed. Perhaps no better illustration can be given than that of the ordinary blacksmith shops. They are humble enough, and their owners are still content with methods which seem awkward and ineffective; but if their outfit be compared with that which shops of the same relative grade would have had thirty years ago, it will be found that there has been added an imported anvil, a vice, one or more screw cutting tools, and quite likely an improved drill, representing altogether, probably, a capital several times the entire equipment of their forerunners. The aggregate of such investments on the part of the artisan classes must be very large.

But allowing for all this, there is, none the less, reason to believe that the average workman has become more forceful and performs

* In 1898 the total was yen, 522, 707,131, but this was due largely to Government importations for national defence.

his tasks with more energy than his fathers. In other words he has gained in some way a new moral impulse. What in the writer's judgment the source of that impulse is will be indicated later. At the same time the industrial activity thus illustrated has naturally lessened considerably the attention which might otherwise have been turned to religion.

Education.

As the progress in education will be discussed in another paper, minuteness of detail will not be necessary here; still its importance and the close relation it sustains to the missionary work demand a place for it in this survey.

Owing to changes in the statistical arrangements and in the educational system, the year 1889 is taken as the starting point of our comparisons. In the case of the so-called "higher schools," which may be said to carry their students, perhaps, somewhat farther than the close of the Sophomore year in the American college, the starting point is the year of their organization. Before that time, their place was partially filled by schools of another name, but only partially, so that a comparison with them would be misleading. Similar considerations lead to the insertion of the 1897 instead of 1898 in the case of special schools. As the purpose is merely to illustrate the progress made, rather than to give an exhaustive statement of either the present or the past condition of the educational system of Japan, this lack of uniformity will not prove a serious defect.

The number of students increased as follows:—

		Institutions.	Instructors.	Students.
Imperial Universities	1889	1	229	839
	1898	2	266	2,913
Higher Schools	1890	5	320	4,356
	1898	5	337	5,090
Middle Schools	1889	55	1,123	12,352
	1898	168	2,569	61,381
Special Schools	1889	84	1,439	16,518
	1897	272	2,589	36,614

Primary Schools	1889	26,102	65,665	3,031,938
	1898	26,824	83,564	4,062,418
Girls' Schools	1889	25	278	3,274
	1898	33	389	8,166

The increased attendance at the universities and middle schools is very marked, and it is said that the supply of such schools is not yet equal to the demand. The attendance at the colleges has not greatly changed, because the limit of accommodation has been reached. The attendance at the primary schools is still less than it should be, but the law passed at the last session of the Diet abolishing the fees hitherto paid by the pupils of the common schools will, it is believed, prove a great boon to poorer families and will tend not only to bring more children into the schools, but also to keep them longer. Unfortunately a large number of children have been in the past withdrawn so early that their schooling has been of small benefit.

The reform in the method of writing the language which is receiving much attention in these days, if it can be made effective, will simplify the task of the children very greatly. Two methods have been proposed: one aims merely at reducing the number of Chinese characters to be used in ordinary literature to perhaps 1,200; the other seeks to abolish the ideographs altogether and to substitute the Roman alphabet for the native syllabary. The Department of Education is interested in both methods. The difficulties in the way of transliteration are very grave, but sooner or later Japan must come to a phonetic system of writing, and the Roman letter possesses very great advantages over the native syllabary.

There has been, certainly of late years under the influence of an over-wrought nationalism, a disposition to bring all primary and middle schools, both public and private, into one inelastic system, with a rigidly prescribed curriculum. It is true the plans of the advocates of this system did not in terms include a prohibition of schools outside the system, but the privileges denied them, namely, postponement of military service and affiliation with the higher Government institutions, were so important, that it became a serious question whether they could secure students. This disposition found expression in the Private Schools' Regulations of August, 1899.

Many of the Christian schools had joined the so-called national system and had consequently adopted the prescribed curricula. In the new regulations there was a clause forbidding religious instruction in any schools following the curricula prescribed by law. As a consequence, most of the Christian schools gave up their licenses and the attendant privileges.

It was strenuously denied that this clause indicated any anti-Christian purpose, and some undoubted Christians have sustained the policy of the Government. The discussion which preceded the promulgation of the regulations, when they were before the High Educational Council, however, certainly showed on the part of certain advocates of the measure a decidedly hostile attitude to Christianity; but the administration has been less stringent than was feared and it is believed that the more serious disabilities will soon be removed. The privilege of postponing military service is already granted, irrespective of the religious features of the schools concerned.

In olden times the *shizoku* (gentry) of Japan, together with the priests possessed, one might say, a monopoly of learning; but since the inauguration of the public school system, the common people have been gradually advancing their claims to a share in that good gift. Through the kindness of an officer of the Imperial University of Tokyo, we are able to present the following statistics showing the number of *kwazoku* (nobles), *shizoku*, and *heimin* (common people) in the respective departments of the University. A certain allowance must be made for *shizoku* who have for various reasons become *heimin*, but this allowance would not probably affect the proportion very greatly. The figures represent the University proper and exclude the special students, and those connected with the University Hall which in some degree takes the place of the graduate schools of American universities.

College of Law:—

Kwazoku	28
Shizoku	426
Heimin	420

College of Medicine:—

Shizoku	155
Heimin	332

College of Engineering :—	
Shizoku	211
Heimin	178
College of Literature :—	
Kwazoku	1
Shizoku	184
Heimin	152
College of Science :—	
Shizoku	33
Heimin	29
College of Agriculture :—	
Shizoku	27
Heimin	30
Total	2,206

This sketch of educational progress would be incomplete without a reference to the number of Japanese students who have studied abroad. What this number is, it is impossible to say, for there are no available statistics, but it must be very large and includes representatives of many departments of life. Among them a remarkable proportion have received recognition as advanced scholars in their special branches. They form an important link in the chain which binds Japan to the countries of the West. Their presence in their native land must in the long run tend toward harmony in thought and life between Japan and her sister nations.

THE PRESS.

After the school system and the supplementary schools, perhaps the most important secular agency at work in Japan is the Press. The printed page is already ubiquitous. The following comparison will indicate the progress during the period under survey.

	1884.	1898.
Books (titles) published	9,893	* 20,814
Newspapers and Magazines, aggregate Circulation	61,162,611	464,458,141

* In 1897 the corresponding figures were 25,578.

As a result of the public school and the press many even among the lowly have come to take an interest in world-politics. Some years ago the writer overheard two chair coolies on Mt. Hiei discussing the questions at issue in an American presidential campaign. A little attention to the subject will disclose a very remarkable widening out of the thoughts of many who seem at first sight, to be living in the same world with their fathers.

Eleemosynary Work.

An account of the extraordinary eleemosynary movement of the period might naturally find a place here. That movement, is so important and its discussion would almost inevitably involve so much of detail, that it has very properly been made the subject of a separate paper. Nevertheless, its close relation to the spread of Christianity, and the fact that it serves as a noteworthy exponent of the new conception of the relation of the individual to society, which plays so large a part in the life of new Japan, both render a passing reference imperative.

It is impossible to say what degree of interest in the various forms of charity might have arisen, had organized Christianity never appeared in Japan, but attention may well be called to the extent to which the starting point of charitable effort has been found in the Christian community, as well as to the further fact that the leadership in such matters has been largely committed to Christian men. With no disposition to minimize the immense good accomplished by the Red Cross Society and the many Buddhist charitable organizations, it is impossible not to see in the large volume of work controlled by the Christian community, comprising about one-half of one per cent. of the total population, the evidence of a special sense of social responsibility.

The Ethical Situation.

It was inevitable that the social and political agitation through which Japan has passed should leave a profound impress upon the

ethical sentiment of the nation. The other day as the writer was riding by one of the Government schools which prepare students for the Military Academy, his jinrikisha coolie remarked, "I have two nephews in that school." The youths in question were the sons of a small farmer in a neighbouring prefecture. Under the old regime, men of that class would have been practically serfs. In some provinces they belonged to the land and lived lives determined for them by a rigid custom which included the crops they should raise, the clothes they should wear, and an abject subservience to their social superiors. Now the pathway is open not merely to military commissions, but to the highest offices of State. Such a radical change in social relations induced a new atmosphere, which has permeated every corner of the land.

The question at once arises. Has this changed atmosphere been favorable or otherwise to the character of the people? Many observers both Japanese and foreign think it has not. They claim that the morals of the people have deteriorated, some would say, to an alarming extent. It is asserted that the criminal population has increased, and especially that the number of youthful delinquents has become disproportionately large; that dissipation in various forms is rife in many schools; that politicians are corrupt, etc. One in close contact with the people hears such jeremiads almost daily. Still there is room to question whether the facts adduced warrant the wide inference drawn from them. As to the growth of the criminal population, it is by no means certain that this means an actual increase of offences against life and property. Probably life and property were never before so secure as now. The scope of law has been widened and the complicated conditions of modern life have brought within the jurisdiction of the courts many acts which in other days, if they met disapprobation at all, never came within the cognisance of the Government. As to the schools, the means of comparison hardly exist and the charges are too indefinite, and affect too small a proportion of the public schools to make them a satisfactory basis for a wide generalization; still there is reason to fear that the middle school system which brings together large numbers of young boys with a very inadequate substitute for parental guardianship is fraught with grave evils. As to political cor-

ruption, there is doubtless far too much, but a somewhat close attention to the political history of the past thirty years appears to show that the charges are greatly exaggerated. The most that can be said is that the new freedom, the new educational arrangements, and the new political system have been attended with certain serious evils.

On the other hand, it is clear that the national conscience is alive and that its criticisms extend into a broad territory which in former times was for the most part outside its view. Take for example the present attitude of public sentiment toward the lowly and despised, the coolie, the eta, and, recently, the prostitute. It is not merely that the law is interpreted in their favour, but that public sentiment is excited and stimulates the administration of the law. Take also the new sense of duty toward the afflicted and suffering embodied in the eleemosynary efforts already referred to. Even as regards the evils mentioned and whose existence must be admitted, it may well be doubted whether in any previous age, the condemnation by the public was ever so severe or so persistent.

A certain school of writers has demanded a special ethical system for Japan, based on the principle of loyalty; but there have not been wanting other forceful writers who have shown that a national system of ethics in these modern times is as unthinkable as a national system of mathematics or chemistry. There is not space to treat this subject fully, but as an illustration of the enlarged scope of ethical thought among leaders of public opinion, it is worth while to note two remarkable addresses delivered in the early summer of 1895, one by Professor Iyenaga, then of the Keio Gijiku, Mr. Fukuzawa's famous University, and later of the Higher Commercial School of Tokyo, and the other by Marquis Saionji, at that time Minister of Education. Professor Iyenaga maintained that deeds like the attempted assassination of Li Hung-Chang could not be treated as mere sporadic cases of crime, but that they were the legimate result of the defects of the Confucian system and proved its incompatibility with the facts of modern life. The Marquis Saionji in similar terms condemned the deficiencies of the old system and indicated that his administration would favour a broader and more cosmopolitan view of social obligations.

The writer hesitates to discuss the vexed question of commercial

morality, but he ventures none the less to express his conviction that the development of large business interests is having a most valuable educative influence upon the mercantile classes and has already induced a more healthy public sentiment regarding commercial questions.

Japan, like her sister nations, clearly has her own peculiar ethical problems—some of them of much gravity; but at the same time her statesmen and moralists have every reason to be gratified by the promptness with which the people have recognised the responsibilities of the new regime and to believe that their problems can and will be solved. Taking the ethical situation as a whole, the outlook is full of encouragement.

THE RELIGIOUS SITUATION.

The most marked feature of the period under survey has been the rationalistic movement of the past twelve years. From the beginning of the period the rationalizing spirit has been abroad in Japan. In the first years, the deism of the eighteenth century attracted much attention. The old arguments of Tom Paine were revamped and used by the Buddhists as weapons against Christianity. That form of attack was not successful. While the onset was most severe the church seemed to grow most rapidly.

A few years later the new liberalism entered Japan. It spread rapidly and widely and wrought sad havoc with the faith of some who had been looked upon as leaders of the young church. Some have been disposed to place the responsibility with the representatives of the liberal theology in the missionary body. Possibly their presence may have accentuated the movement, but this is by no means certain. It had already gained headway before they came and it certainly went farther than most, perhaps than any, of them wished or expected. Among them were found some of the strongest advocates of spiritual religion, men who believed in and proclaimed a God of providence, belief in whom was the crying need of Japan.

The more reasonable view is that this wave of rationalism is simply the manifestation in Japan under special conditions of a force which

has been felt throughout the civilized world. It is associated with the same agnostic philosophy and appears to be closely connected with the same evolutionary theories of the universe. The doctrine of evolution is not necessarily incompatible with a clear and definite Christian faith. There is every reason to believe that the faith of the Church will in due time become as fully adjusted to the doctrine as it is to the Copernican theory of the universe, which once was so serious a stumbling block: but for the time being it has been a source of perplexity and doubt to many souls even in the oldest Christian lands. What wonder then that in the Church of Japan, so young in experience, it should have chilled enthusiasm and checked the faith of many?

It was but a natural result that preaching should become disproportionately apologetic and ethical, that there should be too little nourishment for the faith that worketh by love. The churches in every quarter have suffered,—some more than others no doubt, but all have had their life in some degree impaired. Signs are not wanting, however, of a revival of faith.

It would appear that not Christianity alone has felt the force of the incoming tide of rationalism. As regards Shintoism, the effect is seen in the denial that its ceremonies embody the idea of worship. They are, it is said, simply forms by which reverence for one's ancestors is expressed and which may properly be observed by any one, whatever his religious faith may be.

Among the Buddhists the result would appear to be more similar to that among the Christians. There is more stress laid on the ethical element in religion, at least this is the impression made upon the writer.

It is interesting to note, in passing, that as in other lands so in Japan, the growth of a rationalistic habit of thought among the more intellectual classes has been attended by a marked reaction in other quarters. The vagaries of Christian Science and other forms of superstition in America find their parallel in the *Tenrikyo* and the *Remmonkyo* * of Japan.

* Tenrikyo, or the Teaching of the Heavenly Principles, is a reactionary sect of Shintoism originating with an old peasant woman of Yamato. Its chief doctrine is

Buddhism has felt in a marked degree the influence of Christianity, at least in its methods of work and in the life which it inculcates. It essays to organize its believers into young men's associations, women's and children's societies of various kinds, etc. They have their hospitals, orphan asylums and the foundation at least of one child-saving society has been laid, not to speak of a goodly number of schools formed in apparent imitation of the Christian schools.

In some quarters this competition has been attended with ill-disguised hostility, but in the main there has been little for the Christians to complain of,—indeed, it is gratifying to record that while the so-called Religions' Bill was under discussion in 1899 and the early months of 1900, the Abbot of the Western Branch of the great Shin sect used his influence in a most liberal and irenic spirit.

The only serious feeling of restriction came in connection with the Private School's Regulations whose effect upon the Christian Schools has been elsewhere sufficiently discussed.

The Religions Bill referred to above, while it failed to gain the sanction of the House of Peers, was evidently in accord with public sentiment. It failed of enactment chiefly because of the opposition of the Eastern Branch of the Shin sect; but there is every reason to suppose that with some possible modifications it will soon become law.

That bill recognizes the equality of Shintoism, Buddhism, and Christianity before the law. This is its chief characteristic. It is based upon similar legislation in most of the countries of Continental Europe, but is framed in a liberal spirit. While there are certain clauses the wisdom of which is at least questionable, there is nothing in it which will seriously restrict the liberty of belief or practice. This measure when once sanctioned by the Diet will be a fitting recognition of the position already accorded to the Christian Church.

Another paper will narrate the history of the Christian movement, but it will not be out of place to indicate by a few illustrations the place which Christian men have won in Japanese society. In

that of faith-healing. Remmonkyo, the Teaching of the Lotus Gate, is a similar sect also originating with a woman. The latter, though born of a peasant family in Choshu was chiefly associated with town life in northern Kyushu. The adherents of these sects number several millions.

doing so, use will be made of an article in the report of the Japan Mission of the American Board for the year ending March 31st, 1900.

According to the latest statistics, the number of enrolled Christians was as follows:—

Protestants	41,808
Greek Catholics	25,231
Roman Catholics	53,924
	120,963

Here we have in round numbers 121,000 Christians, representing a Christian community, including children (which are not included in the Protestant rolls) and other dependants, of not far from 225,000 souls, or about one-half of one per cent of the population of Japan outside of Formosa. This comparatively small body has already furnished one cabinet minister, two justices of the Court of Cassation (the national Supreme Court), two Speakers of the Lower House of the Diet, one of them having been twice elected, two or three vice-ministers of State, not to speak of several heads of bureaux, judges of the courts of appeal, etc.

In the first Diet, besides the Speaker, the Chairman of the Whole and eleven other members were Christians, out of the 300 members of the House,—nearly nine times the normal proportion. In subsequent Diets, the proportion has never been less than four times the normal. In the present Diet, besides the Speaker, thirteen members of the House are Christians, and among them are to be found some of the most efficient men in the Diet. One of them was elected in a strongly Buddhist district by a majority of five to one.

In the Executive Committee of the great Liberal Party last year, two of the three members were Christians, while for the present year the ratio is one to three in the same Committee.

In the army, there are said to be 155 Christian officers, that is, about three per cent. In the navy, too, there is a goodly proportion of Christian officers, including two or three of high rank. The late Rear-Admiral Serata was a most ardent Christian and prominent in the activities of the Church.

In the universities and Government colleges, both among the instructors and students, Christians are found in abnormal numbers.

The same is true of the students sent abroad at Government expense. There are, it is said, at the present time six graduates of one of the best Government colleges studying abroad, and among these, five are Christians.

Not less than three of the great dailies of Tokyo are largely in the hands of Christian men, while in the case of several others, Christians are at the head of departments on the editorial staff.

As has been already noted, the most successful charitable institutions are also under Christian leadership, and the volume of such work in Christian hands is very large. The largest public institution for the poor in all Japan is also greatly indebted to the wise counsel and efficient service which it has drawn from the same small fraction of the nation.

This prominence of Christian men in so many departments of life is not due—it cannot be due—to accident; it must be attributed to a certain stimulus which is the product of their Christian faith. They have made a deep impression upon society. They fill these numerous positions of influence because, in spite of much prejudice, they have proved themselves worthy and have won the confidence of their countrymen. The influence accorded them is an unconscious tribute to the faith which has made them what they are.

CONCLUSION.

In the various changes which have been thus hurriedly described, there is manifest the co-operation of two forces born of contact with Western nations,—two thoughts, which, if not strictly speaking new, have yet assumed such new definiteness in the minds of the people that they are practically new thoughts. They are the conception of national unity and the conception of the value of the individual. These two new thoughts introduced into a strong and vigorous nation have borne their natural fruit.

Those who years ago had the pleasure of listening to the accounts the lamented Dr. Verbeck was accustomed to give of his early experiences in Japan will remember the vivid picture he drew of the fragmentary condition of society and the intense jealousy and suspicion

between the *shizoku* of the different clans. He stoutly maintained that national patriotism did not exist save in a very rudimentary form. Certainly local interests were in those days the most prominent and the most absorbing. Though we now know that a national movement had gained some headway, there is no evidence that it would have prevailed but for the effect of foreign intercourse. The nation, however, soon became ripe for the revolution of 1868, which unquestionably was carried farther than its promoters anticipated or desired, and Japan became a true empire.

Since that day, the patriotic desire to forward the interests of the Imperial House and of the nation has been an ever-present force in the minds of all intelligent subjects. This desire would in any case have become a powerful factor in the building-up of a centralized government, but within the period with which we are now concerned, it allied itself with the new nationalism (or shall we not say chauvinism?) which has been so conspicuous a feature of European and American history during the past twenty-five years. As Dr. Nitobe has said, speaking of one aspect of this nationalism, "the Japanese anti-foreign reaction is but a wavelet in this universal wave." The political and social history of the period furnishes abundant evidence of the strength and persistence of this force and the great value, on the whole, of its operation. Its fruit may be seen in every department of activity.

But emphasize this nationalism as we may, we must not lose sight of the operation of the second, and, as the writer believes, more potent, of the two great forces, namely, the new conception of the value of the individual. In another section of this essay reference has been made to the vast extension of the sphere of the individual and the large liberty of action now guaranteed him under the new regime. The Japanese of to-day lives in a new world. Under the influence of this changed moral environment he thinks new thoughts,—he is a new man. His sense of responsibility is increased, his labour is more effective, and he has learned how to combine the fruits of this increased energy so as to multiply the national wealth and the national strength.

The effect of this new thought upon the life of men, upon social and political reform, has been precisely what it has been in

Western lands during the past 400 years. In the West this thought was the product of Christianity, of Christian preaching, and came to men in an intensely religious form. They began to realize that men without distinction of age or sex stand face to face with a personal God. The first effect was seen in a warmer religious life, but that warmer religious life was followed by truer ethical conceptions, a keener sense of social responsibility, greater effectiveness of labor, and gradually by increased national wealth and strength.

Referring to this general subject, the London *Spectator* says (Aug. 21, 1897, p. 241):—

"But no religious movement like Methodism, ever stops short at moral results; it stirs up the whole forces of our nature, it rallies and sustains the most subtile and active powers of man. Just as no greater harm was ever done to any nation, whether politically, intellectually, morally, or socially, than was done to France by the banishment of the Huguenots, so no more effective stimulus to activity in every department of life has been applied than in the great religious movements of England. Lollardism, Puritanism, Methodism, all in their turn enlarged the national intellect, and the enlargement is seen just as truly in political and industrial life as in the region of faith and morals. Men are not built in water-tight compartments, but the sea of thought surges all over man's nature and creates a soul under the ribs of death."

In Japan the new life and energy may not have come so directly from a religious source, yet they have come from contact with Christian nations and are indirectly at least the product of Christian thought. They are also in the main developing in harmony with Christian sentiment. They are the result of a keener appreciation of the place of man in nature and the strong, one might almost say dominating, power of his will. That appreciation will be found in the long run to lead to a theistic view of the universe namely, one which places it under the control of an ever present Divine Will.

But this new life and energy have, even in Japan, in an important degree developed under a strong religious stimulus. In another section attention has been called to the abnormally large number of Christians in high social and official positions. Consciously or un-

consciously they are moulding public opinion. Christian congregations, too, are scattered all over the land. It would appear that an army of 2,500, possibly 3,000, young people passes out of the Christian schools every year, each having spent on the average four years under Christian training, and having come to be more or less controlled by Christian conceptions of life and duty. They carry these thoughts with them wherever they go, not always actively propagating them, but still living lives more or less framed under the influence of Christian teaching, and helping to strengthen an ethical sentiment in harmony with it. Whatever obstacles may for the time seem to stand in the way of the progress of Christianity, so long as that sentiment grows and men become increasingly accustomed to the thought of their personal, individual, responsibility, the more sensitive must they become to the appeals of a religion which speaks of a personal God and a personal Saviour.

Another thought of great interest is suggested by this review. It is the close intellectual relation which Japan sustains to the West. This does not mean that Japan has lost her independence, any more than the close intellectual relation between the United States and Germany, means that either nation has lost its independence,—certainly there is no loss in any invidious sense of the term. It is simply a plain matter of fact that any deep-moving current of thought or feeling which appears in one country of the civilized world, sooner or later, possibly modified by local influences, makes itself felt in other lands. Japan in casting in her lot with the representatives of modern civilization has made herself partner in the good and ill which the great world movements cause. The construction of a national system of ethics or philosophy may for a time seem feasible to some minds, but in the face of such great tides of thought, its foundations give way and the unity of the family of Him who hath made of one blood all nations of men asserts itself.

That Japan has already responded promptly and strongly to the movements of thought which agitate the civilized world must be evident to any who have watched her recent history. The morbid nationalism, the loss of enthusiasm for party government, the ethical movements of the past seventeen years,—all betray the same tendency toward unity of thought and life.

The ultra-liberalism, too, which has checked the growth of our churches is no isolated phenomenon to be assigned to local causes; it is rather the response which Japan has made to a movement manifest throughout the world. Local influences have no doubt modified it in certain features, but their effect would have been small, except for that tide of doubt which has shaken the world.

To the Christian who believes in the triumph of the Gospel of Christ and the certain establishment of His Kingdom, this growing harmony of thought and feeling is a source of rich inspiration. If Japan shares with Western lands the doubts and conflicts of these troublous times, it is because she has become a true sister nation. When they shall have fought their way to a clearer and more definite faith, she will stand by their side and lift her voice in the same glad song of victory.

SECOND PAPER.

(The Progress of the Work.)

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(*Note.* For Dr. Verbeck's paper on this theme at the Osaka Conference, and for supplementary papers on the Five groups, other Missions, etc. see Appendix to this volume.)

By way of announcement to enable you to understand why, in this paper, I do not deal much in statistics, nor mention particular missions, nor give many names of individuals, or dates, let me here say that tables of statistics have been prepared by competent persons charged with that work, and in all probability will be published along with the proceedings of this Conference. These may be readily consulted. Also, since the Osaka Conference, reports by the various missions have been regularly published. These are generally accessible, and may be referred to for detailed information on many points. Besides all these, special histories of missions have been published like Ritter's History of Protestant Missions in Japan, with its valuable supplementary chapter by Dr. Greene, issued in 1898 by the Methodist Publishing House, Tokyo. These cover the whole period down almost to the present. Still more, it is understood that a number of historical sketches of the main groups of missions and churches have been written, or are in course of preparation, by persons who have access to better sources than I can command. These will, it is presumed, be published in due time. These will make any reference to dates, names, and details, quite superfluous. Hence in this paper on the Progress of the Work since 1883, I will aim to give an outline sketch of the most important facts, or movements in the history of each family, or group of churches, in a natural order, and in such a manner as to show what progress has been made towards realizing the ideals which we should have before us, and which the churches that send us here, judging from recent action, more and more desire to have us strive to realize. Action taken at and since the late Ecumenical Council held in New York shows that it is the growing desire of the

Lome churches to have us attain the greatest possible unity, co-operation, harmony, and efficiency, in all mission work. This also should be and has been our aim. In this paper, while marking general progress, I will note chiefly those facts that suggest and indicate progress towards the realization of these our ideals.

Dr. Verbeck, (now alas! no longer with us) in his Historical Sketch of Protestant Missions in Japan read at the Osaka Conference, divided the history of the previous twenty four years of mission work into two nearly equal periods; the first, the period of preparation and promise extending from 1859, when mission work began, to 1872; the second, the period of progressive realization, extending from 1872 to 1883 the year in which the conference was held. In his history of the first period he notes the arrival of the first missionaries, their work, difficulties, and early converts. In his history of the second period he gives an account of the organization of the first churches, and a sketch of the work of each distinct missionary society, year by year, for ten years, from 1872 to 1882. He does this in a fixed order, following the order of the arrival of the first representatives of each mission in Japan. The first was the American Episcopal; the second, the American Presbyterian; the third, the American Reformed (Dutch); then, the Baptists; next, the American Board, the Church Missionary Society, the American Methodist, the Canadian Methodist, and the Society for the Propagation of the Gospel;—nine societies in all to begin with in 1873. To these he adds new societies from year to year as they arrived in Japan during the following ten years till, in 1882, the whole number of societies in the field was eighteen, that is, just double the number at the beginning of this second period. All these, with other societies, as the three Bible Societies, American, British, and Scotch, and the Mission to Seamen, were represented in the Osaka Conference with a total of 145 laborers, 89 men, and 56 women. Having to start with such a number of mission and other societies and workers, a number that has gone on increasing ever since, until to day we may count thirty-six distinct Societies, just double the number reported in 1883, with a corresponding increase of members in the leading societies, it will be impossible for me to continue to follow Dr. Verbeck's order fully. I will however follow it in one point, that is,

in the matter of naming the different Mission Societies in the order of their arrival in Japan. In other respects I will follow the example of Ritter in his History of Protestant Missions, and will arrange as far as possible the various missions in families or groups. It is a noteworthy fact that it is now no longer necessary to make Dr. Verbeck's distinctions, or observe his order, because, mainly since he wrote in 1882, many of the perfectly distinct societies, then all working separately, have united to form one church in the building up of which kindred missions now co-operate. This itself is a notable instance and illustration of the *Progress of the Work*, the subject assigned me, and which I am expected to treat in this paper. The history of these last seventeen years is mainly important because in it more than one union of kindred bodies has been consummated, adjustments have been effected, and arrangements made to carry on co-operative work. These cannot fail to greatly influence and determine hereafter the character of the church of the future, and of our efforts for its upbuilding.

I. The Episcopalian.
(Nippon Sei-ko-kwai.)

Following then so far Dr. Verbeck's example I begin with the Episcopal group, but unlike him, will make no separate mention of the American Episcopal Society, the Church Missionary Society, the Society for the Propagation of the Gospel, and related societies. When Dr. Verbeck wrote in 1883 these all then working separately required each separate consideration. To day they co-operate; and for most of the time since 1883 they have co-operated in building up in Japan one church known here as the "Sei-ko-kwai," or Holy Catholic Church. The time at my disposal must be devoted to giving an account of how this union in work has been effected. This movement which has resulted in the formation of the Sei-ko-kwai and mission co-operation in the same, belongs to the history of the period between 1883 and the present and is a good part of that history; hence I direct attention mainly to it.

From the Constitution and Canons of the Nippon Sei-ko-kwai we learn that they were drawn up at a Synod consisting of English and American Bishops, the Japanese and foreign clergy, and Japanese and

Foreign Lay Delegates held at Osaka in Feb. 1887. The Constitution which, with the Canons, is set forth provisionally, determines the name, the standards, and order of the church, and also the composition and powers of the Synod. The Canons contain regulations for the admission, superintendence, and examination of candidates for Holy Orders, along with general rules for the government of the church. It also provides for the organization of local churches, and Councils, and a Board of Missions. It should be here observed that before this Constitution was adopted in 1887, just six months after the Osaka Conference in 1883, on the 18th of October following, Bishop Poole was consecrated bishop of Japan. After a short period of service he died in 1885, and was succeeded by Bishop Bickersteth. He and Bishop Williams were, at the time when the Constitution and Canons of the church were drawn up, respectively bishops of the English Church missions, and the American Church missions in Japan. To these men, aided* no doubted by men like the lamented Warren, this work is in good part due. In 1889, Bishop Williams retired, after having exercised his episcopate for thirty three years, and the American bishopric remained vacant four years. During part of this time the American Mission was administered by Dr. Hare, Bishop of South Dakota, who arrived in Japan in the Spring of 1891. During this year and the two succeeding ones important negotiations were carried on with the Archbishop of Canterbury in England, and the House of Bishops in America, with regard to the respective jurisdictions of the English and American bishops in Japan, and the delimitation of dioceses. In a joint memorandum issued by Bishops Hare and Bickersteth a territorial division was proposed, which in the Spring of 1894 was accepted in a modified form by a fairly unanimous vote of the English, American, Canadian, and Japanese clergy and lay representatives convened in a special Synod in Tokyo. Japan was thus divided into six dioceses Two of these, Hokkaido and Kyushu, have natural geographical boundaries, with their centres at Hakodate and Kumamoto. The Hondo is divided into four dioceses, viz., North Tokyo, South Tokyo, Osaka and Kyoto. On June 14th 1893, the Rev.

* Bishops Williams and Bickersteth were assisted by nine American and English Presbyters who drew up the provisional Constitutions and Canons in July 1886.

Jno. McKim was consecrated Bishop William's successor. He is now bishop of the North Tokyo diocese with the title of Bishop of Tokyo. Since the death of Bishop Bickersteth in 1897, Bishop Awdry, since 1894 bishop of Osaka, has been transferred to South Tokyo. Bishop Foss succeeded him in Osaka. On March 4th 1894, and on June 29th 1894, the Rev. H. Evington and the Rev. P. K. Fyson missionaries of the C. M. S. of twenty and twenty two years experience in this mission were consecrated, the former Bishop of Kyushu, and the latter Bishop of Hokkaido. Bishop Partridge of the Protestant Episcopal Church of America was consecrated to the diocese of Kyoto in Feb. 1900. Thus gradually has the present framework of this church in Japan been perfected, in the main, it would seem, since the Osaka Conference in 1883 This must appear to those who have laboriously effected this work a great step in advance.

As a significant indication of progress and of a purpose yet to make progress in this family, it may be noted that the number of missionaries now connected with the societies co-operating in the work of evangelization is as great or greater than the whole number of missionaries of all societies in Japan when the Conference was held in 1883. The bare enumeration of all the forms of Christian work carried on by this large number of workers distributed in all parts of the country and operating among all classes and races would consume too much of our time:—let it suffice to say that all forms of work are carried on at many points. For particulars I must refer you to the published Reports and the Statistical Tables.

II. The Presbyterian.
(Nippon Kirisuto Kyokwai.)

The next is the Presbyterian family or group. This consists of the Presbyterian Church in the U. S. A. (Northern), the Reformed (Dutch) Church in America, the United Presbyterian Church of Scotland, the Presbyterian Church in the U. S. (Southern), the Reformed Church in the U. S., the Cumberland Presbyterian Church, and the Woman's Union Missionary Society, all co-operating with the "Nihon Kirisuto Kyokwai," or Church of Christ in Japan. Dr. Verbeck in his History of Protestant Missions in Japan, pp.

84-91,* gives a full account of the origin of this union in 1872. In 1877 but four bodies, viz., the Presbyterian Church in the United States, the Reformed (Dutch) Church, the United Presbyterian Church of Scotland, and the Womans Union Missionary Society joined in this movement. The standards of doctrine then adopted were the Westminster Shorter and Heidelberg Catechisms, the Westminster Confession of Faith, and the Canons of the Synod of Dort. Subsequently, the Presbyterian Church in the U. S. (Southern) joined this movement (1885). Afterwards the German Reformed (1886), and the Cumberland Presbyterians (1889) united in it. The Woman's Union Missionary Society has co-operated from the first. Thus in the matter of the number of co-operating bodies there has been progress during the last 17 years. In the history of this period two or three things deserve special consideration. The first of these is the adoption by Synod Dec. 3rd 1890, of the present Confession of Faith, Constitution and Canons of the Church of Christ in Japan after a previous effort at revision of the Standards adopted in 1877. This effort at revision was made in order to union with the Congregational body. Some such union was regarded as possible and desirable from the first. Attempts were made and again abandoned. At last in 1887 negotiations looking toward union were initiated by the Synod and the General Conference. These were continued in 1888–9. Many were the meetings of Synod and Conference and committees from both bodies chosen and appointed to advance this work. However, in May 1899, negotiations were discontinued without results, or rather, without attaining the end proposed. Afterwards, also in 1889, a new committee of Synod was appointed to continue the work of creed revision with the result that in Dec. 1890, the present Creed, Constitution, and Canons were adopted. These have given general satisfaction hitherto. They appear adapted to the needs of the church, and promise to be fruitful of further good results.

Alongside of this movement for creed-revision and union was another which those who participated in it will remember with lively interest. This was the effort made during several years, roughly speaking from 1879 to 1894 at co-operation of the different missions

* Osaka Conference Proceedings.

with the Japanese churches in evangelistic work. In 1879 a "Dendo-Kyoku or Board of Missions was formed, and dissolved in 1883. Again in 1886 the Daikwai, or Synod established and approved a "Dendo Kyoku" in which a number of representatives of the missions co-operated with an equal number of Japanese pastors and evangelists chosen according to understood rules. These continued to work together, not without some success and encouragement in evangelistic work for several years. In 1890 the Synod was led to establish a centralized Board of Missions. In 1894 a central and independent board was formed by Synod. In the meantime the first plan of co-operation was discontinued. Each mission now sustains and looks after its own evangelistic work; while the independent board of the Synod, for the last five years has maintained and directed its own evangelistic work in different places, depending almost wholly upon contributions from native Christians. These contributions appear to increase steadily year after year, being yen 562 the first year, 1469 the second, 1909 the third, 2891 the fourth, and nearly 4000 the past or fifth year. While this work is going on supported and directed by the Japanese churches and ministers, the missions carry on their own evangelistic, educational, and other work, in full harmony with, and in order to build up, the same church, thus cooperating with it.

III. The Baptists.

This family may be regarded as fortunate, in one respect, in that the simplicity of its ecclesiastical organization has exempted it from the trying work of effecting unions and adjustments such as I have described in the account given of the two preceding families. Being thus exempted largely from such labors, it has been more at liberty to direct and devote all its energies and efforts to strengthening its chosen evangelistic work, its churches, and schools. Since 1889 when the Baptist Missionary Union sent out eleven new missionaries, new stations have been opened by that mission, and old ones have been strengthened. In 1892 work was extended from Kobe to Osaka. Evangelistic work throughout the country from Nemuro on the north to Shimonoseki in the south has been carried on in continuation of what had been the distinctive policy of the mission from the first.

From 1890 and onward additional needed educational work was undertaken. In 1893 provision in the way of buildings and teachers was made for the Theological School located in Yokohama. Mr. Clement in 1895 opened an academy in Tsukiji for the education of young men in advanced general education, and to prepare for entrance into the Theological School. Before 1889 there were two girl's schools, one in Tokyo, and one in Yokohama, with 84 scholars. These have grown in numbers and in influence. Besides these three others like them have been established, one in Sendai, one in Himeji, and one in Chofu, with 249 scholars in all. These schools are all now accommodated with good buildings. In addition there are numerous day and evening schools, and Sunday schools in the churches. Among the many forms of evangelistic work now successfully carried on, mention should be made of the "Fukuin Maru," the Baptist Mission Ship for use in the Inland Sea, and adjacent islahds. This vessel which is well manned and which has recently made its trial trip is designed for service for about eight months in the year in the Inland Sea with its numerous islands. Probably four months a year will be spent outside between the straits of Shimonoseki and the Liu chiu Islands. "The simplest forms of evangelistic work are contemplated. The distribution of literature, the sale of Scripture portions, preaching in houses or in a tent, or on the vessel's deck, sometimes with the aid of a magic lantern, conversations with individuals by the way side, and house to house visiting, will be resorted to. Special attention is given to the needs of the large fishing population. Meetings will be held on board, or on the beach for the men, and first aid given in the case of the accidents which are so frequent among them." With this end in view cruises have recently been made, and reported by Captain Bickel who is in charge of this vessel. Certainly all wish him great success in this, in Japan, hitherto untried method of bringing the Gospel to the notice of all.

In 1889 the Baptist Southern Convention sent two families to work in Kyushu; one of which has since returned to the U. S. Two more families have, however, since arrived in this field. This mission engages in purely evangelistic work, which it carries on in harmony with those of the same family already engaged in this work.—

The Church of Christ* in Japan being in accord with Baptists on the practice of immersion on confession of faith, ought perhaps to be included in the Baptist group even though there is no organic connection between either churches or missions. It began work here in 1883, the year when the Osaka Conference was held. Its main station is Tokyo, besides which it now has fifteen stations throughout the Empire. These are cared for by the missionaries on the field along with a number of Japanese evangelists. Their work is carried on in churches and Sunday schools; also in charity schools and denominational schools for girls in the homes of the missionaries. A magazine and tracts are printed and one missionary engages in medical work.

IV. The Congregationalists

The first representatives of the American Board, Dr. and Mrs. Greene, arrived in Japan in 1869. In 1883 when the Osaka Conference met there were 35 missionaries in the field with 19 organized churches and 1097 members. From published reports we learn that the chief work of the mission has been and is general or evangelistic. Foreign missionaries engaged in this form of work reside in twelve stations now permanently occupied, namely, Kobe, Kyoto, Maebashi, Matsuyama, Miyazaki, Niigata, Okayama, Osaka, Sapporo, Sendai, Tokyo, and Tottori. To promote this general evangelistic work the mission carries on educational work, supporting and directing some schools, and contributing teaching force to others. In all, ten schools and kindergartens are thus supported. Medical work is carried on as is also the work of publication. For the first seven or eight years after the Osaka Conference this mission in common with all others then established in Japan enjoyed a period of great prosperity. Then were heard reports of great religious interest manifested at many points throughout the country. Large numbers professed their faith and were admitted into the churches, many of them, we now think, without sufficiently deep convictions At the same time there was manifested an enthusiastic eagerness for a knowledge of foreign things, languages especially, also science and even religion. As a result, the schools for boys and girls were every where thronged. In 1890 Dr. Niishima died leaving the school he had built up and the mission to

* Disciples.

meet and contend with the period of reaction that shortly afterwards set in. In this first period this mission shared with the Presbyterian group of missions the labor and anxiety of long continued and ultimately fruitless efforts to effect organic union. The following period of nine years from 1891 to the present has been marked by an equally strange antipathy to things foreign. In these days the spirit of old Japan (Yamato damashii) has been aroused and much has been spoken and written on the subject of the preservation of national characteristics. The flame of patriotism thus kindled has been fanned by breezes from across the sea. Literary men from other lands by subtle adulation of oriental religions have made matters worse, as have self styled "thinkers" who have brought in a flood of agnosticism and free thought. The result has been that the churches have made little progress numerically in the last eight or nine years, while the schools have declined in consequence of the altered state of feeling and hostile legistation. Of schools, the Doshisha has been the most severely tried. An account of its vicissitudes in recent years will be instructive. In giving this I quote largely from the Report of the American Board's Missions till June 1900. This will give us a correct view of the past proceedings and present status of the institution. As all know, the Doshisha was designed by its founders to be a Christian school. This fact was stated expressly in its constitution. Three missionaries were to sit with the trustees though without the right to vote. Eventually however, the trustees while retaining the name Christian opposed, or permitted opposition to Christianity within the school. Here the missionaries protested, but no attention was paid to their protest. In the Autumn of 1895 a deputation of the Prudential Committee of the American Board visited Japan. The trustees were found unwilling to define their attitude towards Christianity beyond saying that it was the purpose of the school to cultivate a Christian spirit. They said moreover that the attempt to define their atitude would give the Doshisha a sectarian character which they felt bound to avoid. Also that the widest toleration of religious opinion must be allowed and that on this understanding they had accepted the trust. Later they gave notice that all aid from the Board, excepting unconditional aid would be declined after the close of 1896. At the Annual Meeting that year

it was decided to recommend the missionary teachers to resign their positions in the school. The missionaries separated from it. President Kozaki resigned, and Rev. Mr. Yokoi was appointed his successor. For three years the station at Kyoto was out of relation with the Doshisha, and the school fell into line with the national system, being organized as a "Middle School." At length after much negotiation the trustees and president were led to resign, leaving the way open for reorganization. The new board of directors was organized July 1899 and the Hon. S. Saibara, M. P. was elected first President of the new board. Three members of the mission took their seats for the first time as full members of the Board. Mr. T. Hirotsu was chosen principal of the school. The directors decided to give up the connection with the national system and their recognition as a Middle School. The school was at a low ebb when the present Board took hold of it last spring. Mr. Hirotsu is earnestly striving to restore the old spirit of the school. Thus "the institution has now been reorganized and has terminated its connection with the national system, and resumed its independence in order to maintain its Christian character, and some of the station are again working with it though not giving so much time to it as in former years. Dr. Albrecht has left Mayebashi for Kyoto" to help solve if possible the pressing problem of raising up laborers for the broad field of Japan, by his services, as dean in the Theological Department of the reorganized Doshisha,—a department which takes the place of the Theological School which the Station has been carrying on during the last three years.

V. The Methodist Group.

This family includes the Methodist Episcopal Church of the U. S., and the Methodist Church of Canada, both represented in Japan since 1873; also the Evangelical Association of North America since 1876; the Methodist Protestant Church since 1880; and the M. E. Church, South, since 1886. With these co-operate the Women's Conferences and Societies. The first of these, the M. E. Church, embracing the Japan Conference, carries on evangelistic and educational work in seven districts, namely, Tokyo, Yokohama, Nagoya, Shinano, Sendai, Hakodate and Sapporo. In each of these districts resides a Presiding

Elder who superintends evangelistic work in the places named and in many outlying stations. A Conference similar to the one organized in the north was established in Kyushu in 1898, and has several stations. In 1883, when educational work at Aoyama began, Bishop Merrill visited Japan. The next year the Annual Conference was organized by Bishop Wiley. Since then from year to year different Bishops visited the field till 1896, and since then Bishops Joyce and Cranston had the oversight two years each. This year, 1900, Bishop Moore was elected to serve four years on the Japan, Korean and China stations, residing in Shanghai. Of a total of 91 missionaries arrived since 1883, 57 have arrived since 1894, a fact indicative of rapid growth in recent years, in striking contrast in this respect with several older missions. The work of education in numerous schools of all grades and classes has been vigorously carried on, as has also the work of publication.

The Methodist Church of Canada has labored chiefly in the central portion of Japan. It has established and maintained Christian work at Kanazawa, Nagano, Fukui, Toyama, Niigata, Kofu, Shizuoka, and Tokyo. In 1889 an Annual Conference was organized in which Japanese ministers and laymen had an equal voice with the missionaries in organizing and developing churches. A movement to secure the autonomy and independence of the Japan Methodist Church was in 1884 by an overwhelming majority of Conference voted premature. A like movement took place and equivalent action was taken about the same time in several other missions. Like her sister societies the Canadian Methodist Church has engaged vigorously in all forms of evangelistic work and educational work as well. An experiment in evangelization is the Hongo Central Tabernacle, a kind of institutional church founded by Dr. Eby. This being located in a part of the city much frequented by students gives this class many opportunities to hear.

The Evangelical Association, a sister society with its headquarters and theological school in Tokyo, has carried on like work with the two foregoing since 1876. Its Annual Conference was organized by Bishop Esher in 1893. The period since 1887 has been marked by steady growth and development. Since 1890, station work in the country

has been a marked feature. This mission also has been reinforced by one family and two single ladies, just arrived.

From 1880 to 1887 the Methodist Protestant Mission confined its efforts to Yokohama. In 1890 it established the Anglo Japanese College at Nagoya, and now maintains several chapels in that city and surrounding country. In 1892 it began work at Shizuoka which it carries on as at Nagoya by establishing chapels in or near the city. In this year also the Japan Missionary Conference was organized.

The Methodist Episcopal Church, South, since the establishment of its Mission in 1886, has confined its activities to the South Western part of Japan occupying stations adjacent to the Inland Sea. In this choice of a field it has manifested a desire to labor in harmony with other missions of the same family. It supports a girls' school in Hiroshima, and the Kwansei Gakuin and Bible Training School in Kobe.

This family of missions has all along shown a marked zeal in promoting the cause of Temperance and Social Purity. In this it has been ably seconded by such men as Mr. Taro Ando, and Mr. Sho Nemoto, M. P., who recently secured the passage of a bill prohibiting juvenile smoking. The agitation against the Social Evil in Japan, inaugurated and carried on by the Rev. U. G. Murphy and others in Nagoya, seconded vigorously by the Woman's Christian Temperance Union and the soldiers and officers of the Salvation Army as well as by many Japanese reformers, Christian and non-Christian, editors of Japanese newspapers, and other sympathizers, has resulted in a signal victory for the cause of liberty and purity. This victory was not gained without conflict, but we may say it has been gained, and the noise of conflict is beginning to subside. No one ought hereafter to speak or write on this subject without first having read what has been published by such papers as the *Mainichi Shimbun*, the *Niroku*, the *Shin Nippon*, the *Jiji Shimpo* and others. The editors of these papers have been in earnest. No one who reads the editorials that have appeared daily now for some months can fail to see that this wide-spread movement will yet lead to far reaching results. It is easy to see that little could have been effected by the most zealous efforts had not the existing courts been established and laws published. A successful appeal to these has resulted in the publication of a Department Instruction

which makes the position of the reformers still more secure, and which will enable them to carry on the conflict with still better results, and hopes of success. Doubtless in the mean time regrettable incidents have occurred, and these will no doubt continue to occur, which the enemies of this reformation will use to discredit it. But when all has been said and done it will be found that a substantial achievement has been gained, and a long step taken toward securing a recognition of the fundamental rights of oppressed unfortunates, and facilitating their return to a virtuous life. This movement so recent has not yet expended its force, hence I cannot do justice to it. I can only call attention to it as an indication that the cause which we all wish to promote advances and will finally triumph.

The five families which I have named, it will be found, include a large majority of all the missionaries in Japan. In these there has been a noteworthy movement towards organic unity and cooperation since the Osaka Conference, and these several families work side by side in the wide field which each seeks to cover without serious friction or conflict. Besides the societies already mentioned as included in the five main groups, there are a number of other missions, as the Friend's Mission, the Mission of the Evangelical Lutheran Church, and others whose helpful work in their several spheres has contributed to the result already accomplished. Time today does not permit to do more than refer in this cursory manner to that work. For details I must refer, as already stated, to their published reports, and to the statistical tables prepared for this Conference.* There are also societies on which we all depend, as the several Bible Societies, the Book and Tract Societies, that deserve fuller mention than I can give, as do the Seamen's Missions, the Scripture Union, and other organizations for promoting Christian work. Last of all, there is the International Committee of the Young Men's Christian Association in whose spacious hall we meet. The work of this body is before our eyes, and needs no description or commendation. All that I have mentioned, harmoniously co-operating to advance one and the same great end, afford us a striking illustration of unity in diversity which is interesting and instructive to contemplate. The diversity observed is

*See statistical tables and also further reports on special Missions in the Appendix.

unavoidable, but a review of the whole period of 17 years will show many points in which the main groups are strikingly alike. They are alike of course in the common aim which all have in view,—to advance the glory of the one true God. They are alike in the variety of work undertaken and carried on, evangelistic, educational, charitable, medical and literary, as well as alike in adopting new and different methods of work. All have carried on regular work in churches and preaching places. The Methodists have tried "Gospel Societies" and Night Schools with success. The Episcopalian group, in addition to ordinary church work, have established "Sekkyo Kwan" and "Dendotai," (Preaching Halls and Evangelistic Bands) to reach the people. With the same end in view the Baptists have built their "Gospel Ship" to carry the glad tidings to remote and unfrequented places. Others have engaged in way side and open air preaching, and house to house visitation. All are alike in readiness to adopt the most promising methods of evangelization. Again most if not all the families mentioned are alike in the efforts that they have made to effect *union* among themselves, and cooperation with the Japanese Churches. Some of these efforts have been successful, others not. Moreover the main families are all alike in claiming and exercising the right to carry on evangelistic work in all parts of this wide empire from the extreme North to the extreme South, from Hokkaido to Loo Choo and Formosa. Hence the Episcopalians, the Presbyterians the Baptists, the Congregationalists and the Methodists have their Stations and evangelists every where. Yet such is the extent of territory and such the multitudes to be reached in city and country that they do not seriously conflict, nor do they reach all the people. If this duplication should grow to be a great evil it should be rectified, if at all, by the action of our Home Boards. Again all alike have always manifested a disposition to rejoice in each others success as well as to sympathise with each others misfortunes. This leads us, though not actually united, nor even cooperating in all forms of Christian work, to entertain mutual regard which is better than mere external unity.

Once more: all are alike in having shared the prosperity of the first half of the period under review and the adversity of the last half, and throughout it all, in having made substantial progress, as the

statistical tables will show, besides progress which no statistical tables can show. In ecclesiastical matters adjustments have been effected and foundations laid that bid fair to be permanent. The schools have become better equipped and are more firmly established. Sites have been selected and institutions built. Many stations throughout the land have been deliberately and judiciously chosen, and let us hope, permanently occupied. All this means progress. Improvement too may be seen in the tone of the church papers, and in the character of the Christian books and tracts. The same may be noticed in the character of men and women who have maintained their faith till today. Christians have been tried and matured, some of whom are still with us. Others, foreigners and Japanese, have died in the faith and left the world richer by their memory. Among these may be mentioned the lamented Niijima and Dr. Verbeck whose History of Protestant Missions in Japan was read at the Osaka Conference. Of the three Chairmen of that Conference, Hepburn, McClay, and Warren, none are with us to day. Others both men and women have left us, and others then young have grown old. In the meantime we see indubitable signs that the glacial age in the east is beginning to break up. The Orient is moved; the twentieth century is just here. The whole world is astir. What revolutions will take place in the period before us? But who shall live when God doeth this. Let this Conference young and old together prepare to take one more forward step.

EVANGELISTIC WORK.

FIRST PAPER.

How Far is the Ground Covered by Existing Agencies and What Remains to be Done.

Rev. Gideon F. Draper, M. E. C., Yokohama.

Dr. Strong, in his chapter on the "Mission of the Church," refers to what he denominates "a vicious dualism which runs throughout life separating it into the sacred and the secular." It sometimes appears that this tendancy to a "line of cleavage" approaches such a vicious dualism in mission work when the evangelistic is unduly separated from the other forms of Christian effort. We are here for the one purpose of evangelizing this land, and the work is one though the means are various. All we do should be imbued with the evangelistic spirit if it is truly missionary work.

There comes to mind the example of a medical missionary work carried on by a devoted couple in one of the cities of this Empire, which is so permeated with the evangelistic spirit as to make it as much a center of spiritual as of physical healing. It is Christian medical work with heavy emphasis on the "Christian."

So likewise in educational work the spirit and influence of the school may be such as to make it as mighty a factor for the spiritual regeneration of souls as any church in the land. Who can calculate the spiritual dynamic of a school carried on in the spirit in which Mary Lyon founded the famous Mt. Holyoke Seminary? Such a spiritualized intellectualism will develop the noblest elements of human nature, and bring many into closest sympathy with the mind that was in Christ.

There is no need at this point to eulogize the grand results already accomplished in Japan: nor have we time, or disposition, to mourn over the failures or shortcomings that have caused sorrow in

the past. Those who labor in the Master's name should not be unduly elated by success nor depressed beyond measure by the failure of their plans and expectations. We rejoice today that Christ is being proclaimed so widely in this Empire, and praise His name that we have a share in this glorious work.

A satisfactory answer to the question propounded for our consideration this afternoon is not a little difficult because of the "personal equation" and the varying theories of mission work. To those who consider that the chief duty of the messengers of the cross is the publication of the "Good Tidings" of salvation—a sowing of the seed, with small attention to the watering and cultivating of what has been planted—a limited force of enthusiastic and energetic preachers might seem sufficient. On the other hand, if our purpose is to build up a church, well founded and organized, which shall continue the form of polity and creed we are sent here to represent, then a larger force is needed, various forms of work must be undertaken, and the question before us would receive a different answer.

Again, in considering the question we find it almost indissolubly linked to another that will be discussed here later. While from the standpoint of simple evangelism the question seems easy, yet if a self-supporting aggressive form of Christianity is to be established difficulties appear. Though it may seem to be anticipating the discussion of another subject I may be permitted to say that personally the longer I am connected with this work the more deeply I am convinced that it has been a serious mistake to pay settled pastors from foreign funds. If it be permissible to differentiate the pastoral from the evangelistic work, we might say that it is the latter for which we are especially responsible, and which we are considering at this time. The pastoral office would be gradually filled as the evangelistic effort resulted in groups of Christians who felt the need of more intimate and effective leadership than occasional visits or the efforts of one of their own number could supply, and were ready to sacrifice for it. At least, if forces are to be increased it should not be along the line of pastors supported by foreign funds

The "ground" that we are considering is the Empire of Japan,

excluding Formosa; and the "existing agencies" I take to be all the evangelical forces now in the field.

It does not seem to be necessary to be too exact or elaborate in the figures given, for we know that statistics are decidedly fallible. Basing our calculation on the figures given for 1899, which will be approximately correct for today, we find the foreign missionaries number 244 men and 254 women (unmarried), or, including employees not regular missionaries, a total of 512, not including the wives of missionaries. This is the working force of Protestant Christianity in Japan that has come from abroad. Add to this 550 Japanese preachers and helpers, and 283 Bible-women and we have 800 men and 545 women who are supposed to give their full time and strength to some branch of the work here, a total of 1345.

Let us suppose that this body of workers was formed into two battalions under one leader, studying the whole field and the greatest economy of forces, and that all were occupied in the direct evangelistic effort. If we take the population of the Empire to be 45,000,000 souls there would be approximately one worker for every 34,000 people. If we consider what may be called the congestion of workers in some of the centers, the deductions that should be made for time and strength given to educational and other work, and also the numbers continually on furlough we will see that the above ratio is entirely too favorable a showing. If the policy of the leader was concentration of forces he would find large sections of the country unsupplied, while if he attempted an even distribution of his force, sending them out two by two as Christ did, each pair would find a population of about 67,000 to be evangelized in the section assigned to them. This is on the supposition that all the workers are on the field and in direct evangelistic work all the time. As this ideal is of course unattainable the proportion to each couple would probably be well over 100,000. As to the distribution of foreign workers;—the reports show that they are resident in sixty-seven different places. Of this number fifty-one places have less than 5, seven places have from 5 to 10, four other places have from 11 to 20, and five places have over 20 resident missionaries each, not including wives. One hundred and twenty of these are in Tokyo, or about 23% of the entire number.

Estimating that 17% of the Japanese workers are there also and that is a fair estimate judging from the church I represent, we have 20% of the Christian workers of Japan in Tokyo, which roughly speaking contains but 3⅓% of the population of the Empire. While we may acknowledge that if all were working in one organization this percentage might be reduced, yet I am sure that most would not consider Tokyo greatly oversupplied with Christian laborers. The unification of organization would be valuable not so much for reducing numbers as for making more effective use of the forces in hand.

If we go out of Tokyo we see a nominal average of one worker to 40,000 people, though from what has gone before it is evident that it is virtually nearly double that figure. The great majority of the inhabitants, of many large towns have scarcely heard the Gospel, and even though it be regularly preached in many places the town as a whole sees or hears but little of it. Then as we go out through the country districts and along the coasts with the hundreds of large villages and thousands of smaller ones in which the word of God is rarely if ever proclaimed, we see before us a vast field of work, much of it virgin soil, with various difficulties in the path of the pioneer. The soil may be good but it is occupied by the growth of centuries. Under such circumstances it is not enough to scatter the good seed broadcast. Much labor must be expended to eradicate prejudices already deeply rooted and clean out the almost impenetrable underbrush of indifference as well as the stouter growth of erroneous faith. For so extensive an evangelistic effort our forces seem, humanly speaking, totally inadequate. A tenfold increase in the number does not appear too extravagant a desire in order that Japan may be speedily permeated with the Gospel. We say this while fully recognizing the fact that our dependence is not on the intellect or powers of man, for God can work by many or by few. "The battle is the Lord's." He gives the victory to his chosen ones. It is true that we are today considering the human factor in the problem of Japan's evangelization, but the other, the divine, can never be ignored.

Then not a little depends on the individual. It has been said that quality, not quantity, is what should be most sought after in mission workers; and I would insist especially on spiritual quality.

Numbers are not the only criterion of efficiency or success. The little Moravian Church has done more for the salvation of the world as represented by the downmost man than many a far larger body of Christians, proud of their numbers and wealth. A few, baptized with the power of the Spirit as the apostles of old, will be far more efficient than many whose main anxiety is their income, whose work is perfunctory because their hearts are lukewarm or cold, and who cannot even understand a passionate longing for the salvation of the dying souls about them. If the workers of today were each and every one *filled* with the Spirit—not content with a little grace in the bottom of their vessels, but filled to overflowing—the numbers we have given would be enough to set Japan on fire for God. It was but a handful of disciples, not one tenth of our present force, who turned the world upside down throughout the great Roman Empire during the reigns of Tiberius and Nero.

Looking over this field today and noting the spiritual weakness of many and the lack of economy due to the overlapping of territory occupied by several churches, we conclude that the number of workers is far too small; though, as already intimated, the most important point is not the increase of numbers so much as the raising of the standard of spiritual efficiency in the force we now have; this would go far towards the solution of the burning question, "how may we bring Christ more successfully to the attention of the indifferent multitudes?" A prominent Christian worker once said that the conversion of the world speedily was but a matter of dollars and cents. Given means sufficient, the Gospel could soon be proclaimed to the uttermost parts of the earth. He was more epigrammatic than exact. Yet we all recognize the importance of money in our work and would like to see far larger sums coming into the mission treasuries, so that all suitable volunteers might be sent to the front as speedily as possible. It is not the time for reducing appropriations to this field, and the Mission Board that adopts the policy of decreasing its gifts is making a serious mistake. Rather should we hear of additional appropriations for the sending out of large reinforcements. While, as intimated before, my personal preference would be to reduce rather than increase amounts granted in aid to churches for pastoral support, yet it does

seem a wise investment to largely increase the evangelistic funds so that missionaries may be sent to as many places as possible.

Perhaps we do not need, at this juncture, to make a geographical survey of religious Japan, to consider all the needy portions of the Empire or which may seem neglected, and to elaborate a scheme for their speedy occupation, but it does seem that it would be a practical undertaking to arrange here for the organization of a permanent interdenominational committee which should take time to survey the whole field carefully and suggest those points where help is most needed. This might be done with the understanding that the mission most in force at the nearest point would be the one to assume the new work if it felt able and willing to do so. If not, then the case would be handed over to the next in force and proximity until one was found willing to take it up. This committee would probably find towns with three or four churches where two would be sufficient, and might be able in many cases to arrange for the unification of these infant bodies so that too great a division might be avoided. I say *two* advisedly for in my opinion two churches are a help and a stimulus to each other rather than a hindrance, if the town be of any size. I am perfectly aware that this is a delicate subject, and I remember our own experience when trying to give away one of our little churches in the north. The membership refused decidedly to be separated from the church of their choice, so we felt obliged to continue the work. Nevertheless this is not too delicate a subject for faithful ministers of the Cross to consider in a spirit of love. One of the strongest evidences of the forbearance of the All-merciful Father is not so much his long suffering towards rebellious sinners as, his patience with party strife and sectional spirit among those who profess to be imitators of Christ and even claim the high honor of being his heralds and representives. It is a glorious indication of the progress of Christianity that there is so much growth in the fraternal spirit among all bodies of Christians. No place is more appropriate for its manifestation than on this field where we are as yet but a comparatively small handful of soldiers, manning the outposts of Zion.

While we have great reason to be thankful for what has already been accomplished, there does not seem to be any room for self-gratu-

lation nor for a feeling of satisfaction. Many feel that with the forces and means in hand a consecrated church ought to have effected far more, especially during the past ten years. Men and means count for much and methods are important, but it is the vivifying principle of the Spirit working in and through men, means and methods that is all important.

Thus in considering what remains to be done we feel that the first step is a renewal of *our* consecration, seeking that fulness of the Spirit which will crown our limited human agencies with superhuman power. The missionary who minimizes the superhuman and supernatural is planning for results that will be slow and small. When that remarkable Hindoo evangelist David was in America he was asked as to the need of mission workers in India. His reply favored the sending out of many more missionaries but only such as had proved by their work at home that they were truly filled with the Holy Spirit. India needs such today: China needs them: Japan needs them. The wide world every where is needing the Spirit-filled Christian worker. The more we ponder the question of the work still to be done in this land, the more does this one thought fill our minds and stir our hearts. A double responsibility rests upon those of us who come from abroad. We are not only teachers of the Way but ensamples of holy consecration to those who would become teachers to their countrymen. The character of our fellow workers raised up from among this people depends so much on the example we set that the responsibility becomes almost a burden.

Looking the entire field over carefully it appears that, in spite of the great results already accomplished, the work of Christianizing Japan, broadly speaking, still remains to be done. Walk the streets of any town on the Sabbath: go in and out through the country regions, and how much evidence is there of applied Christianity. That it is an official rest day we have great reason to be thankful, as many are thus free to observe the Sabbath according to their consciences. But churches are few and crowded ones, under ordinary circumstances, extremely rare. If some one objects that Sabbath observance is not a test of Christian faith, we can but reply, "the lessons we draw from the history of the church warrant us in the conclusion that a Sabbathless

Christianity is such an emasculated form as to have lost all virile power, especially for aggressive evangelistic effort."

Without posing as judges of the Christian character of those already enrolled here as followers of our Lord, we may say that only a minute fraction of this nation is thoroughly Christian, and though this fraction may have an influence out of all proportion to its size yet it is certain that we have not reached the point for a relaxation of effort, but the rather for a girding up of our loins with renewed energy for a vigorous campaign.

Nor should we be dismayed at the vastness of the work before us. Our ensign is "*Japan for Christ*," and with Him consciously as our Leader we are sure of the outcome and can never rest content until we see this beautiful land filled with living churches, active centers of aggressive spiritual life, remolding the lives of the mass of farmers, fisherfolk and laboring people which comprises the bulk of the population.

We look at the mountains and valleys of this picturesque land and find them dotted with temples and shrines. They are concrete evidences of a faith in something beside the sordid gains and pleasures of everyday life. To us is given the high privilege of turning that faith-current into higher and holier channels so that it may center in Him who is the Way, the Truth and the Life. We see a great work to be done until this multitude of temples and shrines shall be left, as historical relics, to the guardianship of the venerable trees that overshadow so many of them, or be turned into places of worship for the Supreme Being who ruleth in the affairs of all men and willeth that all men should be saved.

In order to hasten the accomplishment of this glorious enterprise, which will bring glory to His name and truest prosperity to this progressive nation, and in which we seek nothing for ourselves but an opportunity to serve Him who died for us, we are gathered here today as brethren to gain wisdom and help from united counsels and rich blessings from united prayers.

I should be happy, in the first place, if this conference were to pass a resolution urging the Boards we represent to take steps to double their

missionary force in Japan as soon as possible: and secondly, to join with all in a league of prayer to our Father for such a pentecostal outpouring on every one laboring for the Master in Japan as shall render us fully meet for His service and hence abundantly successful in leading souls into the Light.

DISCUSSION.

Rev. T. C. Winn., Am. Presby. Miss. Osaka.

Japan is a country where very many agencies of Christian work have been or are being tried. This is true to as great if not to a greater extent than in any modern mission field. It would take more than my allotted time to even briefly describe them all. This is a land where every denomination desires to have its representatives; and some persons who have no denomination behind or before them apparently have commissioned themselves. Every form of church government that was ever heard of at home, and some besides, are taught as if such had a special claim for acceptance by Japanese converts to Christianity. Every shade of theology is preached. Beside the regular services for the public worship of God and the preaching of His word there are many accessory means used. Notable among these are the "C. E. Societies," the Societies of "Kings Daughters," and the Y. M. C. A. In the educational-evangelistic direction, the missionary body has established and tried all kinds of schools, from the Kindergarten to the University; from the school for the teaching of English only to the Theological Seminary.

In literary matters, the zeal manifested has been fervent. Religious denominational papers and those for the individual church; magazines and lesser periodicals have all been given a chance to awaken and mould the truly religious life. And if a missionary has not put out a tract of some kind, he is not able to maintain respectable standing among his brethren!

The healing art which has everywhere proved a sucessful method of finding a way to men's hearts with the truth was early in this field. Its history here has again proved its efficiency. It would be difficult

to estimate the good done and the influence exerted by the physicians in leading to national reforms of a humane character. Other results there are which are most gratifying. A few churches that are living forces for righteousness have been planted in the land. Preachers of the Gospel who proclaim it with simplicity and power, have been raised up by the Holy Spirit.

Men, not a few, can be named who are leaders in education and in the best thoughts of the nation.

Books and booklets are being written by Christians to whom the Gospel has come with enlightenment and inspiration.

The number of missionaries seems large when compared with similar bodies in other lands. But having come here from convictions of duty, who is ready to leave, or who is there that will say that we should?

I cannot advocate the withdrawal of missionary forces. I am of the contrary opinion that there remains much that they ought to do. The home churches have yet a duty to perform for Japan. Her religious future depends much upon how the churches and Boards act during the life of the next generation. What should be done is to widen the sphere of usefulness by enlarging the territory covered, the number of places occupied as missionary residences. There are many places large and small which afford good locations, but which have not felt the influence of the foreigner. But where this question is presented to residents of the large cities, they cry out that they are overburdened with demands upon them and that the cities can not be left with fewer than those now in them. This conclusion must be accepted as their judgement after conscientious consideration of the matter. And truly it can not be urged that the cities should be surrendered and the country towns chosen instead. The cities are rightly made the centres of operations. In some respects it is a particularly desirable position that the missionary has whose residence is in the city. It would be a most mistaken policy to materially weaken the efforts that are being made for city evangelization.

With even some of the prefectural capitals entirely unoccupied, and with many millions who practically know nothing of the teachings

of Christianity what are we to think and believe as to our future duty? We must get the Gospel to the town and village population! and with a prearrangement of forces, there remains but one way of relief to the situation, viz, the increase of the number which is to be assigned this larger commission. The kinds of agencies at work are enough. The men and women to carry them on are too few. They ought and can be sent out in such numbers that the name of the Lord Jehovah shall be made known throughout the Empire.

One of the Buddhistic leaders on being interrogated as to the result of the New Treaties is reported to have said; "It means the flooding of the Orient with Christian agents from the West." Would that in its best interpretation this saying might prove a prophecy.

In connection with the wider distribution of misssionaries there is an imperative need of largely increased numbers of Japanese preachers and evangelists. The foreign missionary body will not be able to accomplish its work and purpose if Japanese colaborers are not also forth-coming. This necessity is evident and is widely recognized. For the foreigner does his best work when he has associated with him one or more Japanese between whom and himself there exists mutual faith and cordiality.

Our Master Himself when considering the many places to which He would go with His Gospel, sent men two and two before. To them He said, "The harvest is great and pray ye the Lord of the harvest to send forth (thrust forth) laborers into His harvest." Was the thought in His mind that from those places men would be so convinced of the high character of the Gospel claims and rewards that the Spirit would use that conviction to thrust them forth as its messengers? Whether that supposition is right or not, missionaries gather around them in their different and separate places of residence groups of believers who cannot be gotten in any other way. A few of these may be expected to feel the responsibility of giving to others the truth which has set them free from sin and its curse.

Christians gathered into the church through direct personal effort have been called the hand-picked fruit. Those men led into the ministry by the appeal made to them through the beauty and blessedness of the minister's calling as exhibited in the life of the best known

missionary,—these will be the choice spirits among Japanese pastors and preachers. This personal intimate association is the most effective human element in the raising up of the indispensable corps of Japanese laborers.

Thus far in the history of missions here, those who have made the greatest impress upon the church and Christian life of the country, did most to inspire the Japanese themselves with desire to bless their fellow-countrymen. Impelled by that high purpose they turned aside from every enticement and yielded themselves to the Lord for His service and use. He will do most for Japan's salvation who sets into operation the largest number of living agents who have imbibed the spirit of Christ.

These two things which I have mentioned cannot be made little of at this juncture of affairs. This Conference ought in some way to emphasize the necessity for missionaries enough to take possession of all the strategic points in the land. It is not too great a request to make of the Christians at home. This Conference ought also to make it plain that it is the duty of every missionary to pray and labor for the increase of those who in their own tongue wherein they were born shall make known the wonderful works of God.

REV. J. H. PETTEE, D. D.:

There were two resolutions in Mr. Draper's paper that should not be passed by. I would move that all resolutions offered in the papers go before the Committee on Resolutions without the five signatures usually necessary.

REV. J. H. DEFOREST. D. D.:

Are resolutions that are offered, to come before the house later for discussion? Answer: Yes.

REV. JAMES BALLAGH:

I have nothing in particular to say on this subject, but it should not be cast aside without discussion. There is perhaps no great difference of opinion, and this explains the small amount of discussion. I am satisfied, and have nothing more to say. The same is probably true of the others present.

REV. W. B. PARSHLEY:

I have been greatly impressed with the fact that we have emas-

Miss Eliza Talcott.
Miss Elizabeth Russell.
Mrs. M. Park Thompson.

Mrs. E. R. Miller.
Mrs. J. C. Hepburn.
Miss A. H. Kidder.
Miss K. M. Youngman.

Miss J. E. Dudley.
Miss J. N. Crosby.
Mrs. C. A. Sands Brand.

Some Pioneer Lady Missionaries.

culated the Japanese Church by taking away the power of the initiative. St Paul said: "Work out your own salvation," but we have departed from this. We have not sufficiently impressed the Japanese with the idea that they must evangelize their own country and support their own pastors. We foreigners are suppressing the Japanese too much. We are holding the reins too tight. And these papers suggest that we shall continue to hold them. I had rather see mission work crippled than have the power of initiative taken from the Japanese.

SECOND PAPER.

Woman's Evangelistic Work,-Past Efforts and Results and Present Opportunities.

Miss J. E. Dudley, A. B. C. F. M., Kobe.

In the annuals of the Church we search in vain for an opportunity of woman's work for women that can compare with that which came in the opening of Japan to western civilization. At this same time also the hearts of western women were stirred with a deeper desire to carry to those who had not received it the Gospel which had enriched their own lives.

We perhaps have all heard of the little basket that, years before the opening of the country had found its way across the ocean, and how when it fell into the hands of a praying woman her heart was stirred for the women of the unknown land whose people could fashion a thing so dainty. We have also heard how she met with other godly women, the forerunners in the great missionary movement, and prayed for Japan, and they brought their gifts long years before the way was opened for their use, and when importuned that they might be given to work already opened they still kept fast to their purpose, and the money was held sacred for Japan until it was finally used for the desired end.

We may well pause today and consider what would have been the result had woman withheld her aid,—had Japan progressed in

material things alone, or had half her citizens, her wives and mothers been left untouched by the influences which make the crowning glory of a nation.

It is not necessary in our review of the past to consider minutely the condition of the field to which we came. It is but just to say that in no other land to which the Gospel of Christ has been taken has the condition of women been on so high a plane.

The literature of Japan is rich in the history of women whose names well deserve a place by the side of the gifted women of other lands.

Deeds of devotion to others have been performed, songs have been sung and poems have been written by the women of this country long before western civilization touched her shores. But we know that the place assigned her in life was circumscribed, her vision narrow, and her home life often full of sorrow. Was it not because she had been given a higher place in the social scale that she more quickly recognized her needs? And as the country wakened from its long sleep, and facing the struggle before it took into account every factor that could aid it in its onward march, and early recognized the need of education and western ideas for its women, it gave a kindly welcome to the missionary woman, and the seed she sowed often fell into good ground.

True, one of the missionaries can remember that when her application to go to Japan was proffered to the Board at home, the good secretary replied that the Board feared that it was too early to send ladies to Japan, and suggested that Africa might be a more open field.

But as early as 1863 it was deemed wise by some of the missionary families on the ground to make the experiment, and Miss Janett Conovan who had crossed the ocean with Mrs. Hepburn, was asked to go to Kanagawa, where some of the mission families were settled, but owing to the unsettled state of affairs, she soon left Japan and went to Shanghai. For six years more the field was vacant as far as unmarried lady missionaries were concerned, but the wives of the missionaries gladly accepted opportunities for work, and prepared the way for the coming of those who could devote them-

selves more entirely to it when the time seemed ready for them.

Miss Mary E. Kidder (who afterwards become Mrs. E. R. Miller) has the honor of being the first unmarried lady missionary sent to this country. She joined the Reformed Church Mission in 1869. I may be allowed to quote a few words from an old published report which throws light on those early days. She says "I came in the Autumn and my first home was in the family of Dr. S. R. Brown who was in the employ of the Japanese Government in Niigata. Here we remained until July 1870. While here my time was wholly given to the study of the Japanese language. We were entirely among the Japanese, there being no other foreign ladies in Niigata, and this greatly facilitated my opportunities for study. Our home was constantly thronged with Japanese so that I always felt as if I were on show." After about eight months she returned with the family to Yokohama, Dr. Brown having been recalled by the Government.

Miss Kidder then commenced teaching three hours a day in a day-school for children.

At the close of the first year the girls had increased to six, and, resigning the boys to a lady who had just come out from home, she devoted herself entirely to the girls. The second year the class increased to twenty-two, and was removed to Ise Yama, the official part of the town. The governor, Mr. Oye, rendered her much assistance so that the school was no expense to the mission. Among other things she writes "He presented me with a pretty closed carriage drawn by coolies saying the distance was too great for me to walk!" As yet there had been no special interest in religious truth. The children sang the hymns and enjoyed them because they were new. But in the Autumn of 1872 Hisa Okuno the daughter of the good elder of the young church in Yokohama asked for baptism and received it with her mother and little brother. "She was a gifted girl, accomplished in Japanese ways and had come to understand English well, and was modest and consistant as became a follower of our Saviour." In 1874 she writes again of the presence of the Spirit in the hearts of her pupils, one of the girls showing great

patience and fortitude under a severe trial of her faith. The following year, 1875, Ferris Seminary was opened.

Mrs. Pruyn, Mrs. Pierson and Miss Crosby, the pioneers in the Woman's Union Missionary Society arrived in the autumn of 1871 and opened their boarding school known as the Kyoritsu Jogakko at No. 48 Bluff, Yokohama.

The next year it was removed to its present site. But while for a time the pupils were few in number, employment for the teachers was not wanting. A class of English speaking young men was formed for the study of the Bible, but undoubtedly there was a desire on the part of the pupils to improve their English. Mrs. Pierson had the principal care of this class, and the majority of the young men became Christians, and a number of them are still pastors and teachers.

In the Spring of 1873 four of the pupils of the school asked for baptism and a Christian atmosphere prevailed in the school. Some of these early converts endured persecution. One young girl for conscience sake gave up a life of luxury and ease. She was disowned by her family and afterwards married a pastor with whom she has been a faithful coworker for more than twenty years.

At the coming of these ladies there were no churches and no Christian organizations, but on March 16, 1872 the first Protestant church was organized in a small building which stood at the rear of the lot occupied by the present church in Yokohama, (now known as as the Kaigan church.) All entered by the door at the rear that the large number of *geta* (wooden clogs.) might not attract attention. Nine were baptized, all I believe members of a school for young men in Yokohama. These with two others previously baptized formed the nucleus of the present flourishing church. There had been several private baptisms before this, and among them were at least four women. One old woman was called by the missionary children "Tamago O Baa San," because she sold eggs. She died soon after baptism. The other three were Ogawa Kin whose husband was chosen elder in the first church, Takemura Koai and Fukuzawa O Kyo, and these later on removed from Yokohama and formed part

of the first church in Tokyo. They are all still living. The wife of the first photographer in Japan, Shimōka Renjiro, was baptized on her death bed. She passed away singing the first Christian hymn in Japanese,—"Jesus loves me." Her well preserved tomb-stone bears the first two lines of this hymn, and on the reverse side the symbol of her faith.

In 1873 three ladies came out under the Presbyterian Board. Miss Park in April, Miss Youngman in July, and Miss Gamble later in the year. In April of the same year Miss Talcott and Miss Dudley of the American Board Mission arrived in Japan and joined their mission in Kōbe. An interesting field of work soon opened to them through the former daimiyo of Sanda. He had removed shortly before this with his family and many of his old retainers to Kōbe. He was a progressive man, and from the first a true and faithful friend to the missionaries, and many doors were opened to the new comers through his influence. At his request Christian work had already been opened in Sanda, and within the year one of the ladies visited this place in company with the mother and sister of the daimiyo. With such an introduction the meetings were crowded. On the Sabbath a missionary usually went up from Kōbe. The needs of the work seemed to require more time than these occasional visits, and one of the ladies spent several months at the place. The women's meetings from the first were especially interesting. At one of these, for the first time, several of the women opened their lips in prayer. The young helper, herself an infant in the new life, said afterwards with a wonder upon her face, "Surely the Lord is in this place and I knew it not." This young girl, afterwards a graduate, then a teacher in Kobe Girls' School, showed great tact in teaching children. She afterwards studied kindergartening in Boston, and for several years has been at the head of the Japanese kindergarten in Honolulu, where her influence is strongly felt for good in the Japanese church. The third church of the Kumiai body was organized in Sanda.

The same daimiyo gave liberally for the establishment of the Kōbe Girls' School, and the blessing he sought for his people has rested in no small measure upon them. At the monthly meetings for the older women in the Kōbe church as many as twenty of these

Sanda women may still be seen, earnest in good work an in Christian living.

In October 1875 the Kōbe Girls' School was established.

Miss Ellen Eddy the pioneer in the woman's work of the American Episcopal church in Japan, came out in November 1874 and located in Osaka where she opened a Girls' School. The Methodist Episcopal church sent out its first representatives in 1874 Miss Higgins who located in Yokohama, and Miss Dora Schoonmaker who opened a school for girls in an old temple in Mita, Tokyo. The following year, November 1875, Miss Anna Kidder and Miss Clara Sands joined the American Baptist Mission. Miss Sands located in Yokohama and afterwards married Rev. J. C. Brand.

The English Church Missionary Society, which now outnumbers any of the other societies, was later in entering the field. Misses Julius, Tristram and Tapson came out in 1888 There were several ladies who were working under the Society for Female Education in the East and also a kindred German Society. These although different in name, were working in direct communication with this Society (the Church Missionary) and preceded them in point of time. They have since been incorporated into this organization.

We have mentioned but briefly the beginnings of the work of some of the older societies. The numbers increased from year to year. In 1877 and the following year there were nine additions to the unmarried lady workers, and in 1881, 10 new ones entered the field. Dr. Verbeck reports that in 1882 there were 82 on the ground, and that up to that time 33 had withdrawn. The latter figures cover marriages, deaths, and those who had returned to the home land. In 1890 Mr. Loomis gives 189 and in 1899, 260.

The early years were full of encouragement. Open doors were waiting and the missionary was often sorely perplexed as to what to refuse, and then as now the temptation to enter the work without taking time to acquire a knowledge of the language was great. In these years Japanese women were seldom seen in large numbers at public meetings. As we understand today how strong was the barrier that separated the Japanese women from public life we wonder that so many were found willing to subject themselves to the criti-

cism incurred in attending public meetings. We know of more than one whose hearts failed them after reaching the place of meeting, and who returned home preferring to wait until evening, and come under the cover of darkness, hoping thus to escape notice. Non-Christian men, officials in high position, gladly welcomed the lady missionaries to their homes, and in many instances allowed their wives to attend services when social and home duties did not interfere.

It has been said that women in Japan have but little influence, but there were many, even under the old regimé, who influenced their households in no small degree. The heart-to-heart talks with women in their homes have shown how deeply some of them have recognized their need of a Higher Power to fit them for the responsibilities of life.

The early church records were not kept in such a manner as to tell definitely how large a proportion of the membership were women but in 1883 we find there were on an average 26 women to 74 men, in 1886, 37 women to 63 men, and the following year the Presbyterian church reports 41 women to 53 men Of the different societies represented the Church of England has now 44 unmarried ladies besides 13 unconnected,—the Methodist Episcopal 32, the American Board 25, the Presbyterian 19, the American Baptist 17, the American Episcopal 11, the Methodist Church Canada 14, the Presbyterian Church South 8, and the Methodist Church South and the Society for the Propagation of the Gospel each 6, St. Hilda's Mission Tokyo, 7, Independent 6. These with the smaller societies bring the number to the figures already reported, 260. A small allowance must be made for those who have returned home this year, and also for additions during the last few months.

Of these 260 workers about one half are engaged in Evangelistic work in various ways, some giving all their time to direct work, but many, a portion of their time to indirect methods of reaching and influencing the people.

Besides these already mentioned we must remember there are over 200 women, the wives of the missionaries, who though in most cases prevented by home duties from devoting their entire time to

the work are yet doing valuable service for the women of Japan both in the object lesson of Christian home life, and in the more direct lines.

As to the location of the unmarried lady missionaries we find that of the 43 Ken in Japan 28 have some of these workers. Of the three Fu Tokyo has 56, Osaka 20, and Kyoto but 5. There are 14 in the Hokkaido, Kanagawa Ken has 16. Nagasaki and Okayama Kens have each 14, Hiroshima and Aichi each 10, Miagi 9, Ishikawa 8, Kagoshima and Nagano 6 each. The other Kens included in the 28 have but 2, 3, and 4 each, and in far away Hiuga there is but one, while in the remaining 15 Ken there are none.

These workers follow different methods of work while the aim is always the same, to bring the message of love and redemption to the women of Japan, and, as they receive it for themselves, to help them to build up such characters as will fit them to occupy the same spheres of usefulness in their homes and in society as are held by the women of Christian nations,—to help them to see and improve the opportunities of service which are theirs to fill and of which no number of foreign workers can relieve them. Let us not in our zeal to accomplish much ourselves lose sight of this most important fact.

There are many of our number who are spending most of their time in the school room, but great as their sphere of influence is there, it is far from being the limit of that influence. Especially is this true of those who have sent out large numbers of graduates. How earnestly their prayers go out after them, with how many letters of counsel and remembrance they follow them to their homes, and how often they turn their footsteps in search of them, lest in their new surroundings the cares and pleasures and responsibilities of life deaden the better hope, and the vision of a higher womanhood be lost under the blighting influences which are about them.

The day schools are centres of influence, an untold blessing to hundreds of children otherwise uncared for. Mr. Loomis reports that in 1899 there were more than 6,700 pupils in these schools. We can mention but one which will doubtless serve as an example of what others are doing. The pupils number 150, the teachers are all Christians, and the Bible and Christian hymns are taught daily.

More than one half of the children are in Sunday school. Friendly relations are maintained between the missionary in charge and the families of the children. This school has entered its seventh year of work.

The Christian kindergartens too are touching the very springs of life, and bringing to the receptive minds of childhood some knowledge of the heavenly Father.

An effort is being made to reach the girls in the spinning factories where thousands are spending their miserable lives, physically, morally and spiritually most pitiable. While this work is still young there is promise of good success. One missionary family in Osaka, that great manufacturing centre, became interested in some of these girls and invited them occasionally to the home for a social time. Out of a company of twenty, two became Christians and gave up their work, and are now with Mrs. Drennan in Tsu.

Another line of work most helpful to the country churches is the touring work. It seems to me that the good which may be accomplished in this way cannot be overestimated. A number of these workers have been in the habit of spending a month or more at a time in visiting remote churches, and have frequently been entertained for days together, and this for consecutive years, in the homes of the Christians, and in this way ties of friendship have been formed which are not easily broken. Truly these are rare opportunities for becoming acquainted with Japanese life, as well as for making ourselves better understood.

If this work can be maintained the missionary comes to know the little groups of Christians in remote places, she can bring freshness and new suggestions of work and so help to overcome the danger which menaces so many of our churches—lack of growth in Christian life. I know of no work more delightful—or, more wearying. But in these days when lines of rail-way are being multiplied it is easier than formerly.

Mrs. Large—who knows more of the work of the W. C. T. U. than any of us—says "That it is a help to the evangelistic work, no one who knows what the organization is doing can deny. Touching as it does the every day problems of home, scores of women are led

to unite with it who could not be induced to attend an ordinary meeting for the study of Christianity, but as all the meetings are opened by reading of Scriptures and prayer, what they tolerate in the beginning they learn to desire later on, and soon there comes the understanding that the love of Christ is the impelling motive of the White Ribbon Army. "In one station, in one year, fifteen women were won to Christ through this society, and wherever these organized unions are found there are women who have been born again through their instrumentality." The present total membership is given at 2,250.

There are many branches of work which bear on this subject, for wherever one of these workers is found is she not a bearer of this glad evangel;—whether book translation, classes in English, work for the little children, or drinking a cup if tea with an *O Baa San*, it may all be classed under evangelistic.

The indirect methods of work which most of us have resorted to as a means of gaining acquaintance with the women have not been unfruitful, but most of the workers agree that they have been mainly social helps and should be so regarded. There is less call for such work than formerly, and in the matter of knitting and crotchet work our pupils soon outstrip many of their teachers, and we realize that to retain a hold on the women we cannot count much on these lighter accomplishments. A social hour in the home of the missionary with pictures, music or games is often most enjoyable, and the conventionalities of life are easily set aside and friendly relations established. The danger in these indirect methods is that we forget or neglect in the press of work to follow up or maintain the acquaintances we have made.

The training of Bible women will be fully considered in another paper, I will but briefly speak of a little of the work done by them as Christian workers. That their work is varied we know, and that no carefully prepared tables can ever truthfully represent them we also know. Some of them have worked for many years for the same churches, receiving their entire support from these churches. One such has for twelve years rendered most valuable service in one of the Kumiai churches in Kōbe.

There have been three such women in the Kumiai churches in this place, supported by the churches, and others in different parts of the field who have been *partially* cared for by the churches. Of more than one it has been said "She has rendered service scarcely second to that of the pastor." In the mountain region of Tamba one such woman worked for years until her name became a household word in all that region, and there are many others whose lives and work speak loudly of the possibilities for the future.

In drawing to a close let us look at our field of work today and see what a quarter of a century has brought to the women of Japan. Many influences have been at work to bring about the results we see, and it is with gratitude we remember that *we* have been given even a small share in the work. Where twenty-five years ago there was scarcely a score of Christian women in Japan there are today nearly or quite 20,000. While among this number there are some whose lives we fear have not been greatly changed and who comprehend very dimly the significance of the step they have taken, there is a large majority who are truly Christians. Many of these women are familiar with the Gospels, and many of them with most of the New Testament. Many of them are reading daily in connection with the Scripture Union which for years has done such excellent service. For the last two or three years there seems to be new interest in the study of the Old Testament in some places. The effect of this Bible study in the home and on the Sabbath and often in the mid-week class has made a marked change in the lives of these women. Some who seldom opened a book have become thoughtful and earnest in this best of all study. A few years ago in a country village not far from Kōbe ten women who could not read entered the church. With two younger ones as their teachers they mastered the *Kana*, and within a few months had read the colloquial Mark, and bought the New Testament which they learned to read readily.

The weekly prayer meeting of the church is usually attended by the Christian women in country places as well as in some of the city churches, and the different meetings for various purposes that have sprung up and are often conducted by the women themselves have developed in them a good degree of ability in these matters.

Especially is the meeting for prayer held each Spring alternately in Tokyo and Yokohama, and at the same time in Kyoto, Osaka, and Kōbe, and in numerous other centres in the interior, worthy of notice. At the last meeting of this kind in Kōbe 600 women of different denominations gathered. The meeting was entirely arranged and planned for by the women. In the Scripture reading, the prayers which followed, and in the short talks which all related to the subject previously selected the thoughts were uplifting in no small degree. We felt indeed that a new day had dawned on the women of Japan. In works of benevolence and charity they have frequently shown not only willingness in attempting them but tact and persistency in carrying them out. Church debts have been paid and needed repairs made because the *women* of the church have put their shoulder to the wheel.

The Kyo-Fu-Kwai, with its various meetings on different subjects is a means of education not only to *Christian* women but is leavening *non-Christian* circles with purer and higher ideals. That Christian thought has gone deeper than is apparent to the casual observer is also true. Women whose social positions make it difficult to meet openly with Christians, are in some cases seeking privately for themselves and their households the help of Divine truth.

As we look over the work that has been accomplished and count the blessings that have come to the women of this land we are full of gratitude, and remembering as we enter the work of the new century how greatly the working force has been enlarged we are full of hopefulness for the future.

The doors were never more open to us than today. The difficulties of the earlier years have largely passed away; but we must not delude ourselves with the thought that those to be overcome now are less real or that our work today requires one whit less of consecration. The danger of an increase in numbers with little increase in spiritual power is greater than in the earlier years, and the danger of a secularized Sabbath alarms us. This for the Christian church; and there are the millions who are yet practically untouched by the Gospel we bring. We realize how few there are among the people who are consecrating their lives to this service for their country, and the old words come to

our lips "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

We dare not and need not face these responsibilities alone. We remember the promise "Lo I am with you alway" and that other one so full of divine comfort "He shall see of the travail of His soul and be satisfied."

DISCUSSION.

MISS JULIA L. LEAVITT, C. P. C., TANABE.

In following the writer of the paper I am doing what I began to do some eighteen years ago when as a very inexperienced young missionary yet at language study only, I was oppressed with the responsibility of choosing a plan of work. I had heard of Miss Dudley's work, and had occasion to ask her advice about my perplexity. I remember yet how relieved I was when she told me not to worry about settling on a plan or method before hand, but to do what ever I found to do first, and the method would work out itself.

I took her advice and after helping a little here and there in Osaka, I was called to take up evangelistic work in country places, as we were just then occupying new fields.

Except for short intervals, I have continued in this, so my observation has been limited to one field and mostly to my own work, being alone, since we had to divide our force as much as possible.

The fact brought out that between one fourth and one fifth of the unmarried lady missionaries are in a single city is to me somewhat startling. Is not this an undue proportion when fifteen *ken* are without one?

A great increase of new missionaries for evangelistic work is much to be desired, but if this cannot be accomplished, could not a better disposition be made of the number available?

Could not some of us who are able, make more frequent visits to places where there are no resident missionaries? A few months or even a year in a temporary home, where there are a few Christians, is better than frequent very short visits. This can be a center from

which to reach near villages, and the Christians are helped most when they are helping the missionary to reach others. They are apt to object when the time comes to change to another place, but one of them likened the visits they received to the revolving light over on Oshima, saying,—It leaves us in darkness after one flash of light, but we learn by that how to steer until it turns us the bright side again.

Such extended visits can hardly be called touring, but may include it. There is enough of real touring in Kishiu, in going from one station to another, for they are separated by three and four days, travel on foot. There are a few Christians and inquirers now scattered along each route of travel. They are the *leaven* of the country, but breadmakers know that leaven must be cared for and kept warm if it is expected to work. These few nearly always have a good number gathered at the inn to hear the word. There is nothing so bracing to one after a 15 or 20 mile walk as to find people ready and glad to listen to the message.

It has been said that the growth of Christian work among the women of Japan is not exclusively ours. So neither may the touring lady missionary limit her work to women only, although her efforts may be directed to them. The crowds include men, women and children. To these country people the Gospel is *news*. Some who are not yet Christians have carried it far back into the mountains to the woodcutters' camps, and they talk it over around their camp fires and come back eager for more. I know of no greater pleasure in missionary life than telling of God's love to these simple-hearted country folks.

Since being settled in one station for the last four years, I have found it harder to get away for long trips.

Regular Bible classes, Sunday schools and other weekly meetings can not be interrupted without much loss. If but two ladies could be had for each station a good division of work could be made.

Knitting classes and other indirect methods I have never sought for, but finding them at hand and desired by many, have used them, always in connection with religious instruction as good opportunities for gaining a better acquaintance with the women and girls. The result was an increased attendance at other meetings, and incidentally, the development of two leaders in practical benevolence, who made

the work of the knitting class furnish the church, supply the Sunday school with literature and keep a fund on hand for the needy and for emergencies

I should be glad to hear more about visiting. Mine has been limited to people whom I knew, or to whom I was introduced by friends.

Bible lessons with individuals or classes has been the most desirable method of work. The women can be led to study *with* some one, but I know of very few who do so alone. Most of them merely *read* their Bibles more or less regularly for spiritual refreshment, or from habit. The few who are willing to help a beginner in a Bible lesson like to review it first with some one to get the teaching points. I speak of *unpaid* workers. I have had but two helpers for any length of time, and they were employed for social work and personal help only. When they did Bible teaching it was as their own Christian duty.

Personal talk with people in their homes or ours, or anywhere, I have found to be the handiest weapon to put down prejudice and it raises no question as to whether they can read or not, which is embarrassing to women who can not do so when they come into a class for study.

This, and in fact all the work I have mentioned, implies and requires a substantial knowledge of, and ability to, *use* the Japanese language. No matter how widely we may multiply our message through our helpers, we should be able to give it clearly ourselves, and understand the thoughts of the people which they do not reveal readily through an interpreter.

Another opportunity is always with us—that of *being neighborly*. This takes precious time, but it pays. It also requires, and helps to increase, an inside knowledge of Japanese homes and a real interest in the common, human welfare of the people and brings them nearer to us.

Children respond quickly to a little kindness, and through them we may reach their mothers. I recall several instances where the mothers or other members of a family have been led to know Christ through a little care for the children, given only for the child's sake,

with no thought of the effect it might have on others.

Although this comes under another head, I think we may well make the most of the opportunity we have to teach the mothers, *individually* how to care more wisely for their children and for the health of their households. Our actions may be made to speak better for Christ than our tongues can.

I have lived in many neighborhoods, most of them of gentle neighborly folks, but once I lived in a nest of gamblers who were very rough. It was hard to find a way to be neighborly with them, but the opportunity came through a family fight which I had the good fortune to stop. Still I had no thought of *dendo* work, I just could not bear to see a woman and child kicked and beaten. It was but a few days after that a dozen of the gamblers, led by the same woman, came in and spent half a day in asking about Christianity. I moved away from them soon after, so the only result I know of was that they heard the Gospel for the first time, and had some mistaken ideas about it corrected.

As to present opportunities, it would be hard to speak too strongly. We have all the opportunities we have ever had to teach, train, visit and help, only the opportunities are broader as the country is freely opened, and we may go where we will, even alone, without fear or danger. New roads are opening to make travel more convenient.

I hope one result of this meeting will be a call for an increase of new missionaries to prepare for this particular branch of woman's work.

REV. JAMES H. BALLAGH:

I want to give my testimony, and express my hearty approval of what has been said. Japan is preeminently the place for lady missionaries. There could not be a better. In a residence of thirty-eight years in this country, I have not known a single case of a foreign lady traveling in the country meeting with insult from a Japanese. I have met with those that were afraid of such things, but their fears were groundless. The Japanese respect ladies. Their doors are open to lady missionaries. This is true even of high class officials. There is no caste system here as in India, and the lady missionary is free to enter the homes of all classes.

The first missionaries had a very different idea. Thirty-eight years ago, when some of the home Boards were inquiring into the expediency of sending lady missionaries to Japan, the reply was: "Do not send them unless they are old and ugly, or unless they come as wards in families." These replies were borrowed from opinions in China.

There is much talk, especially by some newspapers, about the impropriety of lady missionaries, coming to the East. This is all nonsense. They can come even to China. All these notions are of the devil. The great evangelizing agency in Japan is Christian women. They are respected and protected everywhere by the officials. The revision of the Psalm that now reads "The women that publish the tidings are a *great* host," came none too soon.

MRS. G. P. PIERSON:

I am only a missionary wife. Mr. Draper in his paper, quoted Dr. Strong on the "vicious dualism that exists between the religious and the secular" and deprecated a similar dualism between educational and evangelistic work. I should like to protest against the "vicious dualism" between married and unmarried women missionaries. There is no distinction made between the married and unmarried men missionaries. Why should it be made in the case of the women? Mr. Draper tells us there are about two hundred and fifty male missionaries in Japan, and no distinction is made between the married and unmarried ones among them, though I venture to say that probably two hundred and forty of them are married and the remainder soon will be. I see no reason why any such distinction should be made in the case of the women.

An immense amount of missionary work is done by some married women. Here are two concrete examples:

I know of one wife in the Hokkaido who has not been in the country three years, and yet she has a thriving Fujinkwai with 30 members present every time, who contribute $25 a year, a flourishing S. school, classes in English for men and boys, and a knitting-class for girls. She has taken the deepest interest in charity relief work and a practical part in rescue-work. She has studied the

language and passed a stiff C. M. S. examination on it, and she is the mother of the finest baby in Japan!

I know of another in Kyoto who has done all this except to take the language examination, but cooking-classes and mothers' meetings can be added to her list, besides superintending several Bible women and accompanying them with her two babies on their trips to the outstations.

REV. E. S. BOOTH:

Three minutes is too short a time in which to say anything. I, agree with Mrs. Pierson that women have not all their rights even at the end of this nineteenth century, and that wives should be counted as missionaries as well as their husbands.

We must not jeopardize the opportunities of Japanese women to get husbands in our anxiety to increase the number of Japanese women workers. It is contrary to Oriental feelings for Japanese women to enter public life. We must have regard for these feelings and place our women evangelists in such relation to ourselves and to their own people as to effectively safeguard them. We must not jeopardize the modesty of these women. We can hardly be too careful at this point. There is great demand for these women as teachers Bible women, evangelistic workers, etc. Ferris Seminary could have placed fifteen of them this past year, if it had had them. Opportunities are constantly occurring. But the greatest opportunities for work by Japanese women are in the home. We must multiply these home centers.

No adequate effort is being made in Japan to produce educated Christian women. The schools where women can be suitably fitted for these proper positions are still very few. Men's schools are still far ahead of those for women.

REV. R. L. PRUETT:

I heartily approve of all that has been said on behalf of the single ladies. The work which they are faithfully performing cannot be overestimated. Surely there is no one, thinking soberly, who believes that Japan is the best country in the world for the comfort of single ladies. It is a trite saying that makes the "times better than they were thirty years ago." But to say that ladies do not meet

with insult is to err in speech. It is contrary to experience. There are ladies in this very audience who have been shamefully insulted. The character of the insults is such that I dare not mention it here. Let us thank God for the courage, the faith and the sacrifice of the single ladies and pray Him to send more of them to this land.

REV. E. C. FRY:

In at least one or two of the smaller missions working in Japan, and if I mistake not, in some other missions, the wives are members of the mission with definite assignments as workers and with special arrangements made for their support as such. The plan works well, and I commend it to the consideration of the larger missions and of the Boards sending them.

J. D. DAVIS:

All the ladies of the American Board Mission, both married and single, have the free right of discussion, and vote on all questions just as the men.

DEVOTIONAL PAPER.

THE SPIRITUAL LIFE OF THE MISSIONARY HIMSELF

Philippians II.; 5—16.

Rev. John Scott, D. D., M. C. C., Tokyo.

We are met together to spend a little while in communion with God, so that we may learn more fully his will concerning us, and may, "by prayer and supplication with thanksgiving let our request be made known unto God" To aid us in doing so, our attention is called to the spiritual life of the missionary himself.

The spiritual life is the life of communion with God. It is the reproduction of the life of Jesus in the believer by the Holy Spirit. The spiritual life of the missionary does not differ from that of other Christians in its nature, source, or the conditions on which it depends. Yet there is a fitness in considering it a part at such a conference as this, because of the peculiar duties, responsibilities, discouragements, and dangers associated with the life of the missionary.

In the choice of subject the Committee seems to have been wisely directed, for no subject more deeply vital to the cause of missions can engage the attention of the Conference.

In order to full efficiency in any work to which one may be called, he must possess a life or functional activity adapted to that work. To be a good soldier, for instance, a man must possess a complete physical life. True, he ought to possess an intellectual and a moral life as well; but it is to the doctor he is sent for examination, and the tests are mainly applied to the physical organs and their functional activity. Good sight, hearing, digestion, circulation, and respiration are imperatively demanded. To be a competent professor, say of mathematics or philosophy, a man must be endowed

with an intellectual life adapted to his sphere. A physical and a moral life, indeed, are necessary, but the tests are mainly intellectual. Power, attainment, and functional activity of an intellectual kind are sought after as essentials.

So, to carry out well our Lord's great commission to "go into all the world, and disciple all the nations," vigour, freshness, and functional activity in the spiritual man are indispensable.

The apostle touches the very core of the spiritual life, when he says, "Let this mind be in you which was also in Christ Jesus." That mind was a perfectly spiritual mind, just the mind which in a peculiar sense the missionary needs to possess. It was a mind of unreserved devotion to God, of profound communion with God, of unfaltering faith in God—a mind completely set apart to the work of saving the lost—the mind, therefore, specially needed for the spiritual equipment of the missionary.

Let us reverently and in humble dependence on the aid of the Holy Spirit contemplate the great example in which the apostle sets forth the mind that was in Christ;—"Who being in the form of God, thought it not a thing to be grasped at (or held fast, to continue in equality with God in the glory which he had with the Father before the world was,) but emptied himself"—of what? Oh, of what? Let us not presume to be able to say how much, short of his Eternal Godhead, he laid aside in condescending grace, emptied himself of, when possessing the form of God, he took on him the form of a servant, and was made in the likeness of men, from the Father's side descending to the manger, "where low lay his bed with the beasts of the stall." Thus self-emptied, behold him now, co-equal with the Father, yet found in fashion as a man, subject to cold and hunger, weariness and want, temptation and grief; entering with us into race responsibility and subjection to the law appointed for us sinful men, obeying even to the extent of enduring the penalty of the broken law; yea, enduring the bitter cup, the purple robe of scorn, the crown of thorns, the crushing load—obedient even to the death of the cross.

Here we would all delight to linger in silent awe and adoring love.

"Sweet the moment, rich in blessing
Which before the cross I spend,
Life, and health, and peace possessing
From the sinner's dying friend.
Here in humble, grateful sorrow
With my Savior will I stay;
Here new hope and strength will borrow;
Here will love my fears away."

But from the mount we are called away to the multitude. What equipment for our work may we derive from this wondrous scene?

Here, then, behold infinite condescending grace without one trace of selfish feeling, or personal ambition; surrender to the Father's will without question or murmur, deep humiliation at the hands of sinners, patiently borne so that his mission might be fulfilled, compassionate love for sinners, and unswerving devotion to the work of saving them, even to the death of the cross.

That in brief, imperfect outline, was the mind that was in Christ. And here to-day, "beholding as in a glass the glory of the Lord, may we be changed into the same image from glory to glory, as by the Spirit of the Lord." It is the work of the blessed Spirit of the Lord to conform us to the likeness of Jesus. Let the gracious Spirit and the self-surrendering believer just now meet together at the cross in oneness of purpose and oneness of consecration, and the work, we humbly trust, will certainly be done. The mind that was in Christ will be more fully reproduced in every missionary present.

Turning now from this wondrous scene of the cross, "wherefore, my beloved," appeals the apostle, "work out your own salvation with fear and trembling." As if he said, "while laboring, often wearied and worn with the toil, for the salvation of others, neglect not your own spiritual life, or the cultivation in yourself of the mind that was also in Christ Jesus.

This charge may fittingly be addressed to the missionary in view of the dangers that beset his spiritual life, and that may well excite him to "fear and trembling." It is quite in harmony, also, with the example of the apostle himself:—"I therefore so run, not

as uncertainly: so fight I not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Are there not dangers which in a peculiar sense threaten the missionary's closeness of walk with God, deepness of communion with God, liveliness of faith in God, fullness of self—surrender to God? Severance from the hallowed Christian associations and helps to holy living, enjoyed in the home land; disappointments and discouragements in the work; intellectual problems and perplexities that are in the air; hostilities and calumnies sometimes at the hand of one's own countrymen; shattered nerves, and aching head, and failing energies; these and many other forms of danger assail the citadel of the missionary's spiritual life, and oblige him to work out his own salvation with fear and trembling.

But while there is danger to be encountered, and, personal responsibility unquestionably to be borne in working out our own salvation, yet ample provision is made for us, and abounding encouragement, given to us. "For it is God who worketh in you both to will and to do of his good pleasure."

David went forth with but a sling and a stone on a perilous adventure against the boasting champion of the Philistine host; but he went fearlessly and triumphantly forward, in this firm assurance:—"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The Lord who delivered his people of old, brought them up out of the horrible pit and the miry clay, and put a new song in their mouth; the God who brought up a great multitude that no man can number, out of great tribulation, and washed their robes, and made them white in the blood of the Lamb, worketh in you to will and to do of his good pleasure. Therefore, be not dismayed, but work out your own salvation, cultivate in you the mind which was also in Christ Jesus with fear and trembling indeed, as befitteth the stupendous character of the work committed to you and the formidable nature of the dangers which threaten you, but at the same time with

confident hope and joyous certainty, based upon the faithfulness and power of the God that worketh in you to will and to do of his good pleasure. Do so with the greater alacrity because of the example of your Redeemer's exaltation after he had reached the lowest depths. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

We come now to the practical conclusion. As a fig tree is endowed with vegetable life for the purpose of producing figs, so the missionary is endowed with spiritual life for the purpose of yielding spiritual fruit in leading non-Christians around him to the Saviour of mankind. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." These words seem to bear a special application to the missionary. He labors in the midst of a people, the masses of whom are walking in darkness, and without God in the world.

The light often most effective for those who are in such darkness is that of the truth which the Holy Spirit causes to shine through the blameless and harmless lives of the free sons of God—lives which exhibit the excellency of the Gospel of Christ. Such are the lives of those alone who have in them the mind that was in Christ Jesus, and who are working out their own salvation with fear and trembling.

When forms of Christian doctrine are treated with indifference by non-Christian people, and indeed when some of the human elements in such forms of doctrine may be justly assailed, the blameless, harmless, and unrebukable lives of the sons of God—those who have in them the mind that was in Christ—like stars in a midnight sky, shine as luminaries in the dark places of the earth, often subdue bitter prejudices, and, by contact with the crooked and perverse lives around, awaken an interest in Gospel truth.

But the missionary is prompted to aggressive movement also upon the kingdom of darkness. It is an appalling thought to him that masses of the people around him are dying in darkness. Rejoicing himself in the possession of the truth, as of a pearl of great price, the mind of Christ within impels him to "hold forth the word of life." As one would raise the hand with food to the lips of a starving person, so he stretches out the hand, holding forth the word of life, eager to be a bearer of light to those who are sitting in darkness and in the region and shadow of death.

METHODS OF EVANGELISTIC WORK.

FIRST PAPER.

Rev. Walter Andrews, C. M. S., Hakodate.

"Study to show thyself approved unto God a workman that needeth not be ashamed." 2 Time 2. 15.

Importance of (1) Pastoral Duties, (2) Itinerant preaching, and (3) Practical Training of Evangelists in the work of the Missionary.

The great question before us this morning appears to be this: The methods for evangelizing the forty millions of people in this Empire of Japan.

We are asked to consider the relative importance of three of these methods so far as the European and American missionary is concerned. In other words, of the three methods of evangelistic work, namely Pastoral Duties,—Itinerant Preaching, and Practical Training of Evangelists — which do we, as missionaries, look upon as our *first* duty? and which *second*? and which *third*?

We know that Japan when compared with other countries is unique — unique as to its customs — unique as to its people and language, and though the gospel message which is to be preached is the very same as that preached by the greatest of all missionaries, Paul — yet perhaps in some points the methods to be used in evangelistic work would not bear the same relative importance to each other in this country as they would in China, India, or Africa. So it must be clearly understood from the outset that the remarks in this paper will have reference only to Japan and Japanese.

Let us picture to ourselves the building of a brick house in our home lands. There is the bricklayer high up on the scaffolding with his trowel and a few bricks and a tub of mortar by his side. *he* is putting up the building, *he* is the most important man next to the architect, *he* is to the front. This bricklayer is the

prominent man, and there slowly toiling up the long ladder round by round climbs the bricklayer's laborer with his hod on his shoulder, containing a few bricks or some mortar or what not. Patiently the laborer climbs up and down that ladder all through the day waiting on the bricklayer, keeping him well supplied with material. He occupies a very inferior position it is true, but still he is doing an absolutely necessary work. The bricklayer could not get on without him, but the passers by think nothing of *him* except perhaps to remark, "that man is only the laborer, there is the builder up yonder, and they praise the builder and his skill."

That is the position the ordinary missionary has to take in this unique country. The position of a laborer to the Japanese builder.

We say the ordinary missionary has to take this position; by this it is meant to exclude some of those missionaries whom we well remember, but who have been called to a higher and more responsible work — such men as Dr Verbeck, Bishop Bickersteth, Archdeacon Warren and others who were born to lead and to organize. Excluding such and speaking generally we would say that the missionary must take the position of the laborer who supplies the Japanese brother-builder, supplies the Japanese catechist, pastor, Bible woman with material. There is our work from January to December, from the first year we arrive in this country to the twentieth and more. By supplies or material we do not mean funds or money — away with the thought — but counsel, moral support, matter for sermons, for addresses, all the help and strength we can possibly give. Give, give, give, supply, supply, supply, teach, teach and toil, keeping ever the lowest seat while the Japanese brother or sister is doing the building of the great Japanese Church of the future.

"Hard position" some would say. Yes it is a most difficult position to take as every one who has tried it will agree, but friends, the reward will come later.

This then being the position that we, may we say ordinary missionaries, should take in this unique country, it is very easy to decide at once on the relative importance of the three duties which we have now under discussion.

In the first place, right away, far above the other two comes the

Practical Training of Evangelists, or the daily, hourly filling of the bricklayer's hod with bricks and mortar and the slow, monotonous, daily, hourly carrying of this material to the young Japanese builder. Next in importance we would place *the Pastoral Duties* of the foreign missionary, and lastly those of *Itinerating.*

Let us first in order consider the last in importance, viz. the Method of Itinerating as a means of evangelizing this people. Why place this last in importance on the list of three? Is not the command "Go and preach the gospel?" or in other words "Go and itinerate?" and again "Woe is me if I preach not the gospel?" In other countries it might be that itinerating would take the first place in the methods for evangelization but here in this independent country with its people of independent spirit, even when at their very best still looking at the foreigner *as* a foreigner, how almost impossible it is to be a Paul, or a Xavier, or a Savanarola, a Whitfield, or a Moody to them. You will understand we are not limiting the power of the Holy Spirit to make us all Pauls and Peters but we are just giving the usual experience of an itinerant among this people.

Can we not do more real itinerant work by having a good phonograph or two always with us in the shape of one or two earnest young men of Timothy's type and pouring into their minds the material necessary for their preaching, giving them illustrations, anecdotes, methods, and hints. How much better they will put the message than we.

Let us not be misunderstood on this point. We must not by any means cease intinerating; itinerating is the duty of every missionary, let not one word we utter this morning deter any one from performing this duty. But when asked which is the most important duty of the before mentioned, we would unhesitatingly say—The Practical Training of Evangelistic Agents.

Now as to the pastoral duties of a foreign missionary in connection with the evangelizing of this people. We place them second. More important than itinerating because by fulfilling them he does to a certain extent become the bricklayer's laborer. However these pastoral duties are only temporary. Only for a time, till the churches

are entirely self-supporting and have their own Japanese pastors who will be able to pastor Japanese sheep better than a foreign shepherd.

The C. M. S. lays it down as a rule that their missionaries are not pastors but missionaries. As soon as we have been able, by God's blessing to form a congregation which can support its own pastor and be *entirely* self-supporting in all respects then we must move on to other spots. And while that congregation is being formed and the Japanese pastor is still receiving pecuniary help from the Society to which we belong we have certain duties to perform towards that congregation but we must ever be careful to remember that we are only acting as pastor for the time. Experience seems to show that if the foreign missionary withdraws his pastoral supervision too early there is a danger lest the young church should lose its zeal and missing the foreign hand which held the helm, (though rather glad than otherwise that the hand is withdrawn,) should become weak, slovenly concerning public worship, unpunctual, unmethodical and generally lukewarm. Instances of such churches which have come to their present lukewarm state through the foreign missionary withdrawing his pastoral ministrations too quickly, may be found in several places in Japan.

These small congregations gathered out from the unbelievers have to be taught how to worship—their duties with regard to self-support —their responsibilities as being members of the one great Universal Church—that they are not only members of that particular church on whose register their names are found but are living members of the one Universal Church which is His Body.

The foundation of each of the small congregations has to be so laid that not one of them will ever, in ten, twenty, thirty, or a hundred years' time become like the lukewarm churches mentioned in the Revelation. The foreign missionary with his love for order, method, power and capability for organizing—his natural liking for keeping rules and general business habits is what each congregation in Japan needs, till its foundations have been firmly fixed. He is the one to pastor these sheep in such a way that bye-and-bye it may be said of the Japanese church as it was said of that of Thessalonica "from you sounded out the word of the Lord—in every place your faith to Godward is spread abroad: so that we need not speak anything."

But, and here we must notice how the bricklayer's laborer's duties come in, the foreign missionary must pastor the Christians in the right way. It must not be by being their head, or their chief, or their minister in the same sense as we understand it in our home lands. For the most part his pastoral duties must be done by and through the Japanese pastor, catechist, or deacon. As in itinerating so in performing pastoral duties he must have a phonograph through which he can work—a Timothy, whom he has moulded and through whom he can work all the various pieces of machinery which go to make up the health and progress of the congregation—a congregation not dressed up in English or American church form or worship but one thoroughly Japanese, suited to the Japanese and based on the teaching of the Bible.

Were we always to do the direct pastoring we should probably without meaning it, expect the Christians to become Episcopalians, or Methodists, or Baptists, or Congregationalists, or Presbyterians, and that, after the American or the English type. We should cut the type and require them to conform to it. God forbid such a thing. Let us foreign missionaries carry out our pastoral duties only through the Japanese pastors. Let us be the bricklayer's laborer and then whatever form of church government the Japanese ultimately adopt there will be this one satisfaction—while their church will be a Scriptural one it will be after a Japanese model and so, suited to the Japanese.

We must just glance at a side question which arises here. The women from Europe and America and the wives of the missionaries, who are all working for the salvation of the souls of the Japanese are capable of doing a pastoral work which we men cannot do. Without in the least disparaging all the very excellent work done by our sisters in the schools, is it too much to say that the pastoral work they can do among the women of Japan is of the very greatest importance? Who but the women can so well enter the homes of the Japanese and talk to the women about their hundred and one griefs—cares, and household troubles—and can sympathize with them in their griefs and sorrows and rejoice with them in their happiness. The pastor can enter the homes but he cannot get so near to the hearts of the

women as the American or European lady can. When we men have all finished our work and the churches are all self supporting and there is nothing more for us to do, then these women from our home lands will still be the spiritual mothers—still be the sisters to help to bind up the broken hearts. To be free from foreign supervision is a natural and laudable desire on the part of the Christians, but there will never be the time when there will be a shadow of a wish to shut the door to the foreign missionary woman, who in her quiet way of working and teaching is doing so much to build up a strong healthy church for the future. To our sister workers we say,—Train the mothers, pastor them, and the future of the church in Japan will be a bright one.

Now we come to the third method, namely the Practical Training of Native Evangelistic Agents.

By putting this first in importance we are only following the plan of the Master, when He chose twelve to be with Him in order to get a practical training for evangelistic work,—the plan of Wickliffe with his preaching Lollards—the plan of Wesley with his itinerant preachers—Spurgeon with his students, and, to go back many hundreds of years,—Elijah with his school of prophets.

But while laying great stress on this being the first duty of a foreign missionary in this field, a great deal must depend on the special characteristics of each individual missionary. In the training of native agents the foreign missionary need fear no rival, need not fear at all lest he be treading on the toes of his Japanese brother-worker. Here is work cut out for him. Here is his own domain. Here he can be king and bring to bear on this work all his school training—all his talents—his stores which he has been accumulating ever since he first began to walk Zionwards. Here he can open the store-house and bring out, like the wise scribe, things new and old and fill as many phonographs, as many young men, as he can get around him. In his itinerating and pastoral duties he is but one; here he can multiply himself as many times as the number of students with whom he keeps in touch. He throws the stone into the pond and there is no limit to the number of rings which speed over the surface of the water. He can give the outlines—the bones—of a

practical sermon to these his brothers, and the next Sunday that sermon may be preached in a dozen places, clothed in a Japanese dress suited to the people. In this way he can preach his fifteen or twenty sermons every Sunday in as many different places and still will be always working away going up the ladder and carrying the hod full of bricks or mortar for the Japanese brother.

The foreign missionary, with his two or three agents supplying them with illustrations, hints, notes — filling them with his own experience, can be a power for evangelistic work which no Japanese Christian or pastor or catechist at the present time could be.

But to be clear. It is not meant that every missionary should be engaged in giving lectures in a divinity school, or for a few months in the year in teaching some theological class. No, something outside of all this is meant. Something in addition to the regular way of training theological students. Not something which would be in opposition to these excellent theological schools which are already in working order in Japan but something in addition and which perhaps each missionary might do for himself. It is this, that each missionary who feels called to it, should have by his side two or more young men whom he intends to train along his own lines. Not necessarily giving them a socalled theological training but helping them to understand by ordinary talk and life, and daily reading the meaning of practical experimental Christianity—showing them the mine there is in the Bible—the way to dig for the treasures—teaching them by example how to serve the Master and to live for Him. The missionary must get into personal touch with such and some of the fire in his own heart will soon enter theirs and quicken them too.

There is no better way of doing this than by picking up one or two young men, twenty if money is sufficient, and with the power of the Holy Spirit, like clay in the hands of the potter, mould them morning after morning, week after week, into praying men, who before they take any step with regard to their work will always first seek to know if it be God's will. Such men whom you have moulded you will, when they are away out in the country working all alone, be able to trust, and the percentage of those who disappoint you will be very small.

Perhaps such will never become great leaders in the work in Japan, they may never become the Moodys or the Spurgeons or the Chrysostoms, such are to be looked for perhaps from the theological schools, the divinity schools, but they will become the simple minded Timothys, who well up in the Scriptures, will reach the hearts of thousands, and we foreign missionaries through them will be doing such an evangelistic work as the angels themselves must long to be allowed to do.

There is a general feeling that men cannot be found for training.

Perhaps the following reasons may be two among more which prevent us from finding suitable men to mould. We perhaps are apt to look for ready-made diamonds. That is, we look for perfect young men—very earnest—very much devoted—very whole hearted, and consequently are disappointed when we cannot find any. We must not look for ready-cut diamonds. Look instead for a stone, rough, uncouth, shapeless, but which will perhaps when cut become a diamond.

We do not find ready-cut diamonds in Japan any more than we do in our home lands. They have to be cut and sometimes from the most unlikely specimens of stone we get brilliants. Only diamond will cut diamond, and if in the Master's hand we are His jewels we can by coming into contact with some rough specimens which perhaps the faculty of a divinity school would be unanimous in rejecting—make them into brilliants.

If after all the young man we are trying to train is only a stone, and not worth the polishing, our daily method of teaching and talking will so act upon him, that he will leave us and we shall see that he was not intended to be an evangelistic agent.

We must not look about for ready-cut diamonds.

Another reason for the scarcity of young men for training may be that the foreign missionary sets about the training in the wrong way.

Japanese clay is very sensitive. It does not like to feel that it is being moulded by a foreigner. English and American clay perhaps is no less sensitive. We do not like to feel that we are being made to bend to others. We do not mind being led. This must always be borne in mind when we are training these young men who are to

go into the country and be our mouth-pieces. We have not to drive but to lead them. This young student by our side must never be allowed to think that we suppose ourselves to be superior—that we take the position of a master and he a sort of brother-servant. We must be content to give him sermon after sermon, outline after outline, illustration after illustration, and to hear all this material used as if it were his own and not acquired from us. We must always be supplying him with bricks and mortar and never let him feel that we think he is the better for our aid or that he could not do without us.

These seem to be two of the difficulties in the way of our getting men to train as agents by our side.

Instead of being content with a rough stone which could be cut and polished, we seek for ready-cut ones.

And in the training we are apt to take the position of master-builder instead of laborer.

However this paper is not intended to discuss the method or plan for the training of the agents but only to show the relative importance of the three methods for evangelizing this people. Circumstances and funds may make it difficult to carry out the plans thus sketched. However in conclusion let us go back to the figure with which we started. The figure of the builder.

It may be that fifty years from now the building on which the Japanese builders are now at work will be completed, — that there will be a strong vigorous healthy Japanese church. People pass by and look at the building with a critical eye. The praise of the builder will be in every one's mouth. The stability of the Japanese church, in fifty years time, will be the talk of the Christian world. Built by Japanese, furnished by Japanese, and those Japanese pioneers of the church will ever be remembered and praised by the Christians of succeeding generations.

The bricklayers' laborers—what about them? Perhaps not a thought will be given to such but only to the builder of the edifice. In fifty years time the 500 foreign missionaries or so—the bricklayer's laborers will moreover have been forgotten here and it will be right that it should be so but—yonder, in the Home Land in the presence of the Great Master Builder Himself will stand the Japanese builders

and the foreign laborers—all rejoicing together honoring each other for each other's work and praising the Master for being allowed to do any work at all for Him. Together praising—together worshipping, the hideous barrier between foreigner and Japanese forever broken down, and together — builders and laborers alike—receiving the reward "Well done, good and faithful servants, enter into the joy of your Lord."

DISCUSSION.

B. W. WATERS, M. E. C. S., KOBE.

First of all, in the consideration of this question, it is necessary to keep clearly in mind the main object in missionary work. For of course, according to the end in view the relative importance of the three methods will vary.

If our main object be, as is sometimes stated, to preach the gospel within this generation to all the inhabitants of this country, then itinerant preaching would be of first importance. Or, if our object be to transfer to Japan model English or American churches, with all the distinctive features of those churches in the home land, then the pastoral work would be first.

But, as was indicated in the paper this morning, our ultimate object is to establish in this land an indigenous, independent, self-supporting church. "The primary aim of missions is to preach the gospel in all lands, the ultimate aim is to plant the church in all lands." That two-fold object is to be constantly kept in mind.

It seems to me therefore that, at different stages in the development of the work, the relative importance of the three methods will vary. In the very beginning, there are no evangelists to be trained and no believers to be instructed. So that the only work to be done is the preaching to unbelievers, the work of gaining converts. Then comes the necessity of instructing these converts in spiritual truth and in Christian work. After that, comes the further training as evangelists of those who have advanced in knowledge, who show some fitness for the work of an evangelist, and who feel that God has called them to preach the gospel.

Here the missionary feels that he is approaching the accomplishment of his ultimate purpose; that he is training men to whom can be committed the preaching of the gospel, the instruction of believers, the oversight of the churches; that he is preparing the men through whom he may most effectually multiply himself in all departments of his work. Chronologically or evolutionally, it is the last of the three methods; but, when viewed in connection with the main object of the missionary's work, it becomes of first importance.

Dr. E. A. Lawrence, in his admirable book "Modern Missions in the East," says: "The true spirit therefore of both mission and missionary is that of self-effacement. They must recognize from the start that their own part in the work is as surely transitory as it is necessary." The planting of a pure, self-propagating, Japanese church is to be kept ever before us as the main purpose in our work; and, with that purpose clearly in view, the training of evangelists becomes a most important part of the missionary's work. In fact, where circumstances permit, it seems to be the ideal work of the missionary.

However there are many missionaries so situated in the work to which they have been assigned that the other methods will necessarily take much more of their time and strength than the training of evangelists. But here also, as the main purpose is kept in mind and as the work develops, the training of evangelists to conserve and to develop the work already begun becomes increasingly necessary.

But the emphasis is not to be put on the third method to the exclusion of the other two, but on the third method in connection with the other two. For the subject does not refer to the seminary training but to the practical training of evangelists; and nothing is so helpful in this *practical* training as the intimate association of the missionary with the evangelist in preaching and pastoral duties. In this way, he can teach by object lesson as well as by precept. The sympathy between missionary and evangelist will become closer, and the personal influence of the missionary greater. He will have the joy of direct work for the salvation of souls at the same time that he is contributing directly to the establishment of the self-propagating Japanese church.

The subject rightly implies that all three methods have an im-

portant place in the work of a missionary. And it seems to me that, just as we should keep before us the establishment of the Japanese church as the ultimate object of our work, so we should constantly keep in mind the training, the practical training of Japanese workers of every grade as a most important means of accomplishing that object.

I have listened with interest to the reading of the paper and believe that the practical training of helpers is of the first importance. If it were our object to evangelize the world in this generation then itinerant preaching would be of the first importance. But our chief object is to build up a self propagating native church. The missionary first seeks converts directly or indirectly. These then must be trained, after which they themselves are to do the proclaiming of the Gospel and the shepherding of the sheep. In this way the missionary can multiply himself better than in any other way. There may be men engaged in special lines of work which for them is all right, but for the ordinary missionary the practical training of workers is of the first importance. One of the best ways to do this is to work with the evangelists shoulder to shoulder. Moreover, we are to so conduct ourselves that the evangelists will be able to follow us as good examples.

Yet this paper will do most good if every one will be stimulated to study the conditions of his own field and suit his method to these conditions.

Rev. W. P. Buncombe:

I wish to speak of a special form of itinerating preaching, which we have tried for some three or four years with success in Chiba Ken. It is that of the missionary accompanying a number of Japanese workers on preaching tours from town to town, and village to village. Before starting we meet together for special spiritual preparation; and during the tour the missionary conducts each morning a meeting for prayer and Bible study. We usually have enough workers to form two bands, who preach all day in the streets and by the wayside in alternate villages or towns. We attract the crowd by carrying a flag and singing hymns; and after preaching, distribute tracts and offer Scripture portions for sale. On our last tour, during eight days we

held 160 meetings and preached to an aggregate of 6000 adults, and gave away 4500 tracts. As a result of former tours there is now in one place a flourishing Church of 42 members and Christian work is being regularly carried on in several other places where hitherto there had been none. I think that if in every ken in Japan work of this kind were done regularly for four or five years great progress would be made towards practically answering the problem, "How to evangelize Japan in this generation."

REV. E. ROTHESAY MILLER:

There is another phase of itinerating work which was not referred to in the paper and yet which is important. It is that the visiting of out-stations by the missionary is not merely to preach or lecture, but by personal advice and sympathy to strengthen the evangelists and Christians. It must be remembered that the Japanese evangelists do to a large extent, and the Christians to a lesser degree, suffer from the same sense of isolation and loneliness that sometimes makes the missionary's life so trying. Just because they are Christians—and the more devoted and Christlike the evangelist is the more this is felt—they are in a sense cut off from much of the social friendship and intercourse with their countrymen which gives rest and spice to their lives.

Speaking of pastoral work, I think the early missionaries, in their wish to emphasize the fact that the pastor's office was for the Japanese minister, made a grave mistake in keeping themselves entirely aloof from the position of pastor in any of the churches. Had some devoted men given themselves to pastoral work entirely the young theological students and ministers would have had something of a model to follow, even though that model had faults which should be carefully avoided, and at the same time there would have been a much more developed church life than can be seen in the Christian body to-day. Because so many missionaries have taught by precept and especially by example the necessity and methods of preaching, that branch of the pastor's and evangelist's office is well developed among the Japanese ministry, but, on the other hand, since there has been very little of pastoral example from the foreign missionary to follow—although the theory has been taught in our theological schools

—pastoral work and church life in all its modern ramifications are almost unknown or sadly neglected.

REV. U. G. MURPHY:

I pity the man who gives half his time to the training of a theological class that never enter the ministry. Let us not slash Sunday air to empty benches but go out on the streets where we will be heard. The missionary himself must get about more and get more out of his men. His first duty is to work and not to care for health.

REV. R. B. PEERY, PH. D:

I wish to emphasize the evangelistic side of our work. Our primary mission is to bear witness concerning the truth. My experience has been that the Japanese are more ready to hear the Gospel message from our lips than from the lips of their own people. We should be quick to take advantage of this opportunity and preach as often as possible directly to the masses. We should also preach often with our evangelists in order to teach them by living example how and what to preach. All three points mentioned in the paper are important, and one should not be unduly emphasized at the expense of the others; but we must always remember that we are sent out primarily as heralds of the plain direct Gospel message.

MRS. G. P. PIERSON:

The point for discussion in Mr. Andrews paper is whether the illustration of the bricklayer truly represents the case. A bricklayer is a man who knows how to lay bricks.

Whether the man is a Japanese or a foreigner has nothing to do with the matter. If the Japanese can be bricklayers by all means let them lay bricks. Two such Japanese "bricklayers" were in the Hokkaido this summer, and it was a sight for men and angels to see one old veteran missionary cheerfully carrying the hod for them. But then, those men *knew how* to *lay bricks*. You won't make a bricklayer out of an unskilled laborer by putting a trowel into his hand. And on the other hand why turn good brick-layers into laborers? If the foreigner knows how to lay bricks, is it not a waste of good workmanship to make him carry the hod, just because he is a

foreigner. Isn't that rather the very way to perpetuate the "hideous barrier between the Japanese and the foreigner."

MR. J. L. PATTON:

I agree heartily with the last two speakers. The subject chosen by the committee is unfortunate, for the relative importance of things that are in themselves absolutely necessary cannot be properly compared. Moreover I object to the illustration used by Mr. Andrews. The man who carries the hod knows nothing experimentally of how to lay bricks. The missionary not only assists the native evangelists, but also teaches them how to do their work.

SECOND PAPER.

BEST METHODS FOR

I. Winning Unbelievers.
II. Instructing Candidates for Baptism.
III. The Upbuilding of Christian Character.

REV. A. OLTMANS, R. C. A., SAGA.

Our subject, when viewed in detail, is a very wide one, but it can be treated here only in a rigidly condensed form. Two ideas present themselves: first, the idea of principles, and secondly, that of methods proper. Though strictly speaking only the latter are mentioned. I take it to have been the intention of the committee that selected the subjects of the programme to include the former as well. In fact, in one sense, and in a very important sense, principles are methods.—the invisible methods upon which those, we ordinarily call methods, are based.

(1.) Best Methods for Winning Unbelievers.

a. The underlying method of principle here is a knowledge of the natural condition in which these unbelievers are found. For the successful "cure of souls" a knowledge of the disease is of prime importance. And this ought to include far more than the general knowledge gained from the Bible that "all have sinned and fall

short of the glory of God:" that "there is none righteous, no not one." The work of winning souls is an art—a divine art,—to be learned and practiced by men and women divinely commissioned thereto. In order to win unbelievers to the Christian faith, we must study the forms their unbelief take, the natural attitude of the unbeliever towards religion in general and towards the Christian faith in particular, the peculiar difficulties that present themselves on the road to belief, the points of contact that may be found between the mind of the unbeliever and the salient truths of the Gospel. In a word: study your patient. And this study must be made not only *en masse*, but should frequently be a study of individual cases. Not all men are spiritually ill to the same extent, even though all be unbelievers, nor does the disease in all take exactly the same forms.

b. And from this naturally follows the second principle or method: Suit your medicine to the nature of the case. While the whole Gospel of God is the great panacea for all spiritual ills, it has manifold applications of peculiar fitness to various conditions of the human mind and heart. Something like this was doubtless in the mind of Christ when he told his soul winners: "Give not that which is holy unto the dogs, neither cast your pearls before the swine." We find among those, whom we try to win for Christ, mental and moral diversities, which call for diverse treatment on our part. Several persons all equally ignorant of the nature and claims of Christianity would likely differ considerably among themselves in their ideas of religion and morals, and could be approached best, not all along the same line, but each one along a special line, according to their several susceptibilities. If this seems like laying too much stress upon mere methods, we do well to call to mind the methods employed for similar work by our Lord himself. His treatment of individual cases, such as Nicodemus, the Samaritan woman, the man born blind, the rich young ruler and others, we find to vary considerably, and to be specially suited in each case to the condition of the person in question

c. Another point of method, closely allied to the foregoing, is that of individual work versus general evangelization. While a certain amount of public proclamation of the Gospel to the world is

incumbent upon the church and hence upon the missionary. the field on which to win unbelievers is that of individual effort. Even at times of great religious revivals, while many may be touched by the spirit of God in a general way through the public presentation of the Gospel, the real soul-winning is done after meetings of inquiry and through direct, personal contact of soul with soul and heart with heart. It is only through such contact that we can get a real insight into the character and needs of those whom we try to win. As foreigners we may encounter peculiar difficulties in connection with this hand-to-hand work. One good way I have found is to have the Japanese pastor or evangelist first become acquainted with the individuals and afterwards to introduce to them the foreign missionary. At times however such way-preparing is not necessary, and then immediate contact may be preferable.

d. In the work of winning unbelievers direct methods are almost always better than indirect. By direct methods I mean for example, to approach a man directly in the great moral and religious questions of sin and salvation, and to set before him definitely the salient teachings of Christianity on these subjects, rather than to deal in vague generalities. To do the latter is more natural, and most likely less objectionable at the outset to the unbelievers addressed, but it is not calculated to gain the real end in view. To win a soul for God and his kingdom, that soul must be brought face to face with his sin in the sight of God, and face to face with Jesus Christ the Savior of sinners. Indirect methods may frequently be useful in preparing the way by removing prejudices and misunderstandings concerning Christianity, and by opening up avenues of approach, but they should not be relied upon as sufficient to lead a soul to God. Here again we turn to the example left us by the Master and find that He too dealt directly with the great subjects of sin and salvation. Specially instructive are his answers to Nicodemus: "Verily, verily I say unto you, except a man be born from above, he cannot see the kingdom of God:" and to the Samaritan woman: "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water:" and to the man born blind. "Dost thou believe on the Son

of God?" and to the rich young ruler: "Go, sell whatsoever thou hast." If to win these who already possessed a general knowledge of God and the way of salvation such direct methods were necessary, they are the more necessary in trying to win such as are ignorant of the very foundation truths of the Christian religion. We dare not give those whom we try to win for Christ some vague, indefinite ideas about the superiority of Christianity over other religious systems, and leave the rest for them to infer; they simply will not infer anything, but stop short at what they have heard, and if they become confessing Christians, they do so upon this insufficient basis, the result of which, as many of us know, is often deplorable. It can hardly be doubted that in the past too many have been enrolled as members of the church with no qualifications for membership beyond an admission of the superiority of Christianity, specially as a moral code, over Buddhism and Shintoism. It remains for us earnestly to enquire how far the blame of this lies with the foreign and native workers by whom persons are prepared for and admitted into the fellowship of the church. The fact that even with the utmost care on our part, persons may still become members of the church without having really been won for Christ, is surely no excuse for relaxing this care.

e. A further method of great importance is sympathy with those whom we try to win. The heart of man is naturally sympathetic for his fellowmen and susceptible to influence of sympathy from others. Christianity is at bottom the sympathy of God for his fallen creatures, and the result or evidence of this sympathy is the plan of salvation. Cold logic or fine-spun theological speculations, or even the setting forth of a doctrinal system though based upon divinely revealed truth, does not touch the soul in its inmost depth, does not create a horror of sin, does not bring a longing for purity of heart and holiness of life. There must be the sympathetic touch, that mystic key which more than any other unlocks the human heart, the divine sympathy of God brought down to the understanding of sinful men by our sympathy with them in their spiritual needs. Any attempt to dispense religious truth in the spirit of throwing alms to a beggar or casting a bone to a dog is bound to meet with the utter failure it deserves. We read of Jesus that when he saw much people he

"was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things." Like Jesus we are to be sympathetic teachers of men in order to win them for God and his kingdom. This sympathy will manifest itself in kindness of manner, in patience with men's ignorance and faults, in gentleness of bearing under reproach, in self denial amid annoyances and inconveniences caused by the work. In all these things we again find perfect examples in the life of our Lord Jesus Christ. If we want to win a man's soul we must show that his soul is worth winning, and that for the sake of winning it we are willing to go after the lost sheep: to "sweep the house and seek diligently" like the woman for her piece of silver: to welcome the sinner returning like the father welcomed his home-returning prodigal son; and do all this moved by the divine sympathy of our heavenly Father who sought us, wandering sheep,—and found us, lost coins,—and welcomed back us, lost sons when we returned to him.

f. The next method I would mention is, personal example. This method crowns all those mentioned before. Without the personal example in word and act, no method of any kind will avail. Christianity is judged by the lives of its followers far more than by its systems of truth. And though our lives as foreigners may not touch at so many points the world about us, as do the lives of our Japanese co-laborers, nevertheless our lives as professing Christians and as propagators of the Christian faith do tell immensely either for or against the real progress of Christianity in this land. We may admit that the multitudes, who only see us in passing, look upon our differences in life from a non-Christian people only as national or racial: yet this is not so of those with whom we come in more direct personal contact, and whom we try to win for the kingdom. To these our every word and our every act become a practical comment upon the power and value of the religion we confess and attempt to spread. This winning souls for God by the irresistable power of a blameless, beautiful life lies contained uppermost I believe in those significant words of the risen Savior to his disciples: "As the Father hath sent me, even so send I you." He, whom the Father sent, taught by example as much as by precept: and his example and precept were

always in perfect accord with each other. To the extent that this is true of us, to that extent shall we be able to win unbelievers for the kingdom of Christ.

g. As the last, but by no means the least, method for winning unbelievers I would mention prayer. O how frequently, in our effort to lead unbelievers to the Christian faith, are we non-plussed, and, as it were, stand paralyzed when we observe the utter inability of men of education even, to grasp clearly the rudimentary principles of a spiritual religion. At such times all we can do is to cry out in our hearts: "O Lord, open the eyes of these men and women that they may see." And in all our work of winning unbelievers, unless our efforts are steeped in earnest, believing prayer, they will be of no avail. Of special importance is silent heart-prayer at the very time when we are trying to lead a soul into the light. When laboring together two or more, either with an individual or before a company, the true way is for the others to be silently praying while one is talking. Nowhere else is Luther's "Ora et labora" of more practical and forceful application than in the work of winning unbelievers for Christ.

(2.) Best Methods for Instructing Candidates for Baptism.

An interesting question, and one of some practical importance, here arises, namely,—should the instruction of a candidate proceed upon the basis that he is already a Christian, or upon the basis that he desires to become one? It is easily seen that the answer to this question may have important bearing upon the kind of instruction required. The natural order of our subject, indicating three progressive steps, clearly suggests that the candidate is not an unbeliever any more, but a believer. We have in our system of church-work a class of persons called inquirers who at a certain stage pass into the class of candidates: the step being usually indicated by an openly expressed desire to receive regular instruction, and they are then so enrolled. No confession of faith in Christ as their personal Savior is required or expected from them at the time they become candidates. And I believe that as a matter of fact they usually are not at such time supposed to be Christians. Hence, as far as our practice is concerned the case stands rather the other way from that naturally suggested by

our subject. What is the theory, and what the actual state of the case in other Missions I do not know. But there are certain methods for instructing candidates that need not greatly vary whichever way the case may stand.

a. Definiteness. All regular instruction to candidates for baptism should proceed along certain definite lines, or, if you please, according to some system. The neglect of this largely accounts for the deplorable fact that so many members of the church have no clear, definite ideas about the fundamental truths of Christianity. We must remember that a great deal of this instruction to candidates is given by the evangelists, most of whom thus far have not been trained from early youth in Christian truths, and have themselves received but a very limited amount of that kind of instruction which they are called upon to give to their candidates. What all candidates need to be taught is, of course, the salient truths of the Bible. But it is evidently a most difficult, if not impossible, task to teach these salient truths with any degree of success by simply taking up book by book or chapter by chapter of the Bible. This would require an amount of Bible study not to be expected from the ordinary candidate. The salient truths that need to be learned lie scattered through a great part of the Bible books. Hence, they must be collated and put in same convenient form, brought within the compass of some months' or at the most a year's study of such kind as our ordinary candidates are able to accomplish.

b. Hand-books. To meet this want a number of Catechisms and Handbooks are at present in use by the various Protestant churches in Japan. Through the kindness of friends I was able to obtain copies of most of these publications, as well as a good deal of information with reference to their use. For a limited list see the paper on "Christian Literature in Japan" by the Rev. T. T. Alexander, D. D. Most of the books are translations, more or less literal, of catechisms used by the different churches in the home lands. In some fields no handbook is used at all, but simply the Bible. In others the two methods are combined, while in still others several books are used. To enter into details as to the merits of the existing catechisms and handbooks would go beyond the limits of this paper. Without

detracting from the merits of the others, I simply wish to express my satisfaction with a small book, called: "An Easy Instruction Suited to all Candidates for Baptism", prepared by the Rev. A. B. Hutchinson of Fukuoka. It comes as near to be what its title claims as anything I have seen, and is, I should think, very suitable for the ordinary candidate. One brother writes: "There seems to me great need of a brief, broad-principled, up-to-date catechism, with copious Biblical references: not a theological treatise, but a brief, practical compendium of commonly accepted truths, expressed in every day terms." How widely this need is felt I do not know; but that our home catechisms are for the most part too much in the nature of theological treatises to be altogether suitable for the ordinary candidate here in Japan, I quite believe. They may do better as handbooks of instruction for church members, to teach them more in detail the views held on certain great doctrines by their respective churches providing the churches here have adopted these views:—but simply as a preparation to church membership, some such a book as described by my correspondent quoted above ought to be far more suitable. A symposium in The Biblical World, Sept. 1900, on the "Use of a Doctrinal Catechism," contains some useful points on this subject.

c. Requirements. The question as to what should be the requirements for admission to baptism will be variously answered. Some may require little, others a good deal. It depends largely upon our conception of what constitutes the church and what is the principal aim of the church. Those who conceive of the church as essentially a body of holy men and women greatly differing from those outside by all their walk and conversation; and who conceive her principal aim to be the preservation and spiritual upbuilding of this select community, will naturally set the standard of admission to baptism of adults very high along the line of spiritual attainments. Those, on the other hand, who take the church to be principally a society of such as profess faith in Jesus Christ as their Savior, and her main aim to be the saving of the world, will naturally not set so high the standard of admission along this same line of spiritual attainments. For myself, while I believe the latter to be essentially the correct view, yet it must never be forgotten that no saving of the world through the church

can be hoped for except in so far as those who constitute the church are a body of holy men and women, shining "as lights" in the world.

As to requirements in knowledge, there will most likely be less difference of opinion. Believing the spiritual conditions to be paramount in any case, the conditions of intellectual attainments should decidedly depend upon the circumstances of the persons seeking admission. Hence, to make the committing to memory of the answers to a set of questions in the form of a catechism or handbook the invariable standard of admission is radically wrong. This may mean an almost Herculean task to some unlettered woman, and mere child's play to a graduate from the Higher Middle School, while nevertheless the former may be a much more suitable candidate for baptism than the latter. The requirements for admission along the line of knowledge should be very flexible, lest we admit some "wise and prudent" who are only intellectually fit, and reject some of the "babes" to whom the real things of the kingdom have been revealed by the Father. We want to remember the ignorant Scotch woman, who, when examined for admission could not answer properly a single question put to her, but was admitted upon her assertion that though she could not speak for Jesus, she could die for him.

One safe guide I believe to be the application of the words of our Lord: "By their fruits ye shall know them." Though the real test of faith comes to many after they have openly confessed Christ by baptism, still, the period of instruction should supply in all cases something of a test as to the real fitness of a candidate for becoming a member of the visible church. If as candidates no evidences of the Holy Spirit's work upon the heart and life are visible, it is not to be supposed that in some mysterious way these results are suddenly brought about by the mere process of baptism.

d. And this leads me to say under this part of our subject, that great care should be taken to impress upon candidates for baptism that they are baptized because they are believers, and not that they are true believers simply because they are baptized. If your experience agrees at all with mine, you will have frequently noticed how much the ideas of candidates are confused on this point. The catechisms

and hand books may have it all down plain enough, yet notwithstanding, candidates are liable to think that what more than anything else constitutes them Christians is their having received baptism. In other words, they confuse the two ideas in that classical passage of Paul in Rom. 20 : 10. "With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation" and again in 2 Cor. 4 : 12. "I believed, and therefore have I spoken." When the candidate examined for admission is asked,—"Why do you wish to receive baptism and belong to the church?" the answer is often far from satisfactory, and seldom simply what it ought to be, namely. "To openly confess what I inwardly believe." The course of instruction used should make unmistakably clear to the candidate that by receiving baptism he becomes a Christian in name, i. e. openly assumes the name of Christian and that he has no right to assume this name unless he honestly and heartily believes that the name expresses what he actually is.

e. An undue desire on the part of the missionary or the Japanese pastor or evangelist to see candidates baptized in order to swell the roll of membership and make as good a show as possible in the annual report, is of course to be deprecated at all times. At the same time it should be made plain to candidates that public confession by baptism is their duty whenever they "believe with the heart unto righteousness." The question as to how far the postponement of baptism is justifiable or advisable by reason of opposition on the part of relatives cannot be decided upon its own merits, but in any case the main responsibility should be made to rest with the candidate. It also ought to be urged that objections from no other relatives than parents and guardians should ever be considered of sufficient importance to delay the baptism of an otherwise fit candidate. But of more importance is the question of baptizing a candidate while in a position of public or private relations that compel him to break one or more of the plain commands of Christian morality. Such cases are not imaginary but, as we all know, of frequent occurrence. Must a candidate for instance give up his position which compels work on the Lord's day, before he can receive baptism? One thing, I suppose, is quite certain as far as experience goes, namely,—if he does not give

it up as a condition of receiving baptism, he will not likely give it up afterwards because he is a church member. This suggests a defect in the matter of growth in Christian character which will be noticed in the third part of our subject. It is commonly agreed, I think, that there are a few lines of employment in which Sunday work would seem unavoidable: but they are very few indeed. In other matters than Sunday observance, for example, such as the use of intoxicating liquor or tobacco, or anything that may belong to the category of doubtful morality, the Scriptural rule is always the safest and best as a test of membership. In cases where this Scriptural rule is variously interpreted, the party responsible must honestly seek for the best light possible, and then fearlessly act according to his convictions. The standard for admission should be high enough so as not to lower the dignity of the church of Christ or bring dishonor upon his cause: and on the other hand it should be low enough to bring it within reach of simple, honest believers, who, without the substratum of years and generations of Christian training, are struggling to realize for themselves the new life of the kingdom of God.

(3). Best Methods for the Upbuilding of Christian Character.

This part of our subject is for us as foreign missionaries beset with special difficulties. Nearly all the pastoral care of the churches in Japan is in the hands of Japanese pastors and evangelists. We may preach a sermon or two on Sunday to this or that congregation of believers, but it is evident that this goes only a very short way in supplying means for the upbuilding of Christian character. These means must largely come from those who are in daily contact with the Christians, who can enter into the every day life of the believer, and know from personal experience and from intimate contact with Christians the special needs and peculiar obstacles in the way of progress in Christian character. But in this larger sphere of direct intercourse we as missionaries can exert indirectly an influence through the pastors and evangelists. The Christian pastors and evangelists of to-day have been largely trained for their work by the foreign missionaries, and it is no disparagment of Japanese progress to predict that this will be the case, at least to quite an extent, for some time in the future. In the theological

training schools therefore methods for the upbuilding of Christian character can be taught and discussed in their bearing upon the work. To do this at all satisfactorily it is necessary that those in charge of this department have some practical experience of what are the special needs of the work for which the young men are being prepared. And this practical experience of the teacher, be he foreigner or Japanese, should be constantly augmented by direct, personal contact with the work of the church. This may be difficult, especially in Japan, as far as the foreign missionary is concerned, but it is absolutely necessary. Theoretical homiletics introduced from foreign text-books may fail at many points when practically applied to the work in hand. It would also seem to follow that as soon as possible, this part of the theological training ought to be put into the hands of experienced Japanese pastors who are at the same time "apt to teach."

Another sphere of influence for us foreign missionaries along this special line is our contact as travelling evangelists and otherwise, with our Japanese fellow-workers. Here the need and methods of work can be frequently talked over and results of different methods compared. Here we can urge upon the pastors and evangelists their solemn responsiblity in elevating the Christian character of those under their care, and point out how the continued welfare and degree of influence of the Christian church in the world depend largely upon the inward spiritual growth of the church itself. Coming to the more direct question as to what methods are best calculated to promote the upbuilding of Christian character, I would mention as the most important. (1) Growth in knowledge of the word of God. (2) Prayer-life. (3) Regular attendance upon the church services. (4) Faithfulness in daily duties. The upbuilding of Christian character is a continuous process: a growth, as natural in the spiritual world as is that of a plant or tree in the material world. Hence it is dependent upon the use of the means provided for it by God, the neglect is spiritual poverty and death.

(1.) Growth in Knowledge of the Word of God, though it may not be equally available to all, according as it is available to each one, lies at the very basis of growth in Christian character. Not the knowledge that "puffeth up," but that knowledge which comes

by deep meditation upon God's word, with the sole object of knowing the will of God in order to do it. And here we meet at once a practical difficulty in our work at the present stage. Largely from force of circumstances, but not altogether without our fault, there is a great lack of definite knowledge of the word on the part of many who are preachers and teachers among the people. And we know that they cannot impart to others what they themselves do not possess. Our first aim therefore should be to help the Japanese pastors and evangelists in acquiring a broader and deeper knowledge of the Bible in order that they may be better able to "feed the flock."

(2.) But closely connected with knowledge of the word is prayer-life as a method of building up Christian character. Hence whatever helps and stimulates the prayer-life should be urged upon our Christians, and the means for attaining growth in prayer-life should be pointed out, and as far as possible furnished by us. The prayer-life is the fruit of cultivation by means of external appliances and internal appropriation, exactly as in the cultivation of a plant or flower. This is a secret of the kingdom, with which we must help our Christians to become acquainted.

(3.) As to regular attendance upon Church services, it goes almost without saying that these God-appointed means cannot be neglected without starving the soul spiritually. Do our Christians know what important place these means of grace occupy in the upbuilding of Christian character? If not, then we should take every occasion to let them know, impressing the fact upon them in our teaching and preaching, and helping our Japanese pastors and evangelists to make the church services as spiritually attractive and profitable, as is possible. Our own faithfulness in attending the services will also have a good effect. Here too example speaks louder than precept, and the distinction of foreign and Japanese does not come into play. Neither the fact of not being able to follow a Japanese sermon, nor that of not deriving much spiritual benefit, should be considered a sufficient excuse for absenting ourselves from the regular services of the church. We are there not only for our own sake, but for the sake of others as well.

(4.) Finally, faithfulness in daily duties is one of the most

powerful means of building up spiritual life. Christianity utterly condemns a disruption between the religious and secular life of the believer. Lack of honesty in business, of faithfulness to promises, of punctuality in service, of proper regard for the family and social relations, will make it impossible for a Christian to be built up in his spiritual life. Whoever habitually and knowingly lives in violation of God's plain commands, worships and prays in vain. This is a new teaching to those who have been born and brought up in non-Christian lands where the native religions lay no stress upon the necessity of harmony between what a man believes and what he lives. This necessity therefore we should make plain, and insist upon to our utmost ability, at the same time emphasizing our teaching by personal example.

The great importance of these four methods above mentioned, for the upbuilding of Christian character might be abundantly illustrated and enforced by references to the examples and teachings of holy writ. For while the Bible has comparatively little to say about methods for winning unbelievers, and still less about methods for instructing candidates for baptism, it has a great deal to say about methods for the upbuilding of Christian character. For this last is after all the great and final purpose of God in his redemption-plan.

Of the three parts of our subject none yields in importance to either of the other two. They are the natural steps in building a soul "from darkness to light and from the power of Satan unto God." Together they comprise the entire process of the kingdom of God on earth during the present age. What above all else we are constantly to remember is that our methods are nothing if disassociated from the grace and power of God: but that they are of unshakable importance if vitalised by the Spirit of God, and consecrated entirely to the Master's use.

Note.—The time-limit placed upon the papers of this Conference compelled me to refrain from discussing many details of methods, such as, kinds of meetings most helpful, ways of making meetings attractive, literary and other helps, etc. Most of such details will have to vary considerably according to local and other

circumstances affecting the work. But where the underlying principles and methods are of the right kind, these details will readily adjust themselves through the care and tact of the worker, experience being the most valuable guide.

DISCUSSION.

J. W. McCOLLUM. S. B. C., FUKUOKA.

Methods are crystalized experience, which in large measure take form both from the conditions of the people and the *content* of the message. As missionaries we come with God's revelation as messengers to the people. The message of Christ and the apostles to unbelievers may be put in a word viz :—

Repent. In Mark 2 : 14 we have —" Jesus came into Galilee, preaching—and saying—Repent ye and believe the gospel." Then in Acts 2 : 37-38—" Peter, said unto them, Repent and be baptized." Once more in Acts 17 : 30 Paul after stating the fundamental truth of God's sovereignty urges upon the Athenians this same great truth, *repentance*, as a necessity. Hence the best method of " winning believers " is that which shall lead them to accept this truth. There is no other message by which men can be won to God. Christ, and his apostles sanctified by practice that method which we now call preaching i. e. the public proclamation of the Gospels. The command is, " As ye go preach."

Ten or fifteen years ago of necessity many missionaries gave much time to teaching English. The revision of the Treaties has removed all restrictions as to travel and residence in the interior. I plead for the carrying out of the purpose for which we came, as the *method* in evangelistic work, viz :—preach the gospel in the language of the people.

One danger which we need to avoid in our preaching is that of confusing western civilization and the gospel and making them part and parcel of each other; The splendid achievements of our Japanese brethern as preachers provokes ardent admiration. But oh, it is pitiable that souls starving for the " Bread of Life " should be sent

away with only the bran of 19th century progress and civililization! Brethren, brethren, *preach—preach the Gospel* and God will give the increase.

I omit the discussion of the second point, viz:—Instructing candidates for baptism, and prefer to say a word or two on the third point, viz:—The upbuilding of Christian character. The question is not how Christian character grows, but rather, by what means we may bring believers unto the attainment of the fulness of the stature of Christ. Our chief duty here is to "feed the sheep" or (1) make our preaching largely expository. Unfold the scriptures in such a way that the humblest and the most unlearned as well as the learned, shall find meat for their souls. The first preachers of the gospel repeated again and again the simple gospel story. Happy he, who led by the Spirit unfolds the truth in such a manner that the Spirit himself shall apply it to the hearts and cause it to be taken up into the lives of believers. (2) Personal and sympathetic contact with our brethren. To one who longs to do the full work of an evangelist racial distinctions are a grievous burden. Many times, in my own experience, I could have wished to have been born a Japanese. Yet, brethren, in spite of all that separates, by constant effort, constant prayer, and a large measure of patience and persistence, we can attain unto that closely intimate relation with our Japanese brethren which shall enable us to touch their lives at many points.

3. Then in all our preaching and in all our association with our brethren the one prerequisite to success is a "living of the gospel" in our daily lives. Paul wrote to the Corinthians, "Be ye imitators of me, even as I also am of Christ." Oh, that with authority born of humility, we might go in and out amongst our people with those words on our lips. We can at least pray that, by the Holy Spirit they be writ large in our lives, so that, in imitating us our people may be also imitators of Christ.

Our essayist brought out one side of this question very clearly, namely the conditions which we are to meet. But there is another side, namely, the message with which we are to meet these conditions.

Repentance is the message that makes the method. It was the

message of Christ when he preached throughout Galilee saying, "Repent ye and believe the Gospel:" it was the message of Peter on the day of Pentecost; it was the message of Paul. The method which Christ gave and the apostles followed and which we must follow is,—preach. Until recently the teaching of English was a necessary condition of our entering the interior. But the time has come when this can and should be dropped. Now we ourselves are to learn the language and speak to the people in spite of our lisping tongues and stammering utterances. I do not wish to belittle the work of the Japanese evangelists because God has wrought wonders through them, but let us beware of following the example of many of them who preach too much about civilization, morality and patriotism and not enough about repentance and faith.

In conclusion let us remember three points:

1. Preach in an expository way.
2. Come in close touch with the people.
3. Live the Gospel. Let your life be such that you can say with St. Paul, "Be ye imitators of me even as I am of Christ."

REV. W. P. BUNCOMBE.

I wish to call attention to a work which we are doing here in Tokyo. We have a Gospel Hall at which is held a service every evening in the week except Monday. After each meeting we invite people up stairs and spend some time in Bible reading and study. This ended, it is our plan to approach every individual present and talk to each personally about Christ.

As to results I may say that there is seldom a meeting at which several unbelievers do not remain for the Bible reading. Our Mission has three other such halls, one each in Osaka, Nagoya, and Kumamoto.

REV. H. B. PRICE.

I wish to call your attention to a class who call themselves Christian, yet who are not recognized by the Church nor are their names found on her rolls. These are those continually dropping out from our congregations. The number thus dropping out is so great

that the annual increase is practically eaten up. We often meet these wandering sheep in the port .

Now this class ought to be looked after. Practically nothing is done by the church to restore them. The Church goes everywhere to convert one sinner but does not properly care for those already within her fold. Some one has said that the most neglected class in Japan is the church member class.

SPECIAL MISSION FIELDS WITHIN THE EMPIRE.

SECOND PAPER.

Christian Work in the Liu-Chiu Islands.*

Rev. R. Austin Thomson, A. B. M. U., Kobe.

Fifty years ago, before Japan was opened to Christian light and civilization, a missionary was at work in the Liu-Chiu islands. Just what led to the commencement of efforts to give the light to these out of the way islanders is not known to the writer, although it is supposed that the idea was first formed in the minds of some Christian English naval officers who subscribed a considerable sum of money towards the organization of what was known as the Liu-Chiu Naval Mission.

In those days Naha, the port of the Liu-Chiu Islands, was the rendezvous of the foreign fleets in these waters, as the beautiful little cemetery on the rock-bound coast with its numerous graves where rest those who died in that far away place still evidences, and it was from these islands that Commodore Perry commenced those operations which finally resulted in throwing open Japan not only to trade but to evangelization. The story of the landing of the first missionary on the main island as related to the writer by an eye-witness, an old man of over seventy years of age, the son of a former mayor of Naha, was highly romantic.

Dr. Bettelheim, a converted Hungarian Jew, was the first to take up work among this people. He arrived at Naha in May, 1846, with his English wife, his family of two children and household goods on board an English man-of-war, at that time the only means

* (A First Paper on Christian Work in Formosa, though called for by the programme, had not been assigned to any one and so no paper was presented at the conference, on this subject.)

of getting there. Application was at once made to the officials for permission to land and begin work, but it was refused and strict injunctions were issued to the boatmen not to bring the missionary ashore. He bided his time, however, and one day while a boatman was on board the vessel, probably beguiled below, Dr. Bettelheim immediately piled his family and goods into the boat and waited. When the boatman returned and saw his boat full of unexpected guests he fell on the deck and implored the officers to take them back on board saying that he would be severely punished if the missionary went ashore in his boat. No notice was taken of his appeal as the officials had no right to refuse them permission to land, and after waiting for five or six hours he most reluctantly left for the shore. The war vessel sailed away and thus this brave missionary took up his lonely post among these islanders for Christ's sake and the Gospel. It was no light task this man had undertaken and listening to the incidents as they were related on the spot where they had occurred and seeing the house where he had lived for years pointed out, one could not help a feeling of profound respect for the one who had thus separated himself from the world and cast his lot, an unwelcome messenger, among a strange people.

The same year that mission work was opened on these islands two Jesuit priests arrived from China. One of whom was later appointed Bishop of Japan! The other priest died two years afterwards and his grave is still seen in the foreign cemetery. The Bishop, seeing no prospect of getting to Japan, soon gave up the work and returned to China. But Dr. Bettelheim held on for seven long years amid all kinds of trials. It would indeed be a thrilling record of missionary experience to read of all he suffered during these years. But for the frequent appearance of war vessels and the consequent fear of punishment doubtless, the officials who hated him bitterly, would have made an end of him, as on one occasion when he had been arrested and beaten, the sudden appearance of an English vessel caused his instant release and the officials were compelled to apologize and afford him thereafter at least protection from assault. The petty annoyances to which he was subjected daily must have been exceedingly trying and enough to break down the strongest

will. Guard-houses were erected at the entrance to his residence so that he was kept under the strictest surveillance night and day. Spies followed him everywhere he went and if he stopped to preach or speak to the people, at a signal from these men the crowd would at once disappear from sight. When he distributed tracts and portions of Scriptures the officials would gather them up from the people and return them to him next day in neatly tied packages. The shop-keepers were forbidden to sell him anything and in every possible way his position was made as unpleasant as could be in the hope of driving him out of the islands. His health finally gave way under the strain of constant persecution and he was eventually forced to retire from the field. Another missionary named Moreton was sent out to take up the work, but he did not hold out long and very soon the Liu-Chiuan officials rejoiced to see the last of missionary effort among them for the time being. It would only be fair to state here that as far as could be learned the opposition which Dr. Bettelheim met with did not originate with the common people. At first his communications with them were freely allowed and they seemed well disposed to be taught, but the authorities soon took the alarm, and, there is reason to think, on political grounds merely. They were in constant fear of the Japanese under whose espionage they were continually and who, they well knew, would tolerate no show of Christianity in the little Kingdom and would look upon its introduction into Liu-Chiu as the first step towards breaking down the exclusive system of Japan. The feeling against Dr. Bettelheim on this account towards the last, had become so worked up that the officials and he were living in a state of undisguised hostility toward each other and they welcomed his departure.

Thus closed the first chapter of missionary effort among the Liu-Chiusans.

Nearly forty years had come and gone before Mission work was again attempted on these islands. A great change had come over the scene. The Liu-Chiuan power had forever passed away and the islands had become Japanese territory. The ancient palace, with its parks beautiful as a mid-summer dream was turned into a military barracks; and the old Liu-Chiuan prince and his family forcibly

deported; they are now living in Tokyo as pensioners of the Japanese Government.

Meanwhile mission work had been opened in Japan and had met with wonderful success, but none of the societies at work seemed to take much thought of the neglected condition of the Liu-Chiuans. Though substantial offers of help had been made on their behalf, yet none seemed ready to undertake the work of evangelizing these islands. It remained for a dear old lady from Scotland, who visited Japan in the Spring of 1891, to give the needed impulse and to be the means of re-opening the work among this people. Her interest was not a transient one nor was it of sudden growth. For years the thought of sending the message of the Gospel to these islanders had been on her mind and heart, but she had not been able to accomplish it.

The writer met this lady at Kobe and had a most interesting talk with her about the work, but nothing was settled at that time. On her return to Scotland she made a definite offer to the American Baptist Missionary Union through the writer of a sum of money sufficient to open up the work on the islands and to sustain it for a number of years with the understanding that if the work proved successful it should be kept up by the mission. The opening of this most interesting field was cordially approved by the Mission and also by the Executive Committee of the American Baptist Missionary Union at Boston and steps were immediately taken to secure good Japanese evangelists. In this we were very successful. Mr. Hara Michinosuke, one of our Theological students, having had this work among these islands laid upon his heart was only waiting for the way to be opened up for him to go, so it seemed specially providential that the man and the means should both be forthcoming at the same time. Early in the Autumn of 1891 Mr. Hara and his family along with Mr. Okamoto, another Baptist evangelist who had been an official of the Japanese Government in the Island some years previous, left for the Liu-Chiu islands to re-open the work which had been closed for over forty years and thus these two men became the first Christian Japanese evangelists to these islands What a wonderful change that the very people who had been primarily the

cause of the work being stopped and had shown so much hostility to Dr. Bettelheim, should in the providence of God, be the ones to preach the Gospel to the islanders in later years.

During the following winter, Rev. I. H. Correll, of the M. E Mission, visited the islands, holding a number of meetings in the Baptist meeting place; the next year this mission sent an evangelist with his family to carry on Christian work. The writer understands that Rev. J. C. Davison, of the M. E. Mission also visited these islands in 1887, but no work was attempted at that time. In 1893 Bishop Bickersteth, of the S. P. G. Mission, made a brief visit of a few days to the islands and as a result the C. M. S. stationed an evangelist at Naha the following year.

In Jan. 1892, the writer accompanied by his wife made his first visit to the islands. It was a memorable trip, if for nothing else than the vicissitudes of the voyage both going and returning The sight of a foreign lady nearly upset the equilibrium of the city of Naha; her appearance on the streets was the signal for a general suspension of business. She could clear the public square which was the general market place, of both merchants and customers inside of three minutes if it was known that she was out walking on the streets. This disturbance of the traffic of the place led to a rather amusing request on the part of the police that the lady should stay indoors during the day only coming out for exercise after dark.

We were on the islands for nearly three weeks and held meetings every evening which were crowded with Liu-Chiuans, many of whom understood Japanese. Of course many of them came out of curiosity, but the kindness and courtesy with which we were received everywhere by the people caused us to think of the different reception accorded to Dr. Bettelheim during his long stay among them. Surely the shadow of death is lifting and the people are seeking for the light.

In the course of a brief paper like this it would be quite impossible to include much what would be of interest regarding these islands. Out of thirty six only five or six are of any real size or importance. The group altogether has a population of over 420,000. The climatic conditions are very trying even to the Japanese who go

there and frequent vacations as well as extra allowances in many ways are made by the Government to those who go to Liu-Chiu in an official capacity. The highest altitude of the islands is only about three hundred feet above sea level. The climate is very humid and enervating, malarial conditions abound and low fevers are very prevalent among the people. All the houses in the cities are surrounded by high walls built of huge blocks of coral rock; these walls are a necessity because of the fierce winds which at times blow over the islands. Outside the towns the natives live in small wretched huts, but whether in town or country their surroundings are filthy in the extreme. Their poverty is beyond all comprehension; even our Japanese friends consider it beyond description. Their principal article of diet is a very poor variety of sweet potato. A superior quality of rice is grown on the islands, but it is reserved to be distilled into a certain brand of *sake* which brings a good price as an export. The great crop of the islands is sugar cane. The cane is cut in Feb. and the juice squeezed out by the most primitive means right on the field. It is brought to Japan in the form of thick black sugar for further refining. The average crop is over half a million barrels each year.

The Liu-Chiuans make bold claims upon our credulity by asserting that their traditions date back seventeen thousand years; but as yet who are they? and where did they come from? are questions without satisfactory answers. Professor Chamberlain throws out the suggestion that they might be stragglers from the main body of Japanese invaders who entered these Islands sometime previous to the third century after Christ. The first historical mention made of the islands is found in Chinese records about the seventh century and they received their name from the impression their appearance, floating on the water, made upon the mind of the Chinese explorer who discovered them, that is "Ryu-Kyu," floating water dragon.

Having no written language of their own the Liu-Chiuans have developed no literature; their traditions are handed down orally from father to son. They have many peculiar traditions and customs, among the former are the story of Adam and Eve and of the Deluge.

There is much along this line that would repay the ivestigations of one interested in legendary folk-lore.

It is probable that their real history began somewhere in the 12th. century, when Tametomo, a celebrated Japanese warrior, defeated in some civil war at home, sailed out in search of adventures and landed on the Northern end of Liu-Chiu and speedily conquered that part of the island. His son, Shunten, noted in the native traditions for his bravery and virtue, was chosen to be King of Liu-Chiu. The Royal family, like that of Japan, claim a long line of unbroken descent, according to which the late king, the present Marquis Shotai of Tokyo is the 34th, in direct descent.

Buddhism was introduced in the islands during the first year of Kōcho period (1281 A. D.), but was never very successful and almost the only official capacity in which, until quite recently, the few Buddhist priests appeared was in the burial services. Very few temples are to be seen, the only one of any note is betweed Naha and Shuri, which is said to be eight hundred years old. No trace of Modern Buddhism is to be seen about it; the walls are lined with the ancestral tablets of the kings of Liu-Chiu for over six hundred years. Among the relics at this temple is shown a very old bow along with some arrows which are said to have belonged to Tametomo. They looked old enough to be true. Up to within a few years ago, the Buddhists did very little towards propagating their cult among the islanders, but lately an impulse of zeal seems to have been awakened among them. While on a visit there sometime ago, a large tract of land was pointed out to the writer which the Higashi Honganji Society of Kyoto had purchased. It was centrally located in the city of Naha and it was the intention of the purchasers to build a temple costing over two hundred thousand yen. Whether it will ever materialize is quite another question. The people did not seem to be greatly impressed by the kindly intention and it is very doubtful if these zealous progagandists meet with very much success as the Liu-Chiuans are not in any sense a religiously inclined people. Whatever belief they may be said to possess from all accounts would seem to be a mixture of Confucianism and Buddhism brought over from China. When the Bishop of Victoria visited the islands

in 1850 he received a communication from the native authorities, written in Chinese, in which they said. "We have attended to the doctrine of Confucius and found therein principles wherewith to cultivate personal morality and to regulate our families each according to our circumstances and conditions in life." The document goes on to state. "Our gentry as well as the common people are without natural capacity and although we have attended exclusively to Confucianism we have as yet been unable to arrive at perfection in it. If we should now also have to study in addition the religion of the Lord of heaven (this being the phrase by which they designated Christianity) such an attempt would surpass our ability and the heart does not incline to it?" On this curious compound of Confucianism and Buddhism many superstitions have been built. Filial reverence here as in China is the chief of virtues and is the underlying basis of Government, which is professedly patriarchal. "This," as has been well remarked, "is the great source of serfdom and opens a wide door for the grossest tyranny on the part of the so called paternal rulers."

As a race, whatever the cause may be, the Liu-Chiuans are much below the average of the Chinese or the Japanese. They have no *Dantai** and in this they differ very much from their Western neighbors. For centuries they have been ground between two mill-stones and that combined with the tyranny of their own officials has utterly crushed out every particle of decision of character leaving them a weak, spiritless and grovelling people. This is evidenced in the peculiar fact that for many years the Government of Liu-Chiu paid tribute regularly to both China and Japan at the same time and while they feared the one nation they cordially hated the other.

Just what has been accomplished along Christian lines during the past eight years is very difficult to say. Three missions are now on the islands, the Baptist, Methodist and Episcopal, each having Japanese evangelists living in Naha and around these three centres of Christian influence little groups of believers are gathering and are being taught the way of life.

The membership in the Meth. Epis. Church at Naha is at pre-

* Associations or organizations political or otherwise.

sent; adult communicants, native and Japanese, 54, probationers 45, 19 having been baptized during the past year. In the Baptist Church there ars 35 members who are nearly all Liu-Chiuans and quite a number of enquirers. The exact statistics for the year have not yet come to hand. The Baptist mission has a very successful industrial school of over 130 pupils, divided into classes of girls and boys, who are being taught Japanese and who are learning to make many articles of Liu-Chiu handicraft.

The Church Mission have . . . . . .

The whole of the work on these Islands is in the formative stage at present and it is not in mere additions to church membership that its progress is to be judged. To insure success that will be permanent in the future the growth must be slow and steady, educating the people in the Christian life by example and precept and this is the work that the evangelists are doing, depending on the aid of the Holy Spirit to prepare the hearts of the people for the Gospel message and to carry home the lessons thereof.

When we realize that it was thirteen years after the missionaries landed in Japan before the first church of nine members was organized at Yokohama, the work in the Liu-Chiu islands carried on by the Japanese with the occasional visits of the missionaries has not been so ineffectual as might be supposed. The foundations are being laid of a good and lasting work among these islanders and it is well that they be broad and deep rather than that the work should have a phenomenal growth. There is much to discourage and dishearten those engaged in this work, but when we realize how little there is to build upon, the weakness and unreliability of the Liu-Chiuan character, it is small wonder that the progress should be slow. The remembrance of what they have been in the past should call out not only all our sympathy, but cause us to exercise much patience with them. Centuries of oppression, of ignorance, of superstition and of vice, of which we have little conception, have to be combated and as a whole the people, because of their environment and because of their indolent, apathetic characteristics, are not inclined to investigate the claims of a new religion; but the light of the Gospel can penetrate even their dark despair and already the

lives of their Christian teachers are making an impression upon them, even greater than their words, for they are like other peoples in this respect that they are tired of words which have in them no power to save, to uplift and to heal. It has been said on more than one occasion by Liu-Chiuans, "These Christians must have something that we know nothing about; who ever heard of one of us being kind to the poor or helping a man out of trouble?"

Outside of Naha and Shuri and the little villages in their near vicinity not much has been attempted in the way of evangelization. The villages are widely scattered and difficult of access, and our Japanese evangelists find the native dialect a great barrier among the country people. We long for the time when the Spirit of the Lord will lay it upon the Christian churches, not only of Japan, but Liu-Chiu as well, to send forth of their own free will, as the South Sea Island Churches have done, men and women filled with burning zeal to labor among the neglected peoples inhabiting the islands stretching so many hundreds of miles south. This work as we know has been done among the South Sea Islands with marvelous success and there is no reason why the Japanese Christians should not, "go and do likewise." The field is great and white unto harvest. We wait and labor and pray for this great and glorious awakening among our Japanese brethren feeling sure that when it does come these islands shall rejoice in the coming of their Saviour, the Prince of Peace.

THIRD PAPER.

Christian Work among the Ainu.

Rev. J. Batchelor, C. M. S., Sapporo.

In order to present a fairly full and faithful idea as to what Christian work among this race really means, it seems to me that besides tracing out a history of the beginning and progress of the work, some short account ought to be given of the fundamental principles and essential ideas which lie at the basis of the native's own religion. For if somewhat of these be set forth and apprehended,

not only may comparison be made with the old Japanese native religion as distinct from Buddhism, but the inner or spiritual difficulties to be met with and combated will become more apparent, while the mighty power of the glorious Gospel of Christ in overthrowing error and superstition and renewing the soul in that light, truth, and life which nothing else in this world ever has done or can do, will stand out in more bold and well defined relief. I propose therefore to class the remarks made in this paper under the three following general heads:—

1. The beginning and progress of the work.
2. Some elements of Ainu religion.
3. Methods of working.

1. The beginning and progress of the work.

The Ainu were first visited with a view to their evangelization by the Rev. W. Dening in the year 1876. Mr. Dening was at that time residing in Hakodate as the honored Agent of the Church Missionary Society and had come to Yezo from Madagascar after several years of good and faithful service in that land. He came here with a great and blessed trust, namely, to labor in the bonds of Christ as a missionary with the special object of eventually reaching the Ainu. The time he was able to give to this people, however, was necessarily so little and his visits to them so far between that he was unable, amid much work among the Japanese, to do more than study the language with a view to future operations. Mr. Dening therefore was not able to do any direct evangelization by preaching the Word to this people and there were no converts made during his ministrations. Nevertheless, he has the great honor of being the first missionary sent to tell the "Good News" to the Ainu of Yezo.

My own first visit to the Ainu took place in 1878 one year before my name appears in the C.M.S. list; and from that time to this it has been my great privilege to continue visiting them, staying in their villages a longer or shorter time as circumstances allowed. My regular appointment to this sphere as a special work, however, did not take place till 1882, but since that time the Ainu have been my particular study and care.

As one would naturally expect, the first few years were given

mainly to the acquirement of the language which was made doubly difficult by there being no text books to read nor much reliable information to work upon or guide one. The people had therefore to form my only books on the language and everything else connected with themselves; and I must admit that I sometimes found them very difficult to decipher, while at other times I read them wrongly. Until the year 1885 there was no sign to show that any of them were taking any particular interest in the Gospel message, and many Japanese, irresponsible and otherwise, who then dwelt among them were working so that they should not do so. In the early spring of that year, however, the first Ainu asked for baptism and I gave God thanks. This man entered the visible Church of Christ on Christmas day in 1885 and into his rest in the summer of 1898. After this baptism the people came out by ones and twos till in the year 1893 there was a great ingathering from various places of 171 souls. From that time to this they have gone on coming into the Church till there are now more than 1150 persons joined to the Lord.

At the beginning and for several years my wife and I were the only workers in the Ainu Mission, but in 1893 Mr. C. Nettleship joined the Society and was stationed at Horobetsu in charge of a small school for lads. This arrangement, however, did not meet with the approval of the representatives of the Japanese Government then residing at Mororan and as a consequence had to be given up. The school was therefore closed and another opened at Hakodate. Under the efficient care of Mr. Nettleship this school has done well and lads have come to it from the farthest of the outlying villages instead of from that one village of Horobetsu as formerly. Thus the work has not by any means been all plain sailing as could be made further clear were it necessary, but one can afford to allow petty annoyances and also covert opposition alone for the work is the Lord's own and prosper it must.

Among the *personnel* our Japanese friends, the evangelists, should not be forgotten for they have worked hand in hand with us and have in two special cases rendered efficient help. There are also now four Ainu Readers and one Catechist laboring with us. The Mission too has lately been divided up among all the C.M.S. clergy on the

Island. Mr. Andrews at Hakodate: Mr. Niven at Otaru: Mr. Lang at Kushiro: myself at Sapporo—each is now looking after the Ainu residing in his own district; so that with some slight reservation it may be said that all the members of this race are more or less in touch with us. Out of some 16,000 souls more than half reside in what is called for the sake of convenience the Sapporo district and therefore remain under my charge.

Nor should we forget Miss Payne who is now in England on furlough. This lady most nobly lived for several years quite alone at Kushiro and during her time there labored assiduously to reach the Ainu in the surrounding villages. Miss Bryant, a properly certificated and fully qualified nurse from Guy's Hospital, London, joined us in the year 1896 and has since been working very acceptably among the Ainu of Piratori and the villages around. She is at present on the way to her home in Australia whither she has gone on account of ill health. And lastly there is Miss Hughes who joined the Mission in 1897, and who, besides delivering the Message to the Japanese Ladies, superintends a small Home for Ainu girls at Sapporo. Thus has Christian work among the Ainu progressed in agents and in fruit gathered in. The Lord has been found faithful to His promise which reads:—"Lo, I am with you alway even unto the end of the world," "And my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

There are some Christians belonging to the Russian Church on the Island of Shikotan, and the Roman Catholic Sect has also commenced work among our people. The persons whom I thought had been perverted to their form of the faith, however, deny having joined them. But time forbids any further notice being taken of these Sects in this paper. The second point to which I would draw your attention is:—

(2) Some elements of Ainu religion.

(a) The first element I would mention is Fetichism.

Upon making a casual visit to the Ainu, any person, even though he be but poorly endowed with the gift of observation, would soon conclude that this people is deeply imbued with ideas which can find

their foundation in nothing other than pure fetichism. Upon entering a village, for example, he would see peeled sticks, wands, and shavings together with the skulls of animals set up on high at the eastern end of each dwelling, while about every hut, inside and out, he would see other small wands, called *inao*, stuck about. Were he to visit the places whence the drinking water is drawn, the river ferries, fishing stations and such like localities, he would find the same thing. After a longer stay among them and more careful observation he might find out that — the men especially — keep by them a great number of charms such as feathers, bird's nests, snakes' skins and other objects: and should he still further dip into the matter he would also see that they have in their sacred collections, carefully stowed away in boxes, the skulls of various animals and birds, and in some cases of fish. These are supposed to possess souls and are called "guardian deities." Their function is to watch over the body, soul, and spirit of any who keep them and they are specially worshipped during sickness or other adversity. All of these external objects are without doubt securely linked to some principles of religious thought and belief. They do not stand alone, and when they are placed side by side we cannot help concluding them to infallibly spell *Fetichism*. The Ainu prize these things, unsightly though some of them are, as much as the most faithful and earnest Roman Catholic of the dark ages did the most efficacious *feitiço* of those times, from a piece of the wood of the true cross or the skull of S. Peter down to the newest Madonna or ordinary crucifix.

(b) The second element to which I would draw your attention is Totemism.

Upon a first acquaintance with this people I had no idea that such a thing as totemism existed among them but found out later that their minds are impregnated to the very core with ideas which are centred in this cultus. The great bear festival is a prominent example of this. Bruin is sacrificed, slain, and eaten. But why it may well be asked. That it is a sacrifice cannot be doubted. But it must be remembered that the sacrifice is in no way *piacular*. The animals' blood is not shed for the remission of sins, for this is an idea altogether alien to Ainu religion. But mark, in this feast and sacrifice we find

an astonishing and realistic parody,—a living commentary in fact on the Romish materialistic doctrine of Transubstantiation! The blood of the bear is taken and drunk by some of the officiators at the feast, and his flesh is eaten by all, by way of direct communion with him—their god! In the Ainu idea this festival is a very solemn and happy sacrifice of God Himself to Himself, and in essence forms the highest expression of religion. It is a carnal communion with their god—a communion of kinship and right good fellowship in which the people bite him with their teeth, swallow him, and by masticating him and digesting him in their stomachs assimilate him into their very persons. Some of the men also besmear their garments with his blood so as to obtain a further share of his virtue or powers! Thus the bear is not sacrificed simply as a bear, nor even as a representative of all bears, nor even as one god out of many, but as a special god of the Ainu—as their totem god; indeed, (as might be shown, were this the place or time), as the direct ancestor of the Ainu race.

There are also other totem gods, a fact which probably points back to the time when the Ainu race was divided up into clans. Thus foxes, wolves, raccoons, and even moles and mice are sacrificed and partaken of; so also are eagles, kites, cranes, storks, snipes, quails, wrens and other birds. Whales, sea lions, swordfish, sharks, sturgeons, salmon and many other inhabitants of the sea and rivers are, there are grounds to believe, also totem gods. All of these things together with a thousand others proclaim with no uncertain voice that the Ainu are totemistic in their religious belief; and this cultus is, as I take it, the twin sister of fetichism.

(c) The next element is Animism.

In this cultus the people imagine themselves to find individual deities and demons in all kinds of things. The lightning and thunder; the air, clouds, and fog; sun, moon and stars; the gentle breeze and roaring storm of wind; the rushing torrent and steady flowing stream; land and sea; mountain, plain and valley, hill and dale; the heights above and the depths below; tree, shrub, and herb; all and every one of these things is supposed to possess a personal life of its own, and to be the home also of other personal and individual life besides. Indeed, it is persistently asserted by some of the old men

that all of these objects, yea even heaven and hell themselves, are peopled with gods and demons, elfs and imps, ghosts and ghouls. Hence they think it to be essentially necessary for every man to move warily wherever he may be lest he should offend the gods or rouse the anger and spite of the demons, who, though quiet and indifferent at times are yet on occasion to be looked upon as struggling, the one to help and the other to injure mankind. Hence, say they; it is a dangerous and serious thing to be living in this world, there being more to fear than to love, more to be shunned and hated than sought after and cherished. So thoroughly are the people given over to this kind of animism that all true joy in life is thus eaten away and they are left almost entirely without hope in the world.

(d) The last element to which I would draw your attention is Sympathic Magic.

That the Ainu soul is honeycombed with ideas connected with this superstition cannot be doubted. I have met with it many times, from the beginning till now, and have had to take it much into account in my dealings with the people. The fact that no woman may mention the name of her husband, or that a sick person must change his name, has its seat in sympathetic magic just as clearly as the custom of cutting another person's clothes with a view to inflicting bodily harm. Making an image out of straw to represent a person one desires to injure, then burying it or nailing it to a tree is another form of the same thing. The person is cursed under the form of the image and the demons are worshipped and earnestly asked that the body represented by it may gradually grow weak and the life fade away as the image decays. Further views of this grotesque faith may be seen in the great care the people are accustomed to take of their hair and nail parings lest an enemy should get hold of them and work his diabolical spells through their means.

But time forbids me to dwell on these and kindred matters further, such as witchcraft, sorcery, ophiolatry, demon worship, and so on. The curtain has been lifted a little way from the soul of this race and behind it we have caught a glimpse of a fourfold delusion of Satan, namely *Fetichism*, *Totemism*, *Animism* and *Symthathetic Magic*. For untold ages have the demons been darkening the minds of the

Ainu with such superstitions and driving them into the lower depths of the great pit by their means.

Such then is some of the darkness the light of the glorious Gospel is dispelling, and such is part of the bondage of error and superstition from which Christ is setting the Ainu free. "For God, who commanded the light to shine out of darkness," is now truly shining in their hearts, "to give the light of the knowledge of the glory of God in the face of Christ Jesus;" (2 Cor: 4. 6), to whom be praise for ever.

3 Methods of Working.

(a). Evangelization.

The Master's command to His Apostles and through them to His whole Church was that the "good news" should be preached among all the nations, and that the souls which are garnered in should be taught to observe all things whatsoever He Himself had commanded. The expressed promise to this being that those who believe and are baptized shall be saved. Therefore, following the Master's commands the preaching of the Gospel Word to the Ainu has been our first endeavor. And in doing this we have at all times striven to tell —and tell simply—the old, old story of Jesus and His cross, following that story as set forth in the New Testament. And this story, so told, is accepted by many for they believe it to be true and find in it that rest to the soul and peace of mind with God which this world can neither give nor take away. They have through faith found it to be the power of God unto salvation, and in this they rejoice.

The beginnings of evangelistic work among them were very difficult, for unless the utmost care was taken one was bound to trample on some superstition or other, or unwittingly commit some grave offence against etiquette, tradition or religious custom. The first task was therefore to quietly watch the people, make a few friends among them and tell the story bit by bit, and from hut to hut, without casting any reflection on the absurdity of what one saw going on around or showing any surprise at what they held sacred.

(b) In the prosecution of this work I found that care had to be taken in searching for truths in the native religions.

After having made a few friends among the people I considered

it my next duty to exercise the greatest possible care not to do or say anything which would be likely to upset any truth which might be found lurking in the native religion. Truth, wherever found, ought always to be nurtured. This is a principle I have always held fast by for truth is eternal and one truth can never be contrary to another wherever seen and however much it may be covered up. I firmly believe that there are some, nay many, points where the truths of the Christian religion may be brought to bear upon the truth contained in every human faith with great advantage. Yes, in my opinion at least, religious truths discovered by reason may well be made points of contact—may be made the ground work—upon which to rest in the first instance God's own revealed truth. For it is true among the Ainu as among every other people, that in His great mercy God has not left them entirely without light.

But in the phase of the work now being discussed it is always necessary to exercise great care in lopping off the adventitious growth —in taking away the branches of error, and suckers of superstition, credulity and self-delusion which have clustered round the root and stem of the truth. Allow me to explain. I have already mentioned that the highest ideal in Ainu religion finds its expression in the bear festival, the true underlying principle of which is *communion with God*. This principle being so sound, ought one to do anything likely to destroy it? I trow not. The great thing to be done is to take the idea just as one finds it and then simply show in the first place who God is,—show that "God is a Spirit" and tell how that "they who worship Him must worship Him in spirit and in truth." At the same time endeavoring to make it plain that *communion* is to be had with Him not by eating Him with the mouth (He being Spirit) but by opening the soul to Him that He Himself may enter in and make the heart His own abiding-place. After this the blessed results of such communion may be dwelt upon till in His own good time the learner himself experiences the indwelling Spirit. He then naturally and of course drops the bear festival and in heart feasts on God with thanksgiving by faith. The bear festival he sees is an ugly insinuating growth by means of which Satan has been sapping the very life from the heart of the people for years untold. I am happy to be able to

point to several men who have now given up the practice and are fully satisfied. Oh that we, brethren, that the Ainu, that the Church, that the whole world would know more fully and more clearly understand that the most blessed and peaceful thing for all is a free and constant *communion with God* and nothing less.

But in seeking out foundation truths upon which to set one's first building great care must be exercised lest mistakes be made—lest some error, through its likeness to a known truth, be itself taken for a truth. I have found myself thus caught and will by way of example now show how. As Christians we of course look upon it as a right and pious act to acknowledge God's goodness and care over us in providence by giving Him thanks in grace before our meals. Now, I was very much surprised as well as pleased to see many of the Ainu say grace before eating when I first came into their midst. Here thought I, is another grand truth to build upon. The people believe in God and His providence. The grace used was "O God our nourisher, I thank thee for this food; bless it to the service of my body." But, alas, I discovered some years later that what the Ainu call grace differs very vitally from our own idea thereof. Their grace is idolatry, and is founded in totemism. The God they thank is the food itself! It is cereal worship! I discovered this upon hearing another grace said which ran thus:—"O thou cereal deity, we worship thee. Thou hast grown very well this year and thy flavor will be sweet. Thou art good. The Goddess of fire will be glad and we shall rejoice greatly. O thou God; O thou divine cereal; do thou nourish the people. I now partake of thee. I worship thee and give thee thanks." Thus was I mistaken. No doubt the original and central truth here again is communion with God; but the idolatry, superstition and error in which it is now enshrined is so gross that the natives themselves have lost the original idea altogether; though when placed before them carefully they still have power to recognize it. But time forbids any further remarks on this and kindred subjects.

The next matter I would draw your attention to is:—

(c.) Care needed to be exercised in the use of terms.

In preaching to this people especially when the subject has been

sin, or holiness, and their allies, a very great dificulty has sometimes arisen and mistakes been made through difference of definition in terms. I have found that the Ainu general definition of *sin* is, for example, the practice of isolated acts considered immoral, as theft, lying, disobedience to parents and such like; so that the more of these acts one commits the greater sinner he is thought to be. According to them sin is in the first place some wrong act done against the established rules of society. The Evangelist has therefore to be careful to explain that when he speaks of sin he means corruption of the heart, and that wicked deeds are as it were but the fruits springing from the roots. They need to be shown that men are sinners in the sight of God first, and not in man's; in other words one must tell them that man's soul has lost the image of his God and has become depraved and corrupt. Without this explanation to call an Ainu a sinner would be equal to telling him that he is a thief or a robber, or a quarrelsome fellow. Naturally he would resent this and want to retaliate on his accuser. Indeed, the very fact of calling him a sinner would be tantamount to transgressing the laws of society as he understands them; thereby making one's self a very bad sinner in his eyes. To him it would be a clear case of the pot calling the kettle black. I wonder whether we have not sometimes made such mistakes in our dealing with the Japanese? If so, it is a grievous thing and it is no wonder if some of them who have heard us preach have been against us till they have understood what we meant. My advice therefore to the young missionary, if I may presume to advise him, is to make himself well acquainted at the outset with the native definition of the terms he uses in the prosecution of his work, for he will thereby save himself an infinite amount of trouble.

Other terms which it is highly necessary to properly understand and explain are *holy* and *holiness*. I have found during my labors that such words as these must not be too lightly handled. To us the idea of holiness is ethical, and men are holy only in so far as they are pure and God-like in their renewed nature and character, having been born again in spirit by the Holy Spirit of God, thus having their minds conformed to the will of God Himself. But among the Ainu there is no term for Holy in this sense in their

whole vocabulary, and the nearest idea they have to it would be for the most part expressed by the word "taboo," and when speaking of things *taboo* means, as I take it, something set apart for some purpose or forbidden to a person or class of people for some reason. When speaking of men, *holiness*, according to their idea, would be a state of being in which the person is actuated by precepts handed down from by-gone ages in tradition and governed by custom, and is thought of rather in connection with right acts than with purity of heart. A man is holy only in so far as he obeys the injunctions contained in the *taboos* or ordered by the chiefs of the people. And thus it happens that an inexperienced missionary may be saying one thing to such a people when he thinks himself to be setting forth quite another. He might be saying for example :—"Mind ye the *taboos*, for I mind the *taboos*," when he thought he was quoting the text "Be ye *holy*, for I am *holy*" (1 Pet : 1. 16.). Indeed, when he imagines himself to be very orthodox he may perhaps be in reality most heretical, and all this because the terms he uses mean one thing to him and something totally different to his hearers.

(d.) The next point I would mention is auxiliary work.

That the Church Missionary Society has several auxiliary aids in the spread of the Gospel among the Ainu has already been mentioned. The "Home" for Girls and the "Rest" for the sick at Sapporo,—the schools for lads at Hakodate and elsewhere with their 180 pupils, Miss Bryant's work at Piratori etc., are cases in point. But as these have all been incidentally mentioned before there is no necessity to dwell more at length upon them now.

But the time limit has been reached, and the most salient features of the work, as I understand them, have been briefly set forth. Here therefore this "paper" must end. The race is a dying one and nothing that can now be done can save it, even were the authorities really in earnest in trying to do so. The language too is fast becoming obsolete so that in most places I visit on evangelistic tours it is necessary to use Japanese instead of Ainu, that being understood by the younger generation much better than the mother tongue. Thus, in the dispensation of Providence, does one nation go and another come in its place. But thanks be to God, some have

already been saved and others are being saved from among this decaying race. God's mysterious purposes in and for them are being worked out according to the laws established by His own good will and in His own time, for "The Lord God Omnipotent reigneth": to whom be "salvation, and glory, and honor, and power" for ever.

SPECIAL EVENING SESSION.

LESSONS TO BE LEARNED FROM THE RECENT DISTURBANCES IN CHINA.

Rev. A. G. Jones, English Baptist, Shantung, China.

(Notes as taken by a reporter.)

When I was asked to address you to-night no special subject was assigned me. But I assumed that China would be the subject upon which I would be expected to speak. Then the question arose in my mind, what shall I say about China? It struck me at once that it would be of no profit to you to repeat what has already so widely and graphically been said about the horrible massacres and other outrages that have taken place. Nor would it benefit you to indulge in speculations as what the final political outcome may be. I therefore finally determined to speak briefly about the lessons to be learned from what has happened over there,—lessons which ought to benefit you and me, lessons which come to us as missionaries, teachers and organizers. I will speak of the real causes leading up to the troubles and what they teach us.

But before I go on with my subject I wish to touch on two questions that stand in the foreground. One of these is, have all these disturbances been grounded in the propagation of the Christian religion? To this question we must answer, no. Rather must we attribute them to the aggressions of foreign powers to which China has been subjected for many years. Beginning with those of the Dutch and Portugese buccaneers and extending to those of recent times by the Russians, French, English and Germans, it has been so long a series of aggressions that it has become settled down in the Chinese mind that the foreigners are determined to take their country. This is the main cause of the disturbances. The only way in which missionary work can be connected with the outbreaks is first through the aggressions of the Roman Catholic Church whose priests have allied themselves with

the secular power, and, secondly, the tendency of all Protestant teaching to instill a spirit of liberty.

A second question is, was the crisis inevitable? This question requires a double answer, yes, and no. In what sense was the crisis inevitable? In this sense that all the steps taken in past years to settle troubles in China had failed to rid China of the delusion that they were invincible and could easily drive out the foreigner from among them. This delusion was caused and nourished by the pride of the Chinese. This pride was first a literary pride. But beneath this was the military pride of the Manchus. Looking at the situation from this standpoint it was inevitable that the crisis should come. At the end of the Chino-Japan war foreigners thought that reforms would now be inaugurated, but they were not. Things ran on until the present outbreak came. I heard it predicted years ago by the celebrated Dr. Faber. Many others clearly foresaw that a great disturbance was sure to come sooner or later. Another cause that contributed was that though the Chinese as a people knew themselves to be weak, the Manchus did not, and when the time came that they believed that only by the sword could their authority be maintained, they resolved to try that extreme measure.

But I gave a double answer, yes, and no. In what sense was the crisis not inevitable? Taking all the circumstances together the crisis was inevitable, but it would not have been inevitable if things had not been as they were. I have long been convinced that the church has been very blind in the way it commenced its work in China. From the start the church has confined her efforts almost exclusively to the lower classes,—the peasants and the illiterate. The higher classes have not been properly approached. This was a great mistake. If equal pains had been taken with all classes the present troubles would not have come. In so far as the wicked edicts promulgated have been disobeyed or avoided it was done by those who have been influenced by Christianity. This proves that had work among all classes been prosecuted with equal zeal, recent excesses might not have been. Because, the work in the main has been done among the lower classes it has steadily invited the disfavor and opposition of the upper

classes, and in turn much has been done by the missionaries to oppose the upper classes, little to convince and win them.

I now pass on to the lessons to be learned. First is the lessons to be learned by us as workers. I in China am responsible for the errors I commit, so you in Japan are responsible for your errors. We are wont to think that the lessons are only for the rulers. But they are also for me, and for you. One of these lessons is: Every one who works in a country must study the social state of that country. It will not do for us to work as if we were in our own country. It is the same Gospel, but it must not be presented in the same way. The methods of propagation must be different. Before we apply a remedy we must study the patient. The remedy must be applied differently to different patients. I venture to affirm that if China had to be treated over again, in view of present experiences, the treatment would be different. Nowhere in the world, and least of all in China, will it do to attempt to "go muddling through somehow." The idea that one great cure is applicable to all is a mistake. We must study each case separately and apply the remedy accordingly.

The lesson to us as organizers. Christianity is charged with being effete, or with being unsuited to the Orient. But it is the leaven that has flowed from Christianity in political form, that has stirred up the trouble in China. Protestant teachings necessarily make for liberty, and all our Christians take to reform as ducks to water. The Lord's parable of the leaven is still true. His "fire" is still fire. The question arises, are there not ways of neutralizing the dangers attending the propagation of Christianity? It seems to me that had attention been paid to the higher classes the present trouble would probably not have come. Is this not a lesson for you in Japan too? As organizers and builders we must expect great difficulties and even convulsions. There may be no convulsions in Japan, but difficulties are sure to come. As we have learned in China, so must you in Japan. We must learn to be ready to see our little preparations swept away in a moment. Much that we prized very highly in China is now in ruins.

Lessons to us as spiritual workers. The disturbances in China were disturbances in every sense of the word. It was difficult to keep

control of one's own heart. Alarming reports were coming in from all directions, and every moment seemed fraught with danger. Two and three times a day we received telegrams telling of forts taken and school-buildings burned. It was not easy to keep calm. I feel that all who become missionaries should make up their minds by God's grace in no circumstances to lower their Christian dignity or lose a calm self control. Then too alongside of this we must wait patiently in every time of trouble and distress. Again, we must cultivate a sober state of mind, and the willingness to go without much pleasure. There is need of severe work done in a sober spirit. I was never before so struck with the tie between the missionary and native Christian. Often in the rush of life this tie is forgotten, but such trying times as we have just gone through show us that we are members one of another.

Our teaching. Our converts are what we make them. Is the teaching that we are giving the people such teaching as will prepare them to stand the worst that may come. Are you teaching your converts so? Contiguous with teaching lies another matter. I feel that because of the breadth of Gospel preaching (area covered) it has lost some of its depth. Preaching seems to me to be different from what it was in the earlier days. Is there not too much of the pleasing, too much palliating and excusing of sin, too much sugar-coating of the severe Gospel message? It is due to the peculiar character of our times. But we must guard against it. We should not preach a Gospel that is more easy-going than the Master's.

Again, another lesson is. Be vigilant, be faithful, feed the sheep. Do your work wisely. Do it faithfully.

Finally, our dangers in China were always patent. The form in which they would come to a head was not so evident, but that they were there no one could seriously doubt. What your dangers here in Japan are it is not for me to say. But China is the mirror in which Japan can see itself. Let us trust in God. He will take care of us and overcome all wickedness. Let us also seek to counteract dangers. If I have left these lessons with you I have not spoken in vain.

THE RELATION OF THE MISSIONARY MOVEMENT TO THE OUTSIDE WORLD.

Bishop Wilson. M. E. C. S., U. S.

(Notes as taken by a reporter.)

It is not easy for an outsider such as I am to select a topic for an address. It would seem like an intention to speak on the topics selected by the Committee for discussion at the Conference. But there are some things not contemplated in the plans for the Conference on which I desire to speak.

One of these is the relation of the missionary movement to the outside world. One hundred years age this movement was regarded by thinking men, business-men and statesmen, as a wild and dangerous undertaking. There was no patronizing of the missionary then. The British government refused Carey the protection of its flag and he had to work under the Danish flag. For many years it was the general feeling that missionaries overrated their own abilities and underrated the capacities of the nations to whom they went. But now the missionary has become a sort of poor relation, to be helped, though with reluctance. There has been a marked change. At the London Conference, 1888, it was my privilege to associate with most of the leading men there, and I discovered that the missionary interest had entered circles which I had supposed to be quite alien to it. In the common ways of life, in ordinary gatherings, the missionary enterprise elicited great commendation. The effect of the recent New York Conference was felt in distant regions, as I myself know from experience. The missionary movement is now recognized as one of the dominant forces in this worlds life. The ridiculous assertion of Lord Salisbury that the immense trouble in China is due to the missionaries shows how this movement has touched statesmanship. A lot of vultures around an expiring carcass are startled by a vigorous kick and at once put the blame on an innocent flock of doves. "These that have turned the world upside down are come hither also." Christians are likely to keep on at that process. In my youth I

regarded it as a peaceful process. But there is the stern utterance: "Think not that I am come to send peace on earth, I came not to send peace but a sword." "Yet *once more* I shake not the earth only but also heaven. And this word, yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain." (Hebrew 12 : 26 ff.) There is to be a perpetual tumult and ferment until everything has passed away that can be killed and only that which is incapable of destruction remains. When the Church ceases to be missionary it ceases to be the Church of Christ. There will be disturbance until the world's guilty conscience is quieted. The charge is brought against the Church and there are a great many proofs. We can stand it—I say *we*; for as I have been building up a body of missionaries I can count myself one. We are in danger of letting in the secular element. The Romanists haven't hesitated to do that. They did it in Japan a few centuries ago and are likely to do it in China again. We are not representatives of western civilization. We are not to tell how superior the laws and administration of America are. In the Japanese and Chinese there may be in the future finer specimens of God's Christian workmanship than anything yet seen. Paul might have preached that the Jew is a vastly more decent man than the Gentile. We are to make disciples of all nations not, for the English or the American people, but for Christ. No one but He has a right to command. Give all the freedom and power of unrestrained life that the Gospel allows. Hereafter the Chinese will more closely identify Christianity with the foreign powers. When the Chinese Christian returns home from Pekin, others will point him out as the man that helped to defend the foreigners. We should interfere with nothing except what comes sharply and directly in conflict with the law of God. Two years ago I met on a steamer a government agent who said he was not interested in matters affecting the religious life of the people. When I met him afterwards he said. "At that time I had no belief in foreign missions thinking it a waste of money and life; but I have been a keen observer and have concluded that this missionary work is the most patent factor in the life of the East. Such men will be sure to turn this fact to account. "The children of this world

are in their generation wiser than the children of light." We have to be the more watchful and wary in view of their new attitude.

Another point is the attitude and relation of the missionary work to the Church at home. If you do half of your work here in the coming century you will do well. It is a magnificent work and involves an immense outlay. This has something to do with home. I advocate missions as much for their effect on the Church at home as for their effect here. "My heart's desire and prayer to God for Israel is that they might be saved." I want Christians abroad to remember links of life which must not be sundered. The Church of God has poured out its own life drop by drop in every missionary dollar in every heart of sympathy. You don't stand as individual men but with the whole life of the Church represented in you. You are the channel of communication for the whole body of divine forces. This is one of the aspects of missionary life which one often forgets. We are ready to topple over at every blast of adversity. But the missionary will live until the life of the Church is exhausted. The Church gets the benefit *too*. There is more than one man's utterance in your word, more than one man's life in your work. It is not space and time that make infinity. God can't be measured by mathematics. We cannot account for His unity by the solidity of His substance. Nor is the unity of the Church measured by physical solidarity. The little feeble struggling hands here have as much hold on the resources of God as the magnificent Church that pours out its thousands of dollars and its tones of eloquence upon the multitude. The sheep in the wilderness are as near to the heart of the Father as the sheep in the fold. Christ multiplies homes for those that give homes up We find them everywhere. You can't separate men by the mere circumstance of time and space. We now put a girdle around the earth in forty seconds. Home is now nearer to Japan than China was forty years ago.

I have wished that the Church at home might look upon this body. They go on in their steady routine: we are cut away from the regularities of life. Their hearts would throb with pardonable pride if they could look in upon this Conference. They have given

of a goodly sort, but (I don't mean any reflection), they have got to give of a better sort in the future. The Holy Spirit insisted on having Paul and Barnabas, the best in Antioch. Separate me Barnabas and Saul; send your best. They haven't learned to do that at home yet. They will keep, if they can, the most eloquent and scholarly men. They sometimes send out the best unwittingly and they then regret that he went. Twenty years ago I picked up a young man at a Conference. They told me, "He will never make a missionary;" but he has done twenty years of the best work ever done in China. Carey was a cobbler. Marshman was a sort of porter in a store. Taking refuge from a shower in Westminister Abbey he stood in that magnificent art gallery of the dead and sobbed to think that there was no hope for him. There is a long roll of such, Duff, Schwartz, Livingstone and Moffat. I want to see the best of which our human nature is capable, spent in these wastes, workmen who will hear His glad welcome as He bids them enter into His joy.

DEVOTIONAL PAPER.

The Relation of Bible Study to the Missionary's Personal Life.

Rev. A. D. Hail, D. D., C. P. C., Osaka.

Since the man, as the incarnation of his message, constitutes the missionary, the Gospel he brings to men is not one, merely of logical forms, but of embodied living forces. In his own life he is so to reproduce the Christ's Character that men may have something tangible by means of which they can interpret the invisible God. The spectra in the solar spectroscope reveals the existence in the sun of the same kind of minerals that we find in our own mines. Without these earthly elements we could not understand the same in the sun. If there was no gold here we could not know what the celestial chemist means when he tells us that there is the outshining of it in the sun's photosphere. And so, if there were no gold of goodness in men we could have no means of understanding God's goodness. One meaning of the Incarnation is, that men through a perfect human life may learn what God is. "He that hath seen me hath seen the Father," said Christ. It is truth lived, that will lead men to God. Our paramount problem is, the conversion of truth into life. Here, as in everything else, we go to our Master's life that we may learn this. "I am among you as one that serveth," is the way in which Jesus announced the regnant purpose of his life. Qualification for service was the supreme motive with him in his study of truth. In the light of this fact let us suggest some of the elements in the enrichments of the missionary's personal life which ensue from Bible study as a means of equipment for an ever increasing service of God in serving men.

Study of the Bible, as furnishment for fuller service, will be helpful in eliminating elements of pettiness from our lives

Of all men the missionary must be the farthest removed from doing petty things. He must be a thorough-going gentleman, not in

any mere Chesterfield sense but in the Christian sense. "Honor all men." "Be courteous." "And the Lord's bondservant must not strive, but be gentle towards all." "Love worketh no ill to his neighbor." These are the divine rules for the development of gentlemanliness.

Pettinesses do much to undermine a missionary's unconscious, beneficent influence, and to alienate people whom he desires to win. Where they exist they may, not only not be known to him who exhibits them, but they may even be regarded as excellent traits of character. Sometimes even euphemisms are used to salve over these weaknesses. At the very least they are often regarded as insignificant, but far are they from being so. Before the days of barbed wire fences, farmers living on the broad treeless prairies of Illinois introduced osage orange hedges for the protection of their fields. A barefooted boy, having run one of the thorns into his foot once only, had an experience which was sufficient forever after to keep him away from the orchard enclosed by the osage bushes. Now we may fence around the Lord's Garden of Grace with thorny littlenesses which will keep men away from it, as effectually as the Cherubim with the flaming sword kept fallen man out of Paradise. We are prone to forget that unless we live to God in the little things of life we are not apt to live to Him at all. "He that is faithful in that which is least, is also faithful in that which is much." Some saints are so ambitious to do great things for God that they always find their allotted daily place too small for duty. Christ did his duty as a mechanic because he was the Messiah. If he had not been faithful as a carpenter his cross would have been a failure. He occupied a little place, but without any littleness attaching to him. Trying to do great things, to have extraordinary occasions every day, to produce extraordinary changes, when small ones are just as much needed, ends of course in defeat and dissipation. It produces a sort of religion in the gross which is no religion in particular. When Jesus arose from the dead, he attended to those little things in which he had doubtless been taught by Mary in his youth, he manifested neither haste nor carelessness upon the occasion of that supremest event in the world's history, for the linen clothes were laid carefully by themselves, and the napkin was found

folded. All this means that we may be and ought to be very Christ-like even in very small matters. As missionaries we have many temptations otherwise, with surroundings different from those in which we have been reared; often unappreciated by those for whom we work; a different language through which to teach and preach; fellow workers of various ages, temperaments, and from different parts of the world; about us ideals of the lower classes so low down as to grate upon our nerves: these may all be so many occasions of trial. The intensity of conviction with which we hold cherished creeds and policies of work, may weaken our ability to be patient with opposition. The bond of sympathy in common views may help create cliques in mission circles, or generate gossip about those without the inner band of favored ones. These things yielded to, bring a reproach upon the cause, and grieve God's Spirit.

We certainly cannot hope to escape these temptations, for they were common even to the Apostolic College. When we turn to them, we find, as always, that our idols are made of clay. When the woman, spurred on by the insight of love, anointed our Lord for his burial, as the aroma filled the room, and the sweetness of the deed won our Lord's testimonial, "She hath done what she could," the apostles, under the leadership of a thief, thrust her heart through with tongues of heartless reproof. In all the last days of Jesus nothing is so thoroughly petty as the conduct of his most trusted apostles, when as they were going up to Jerusalem, under the forecast of the darkening shadows of the cross, while Jesus moved ahead, absorbed by the silent and chastened contemplation of it, a quarrel broke out amongst them as to who should have pelf and place in the coming kingdom. Must they not have keenly felt their littleness as he announced the one absolute law of that kingdom to them? "Ye know that they which are accounted to rule over the Gentiles, lord it over them: and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be servant; and whosoever would be first among you shall be servant of all." Paul and Barnabas quarrelled over the disposition of John Mark. "When Peter was come to Antioch, Paul withstood him to his face, because he was to be blamed. For before that certain came from

James, he did eat with the Gentiles, but when they were come, he withdrew and separated himsel fearing them which were of the circumcision." How came these apostles to outgrow these pettinesses? How come they to be well-rounded pillars in the temple of our God?

Peter's association with the great Paul in the flesh, and his companionship with him by the Spirit in his Epistles helped him to a broader life and better, for we find him writing, "And account that the long suffering of our Lord is salvation even as our beloved brother Paul, also according to the wisdom given unto him hath written unto you." This is one secret of being trained out of these untoward tendencies. It is through sympathetic contact with noble lives, in the bonds of a common purpose, that we enrich our own lives. Enrichment through the life of Christ was the way in which the Apostles were helped out of pettiness and narrowness. When Peter first came to Jesus he said, "Thou art Simon the son of Jonas, but thou shalt be called Peter — Rock." But the rock qualities of Peter do not appear during the life-time of Jesus in the flesh. But Christ, who came to the earth to be near men, went away that he might be nearer to them. The Holy Spirit so delocalizes and universalizes Christ that he can truly be in each heart open to him. When therefore the Comforter came, the Spirit of Truth, He showed Peter that the Galilean peasant was the consummately perfect Revelation of God. As he, therefore, studied the truth which Jesus embodied and taught, that he too might embody them, there came complete transformation of character. There came such enlargement and establishment, that the exile of Patmos recognized in him one of the twelve foundation pillars of the New Jerusalem come down from God out of heaven. As far as is consistent with the educational purpose of God, the Christian revelation is preserved to us in the Bible. We have there the Christ for whom Abraham longed and whom Peter saw and loved, but whose brief life in the flesh, he understood not, until, propelled by the purpose of faithfully serving the Lord's flock, he studied the truth anew, and the Holy Spirit made use of this truth-filled life, to show him in Jesus the fullness of the life of God. And so the Spirit of God comes to each of his servants to enable him to live his life in constant contact with Christ. Jesus declares that to the soul given up to the life of love,

"We," the Father and I, "will come in the Paraclete, and make our abode with him." Living our lives thus, in the constant fellowship of the God of the threefold name, ought, to eliminate every trace of littleness. The eleventh chapter of Hebrews running through to the twelfth chapter and second verse inclusive, emphasizes the fact over and over of the betterment of each life through the personality of another. This list of the heroic servants of God of all ages, the Old Testament in Epitome, culminating in Christ, will help every one, actuated by a like aim, to gain, through the study of these characters, a power to lay aside every weight and besetting sin.

Studying the Bible, as a means of growing in serviceableness, tends to convert religion into effective energy.

The emotions, though an important element in the religious life, are yet a subordinate one. They furnish motives for movements in right directions and leave a blissful satisfaction in the performance of disinterested services. They moreover, cannot be divorced from religion any more than fragrance from the flower, and yet fragrance is not the flower. The Christian life can no more exist without some excitement of the religious emotions than

"The shadow of the swan

Which swims the silverlake," can exist without the swan, and yet they are not of the substance of the saint's life. The truths of God's Word touch the sentient nature of man at many points. A correct vision of these truths makes men feel, and feel deeply. We need to see the truth that we may feel it. Acceptable service is translated vision. It is as we see and so feel the truth that our service becomes increasingly spontaneous. The relation of the feelings to illumined truth is so intimate, that there is a tendency to give the luxury of gratified feeling the right of way in our personal lives. This is abnormal. The Bible treatment of emotion is very different from that of other books. It appeals to them only indirectly, and not for their own sake. This is in keeping with the grandeur of its reticence on many ideas which are simply assumed, as are all the capital facts of man's nature. Uninspired works of fiction create emotions largely for esthetic ends. Some contend that the evil of reading such fiction is found in the production of feelings that, being only feelings

and not fruitful in actions, develop abnormally the emotional nature at the expense of other departments of man's nature. In the Bible there is both pathos and tragedy, and no book so powerfully affects the feelings, and yet all feeling so awakened naturally prompts to action. In this way God enobles the emotions by implying that much is expected from them. Divine truths thus excite us that we may adopt courses of beneficent action that shall become outlets for surcharged feelings. This is the divine way of giving efficiency to them. The Bible is full of the manifestations of the sentient nature of God. It reveals fathomless depths of feeling in the Divine Father, a bottomless ocean, whose majestic movements fill the heart of God with eternal undulations. But His love is more than mere emotion, for it moved Him so that "He gave His only begotten Son." Study of the Bible then, as an incentive to Christian action, is the assured way of preventing the retention of emotions until they stagnate, or the neglect of them till they evaporate.

With this practical direction to the emotions we learn how to utilize the uplifts that may come to us in the spiritual life. There are always dangers connected with the experience of elevated emotions that sometimes accompany any extraordinary views of God, and enlarged conceptions of His truth. From the Mount of Transfiguration, where Jesus saw holy ones in the auriole of the heavenly Shechinah, he descended to the valley only to encounter the discouragements of weak faith in his apostles, and the grief of a disappointed father. He used his uplift to fan a fuller flame of faith in his own disciples, and to cure the devil-cursed boy of epileptic fits. Christ never sought heavenly uplifts simply for their own sake, but always for the purpose of increasing his helpfulness to men. It was just after the joy that came with the settlement of the first great cause of bitterness in the Apostolic Church that those great missionaries, Paul and Barnabas, quarrelled to the extent of separation It was at the baptism of Jesus, when he saw the heavens opened, was filled with the Spirit, and heard the voice of his Father,—it was just at that point that he was tempted of the devil. It was his intense passion and purpose of service that enabled him to use those uplifting experiences for the tempted men and women of this world. It is when we have been brought nearest to

God in some season of sacred communion, some soul-moving experience, that we are most liable to be seduced by temptations which we would not so much feel the force of at other less favored moments. When God has endued us with any special power, blessed us with any unusually exalted experience, granted us any particular grace, it is because He has brought us to a point where He looks to us to render a broader and better service. It is the study of the Bible for practical ends cuts out channels of power for our religious feelings.

Studying divine truth, that we may be like-minded with Christ service, helps to heighten, the element of positiveness in the personal life of the missionary!

There is nothing so essential to earnestness and effectiveness in the Christianization of the world as positiveness of personal faith. The inevitable result of the study of the Bible from a Christ-like motive is to bring an ever increasing conviction in personal experience of the Divine origin of the word. Christ declares obedience to be the organ of Spiritual knowledge. (Jno. 7 : 17.) The test of Christian teachings, through their use in service, is a working theory proved by results in life. We need the conviction that these teachings are from God and we need it increasingly. It is necessary that their divine origin be believed in, in order that we may induce others to obey them. Thoroughness and clearness of conviction, at this point, are indispensable, unless we would build the whole structure of our work, not so much "on the sand as on the surface of shifting tides." We must experience the proof that God has given superlative authority to the message which we carry, or our words will fall as deficient in power to move men as is, "the mimic act of the opera," "as wanting in heat as a pictured flame," as utterly powerless as the pulseless marble statue of a great orator.

We get our knowledge of our environment of light by our experiences of it through the sense of sight. So the truth of our spiritual environment, God, comes measurably by our experience of Him, through our spiritual susceptibilities. The Christian is himself the product of the saving truths expressed in the Bible. He has come into the Christ-life by faith, that is by the honest attitude of his heart toward those truths which call for moral action, and has thus opened

his heart for the indwelling-Christ. Coming to the Bible with a character already transformed by its truths, every step in their study only renewedly exemplifies their power. These truths, thus constantly confirming themselves, produce people of positive faith, men and women filled with the faith that they have a God-given mission in this world.

Being brought into transforming sympathy with the Inspirer of the men, who experienced and recorded God's various revelations of Himself, still further strengthens character by giving a standpoint for a more appreciative understanding of Bible truths. Looked at from without, one of England's greatest cathedrals presents an appearance of orderly arrangement of stone columns, towers and turrets. There are artistically arched windows, but in the glass itself you see only shaded outlines, no well defined forms, figures and faces. When however one stands within the massive walls, and the sun streams its light in mellowed rays through the stained glass windows, you see a pictorial biography of Christ. You see him as a babe, a man baptized beneath the opening heavens, a shepherd with a lamb in his bosom, a cross-bearer, risen and ascending to the right hand of God. So when one comes to the Word in living sympathy with the mind of the Spirit, he stands within the holy temple and through the inpouring rays of the Spirit's illumining power, sees Christ re-living the whole round of his sacrificial life and labors of love. He is seen too, not simply as a historical figure of the past like some simply great man of history, but brought near to us in the light and glow of the living present.

The personal knowledge of the divine author of the Bible which comes through oneness of purpose with Him, also tends to create positiveness of character. It is true of any author whom we study, that if we can get a clue to the man we can understand his works. A clergyman * who set out to study one of our more modern poets was so mystified by what he read that he felt that it was worse than wasted time, to continue the study of his poems. It was not until he saw the author's portrait in the collection of Mr. George Watts, of the Metropolitan Museum, New York, that he changed his mind. Each portrait in this collection was treated in its own way. The

* Chas. Augustus Strong, D. D.

artist, seizing the central characteristic feature of each personality, had set it forth so vividly and powerfully, that the living man stood revealed before the spectator in lineaments never to be forgotten. When he saw this portrait he felt that he had new light upon all that the poet ever wrote. The man interpreted his work, recognized in him a new species of the genus poet —one who has made a sort of poetry so entirely his own, that we shall have to tear down our barns and build greater, or else construct an annex to our old scheme of classification, in order to make room for, and to take him in. So too when we know Christ we know his works. If there is some central fact, which sets forth the heart of his character, it will flood with light his whole life. When the Greeks came up to Jerusalem and said to Andrew, "Sir, we would see Jesus," Christ himself pointed them for his portrait to his own cross. It was to be the consummately perfect revelation of his supreme purpose of subordinating his whole being to the uplifting service of man.

This positive element is further strengthened by the optimism of the Bible. The Bible's predominent tone is hope. Christ was an optimist. His cross was to be the means of drawing all men to himself. He saw Satan fall like lightning from heaven. He taught his disciples to pray for the coming of God's Kingdom, that is, the doing of God's will on earth as it is done in heaven. Be of good cheer, I have overcome the world. These and many more utterances are all the outcome of an optimism born of faith in his Father, while at the very time he was facing the monstrous iniquities of an age of unprecedented wickedness. Paul was no pessimist, otherwise he could never have moved the world as he did, for—

"Despair of an object is speechless." All pessimism may be summed up in the lines of Poe when he describes the angels as witnessing the drama of life:—

"The play was the tragedy of man,
And the hero, the Conqueror-Worm."

There was none of this in Paul. He looked forward to the time when the whole groaning creation, now travailing together in pain would issue forth from the bondage of corruption into the liberty of the glory of the children of God. There is not a pessimistic note

struck in the whole Bible, unless it was in the case of Elijah, where he lay down under the juniper tree, burdened with the thought that he was the only good man left in Israel. But after the Lord made him take sleep, furnished him a couple of meals cooked by an angel, and gave him to see that he had overestimated himself at least seven hundred thousand per cent, we get no further dolorous tone from him. This optimism is seen in every thing in the Bible, even the genealogical tables, leading up to the very Son of God, thus making them a Biblical Fuji-Yama.

This optimism is not one that blinks at the evil there is in the world. It recognises it and all the perplexing problems which gather about it. But it knows that love is mightier than hate, and that eternal wisdom will weave all these black strands in, where they shall best serve the good of all, when the whole history has been completed by the loom of time. Prophecy is also optimistic, though rising out of the revolting realism of its age. On this account, while it has in itself the hope that clothes itself in poetic forms, yet it never becomes utopian. The prophet while looking at the reality of things, also looked beyond this, to what God intended to get out of the existing order. The actual and the possible, under the movements of Divine Providence were the two things with which prophecy dealt. Prophets always found two things combined, degenerate religions, bolstering up society in and with decadent morals. The state of Jewish society in Christ's day is a typical instance. The social life of Israel was decayed through and through, with luxury, lewdness, and gross injustice, between men and men in all relations. At the same time however there was such a feeling of security they enjoyed on account of their supposed relation to God, that the outward form of the religion which engendered this security had to be overthrown, that there might be the coming of a better order. To them their religious forms, ceremonies, and sacred institutions were their religious lights, as the sun, moon and stars are the lights of the physical world. But before the Holy Spirit could fully accomplish His work in the world it was necessary that their sun and moon should be darkened and all their stars fall from their heavens. God never intends to have his religion sanction

any human wrong. The optimism of prophecy then is, that where there is an incorrigibly degenerate faith, prostituted to the work of propping up a people in vice, crime, and injustice, there will dawn a day of the Son of Man, a cataclysmic coming of Christ in most sweeping judgments to remove these obstacles to human progress. "Where the carcass is there will the eagles be gathered together," is the impressive way in which Jesus speaks of this double process. The author of Hebrews says, God shook the earth at Sinai and He will yet shake the heavens that the things which can not be shaken may remain. Victor Hugo writing of the defeat of the French at Waterloo, inquires concerning the cause. Was it because of Bluecher? No. Was it because of might? No. It was because of God. Waterloo was not a battle, it was a change of front of the universe. When the earth is surcharged there are mysterious groanings which the heavens hear. Here in French fiction even, we have the unconscious echo of Christ's own words concerning state and Church, when they have come to the carcass condition. "As ye would that man should do unto you do ye even so unto them," is the divine law for human society and a law that, through the ages, has been turning over like a subsoiler, the dark soil of human life, that the shining of the Holy Spirit upon the truths of God planted therein, may more and more fill the world for God with golden harvests of good. Prophets, psalmists, apostles were men of hope that made them sing even when they realized that darkness and clouds were around them, for they knew that at the heart of the throne there was changeless righteousness. Christ was full of hope, for even when he was in the midst of a world seeming to totter to its ruin, he stood and saw the world and the triumph of the good—saw it through the shadow of the cross that fell darkly athwart his path. He submitted to seeming defeat in the pangs of death, but, "even while dying triumphed in the vision of a completed redemption." In studying for service Christ and those who taught and wrought for him, we come into the spirit of hope. This hope passing from sentiment into the core of courageous character makes the positive man, so needed in our Christ-given work.

Bible study, for the intensification of the spirit of service, aids

in bringing into our lives sympathetic tactfulness in dealing with other religionists. "The wisdom of the serpent and the harmlessness of the dove" are the qualities to be attained, in a word tactfulness. From the call of Abraham on, those whom God has called into His service have been chosen that they may be a blessing to all the families of earth. Every book in the Bible touches outside peoples upon their religious side. With the Jewish ancestors came the movement bringing in the growingly perfect religion of the world and this religion in its growth has constantly come into contact with other faiths. Every one of our sacred books is modified by this fact. There is here a record of failures and successes in dealing with the ethnic faiths, leading up to more charitable considerations and better methods of dealing with them, that we cannot ignore. One reason that we have to hope for success in our work is that evident fact that man has a religious nature. This manifests itself in every people to whom the missionary goes. Without such a nature our efforts would be utterly fruitless. It is because of the Japanese religious nature, which reveals itself in their Buddhism, Confucianism, and Shintoism, that we base our expectations of their conversion to Christ. The statement that the Japanese are not a religious people is a very mistaken one. One reason for the comparatively slow progress of Christianity is really due to their religiousness. In dealing with them, notwithstanding the tendency of the human mind to hold down truth in unrighteousness, they still have a claim upon our charitable consideration. We bring to them a religion that does not destroy the good things in their faith, but one that eliminates the evil and fulfills all their noblest aspirations. This is the method towards which writers of the Bible unceasingly tended. There are not only here and there fragments of books in the Bible that indicate this line of treatment but entire books. In the Old Testament even are books which betoken a deep sympathy with men in their struggles over the mysteries of life. Job is a book for men of deep thought who seek to solve some of the deepest and darkest problems of earthly existence. It is a matchless poem that carries the impress of sympathy not only with those outside the church in the author's day but with all those

to day even outside of Christian circles who are wrestling with the problem of evil, and it brings to them the remedy, God Himself. The author of Ecclesiastes, seeking for a satisfactory working theory of life sometimes seemingly along skeptical lines echoes occasionally that discontent which lurks at times in all literature. He has entered and centered himself in sympathy with thinkers of all ages. "Appropriate now for us is this voice coming from the Word of God, for, while men in all ages have thus sung, yet to our age has it been reserved to try to prop up this pessimistic mood with a powerful system of philosophy and this book brings us into sympathy with this mood, shows us its reality and how we may save men from it."

Paul became all things to all men that he might save some. By the power of that enthusiasm for humanity which is the gift of the Holy Spirit he put himself into touch with the religious needs and experience of those for whom he worked. At Athens we have an illustration of this. He quoted from an ode of Cleanthes to clinch his authority for the Christian faith. To the agnostic Athenians he brought the revelation of the Unknown God; to that city of artists he taught the relation of God to their temples of architectural beauty; to a democracy bounding their idea of it by their own gods-given soil, he taught the boundless brotherhood of men; to this land of philosophers, the eminence of God; the Divine Sonship of man to those lovers of beauty. He made known a judgment day by a Divine Man to those idealizers of humanity; and to those "haters of dark death" he heralded the happy tidings of the Resurrection To the Jews he brought what they and he had always been seeking: a perfect righteousness; to the Greeks a perfect ideal that corrected while it also corresponded to their idealism: to the Romans who had long strived to attain their idea of universal brotherhood under a universal government he brought a clarified conception and fulfillment of it under the government of God. Paul was forbidden to go into Asia to preach the Gospel probably because having been trained in Judaism and acquainted besides only with Greek and Roman thought he may not have been sufficiently prepared to deal with the faiths of farther Asia. If God did not disdain to make use of a star to lead astrologers to Bethlehem we cannot afford to disdain a sympathetic study of surrounding religions to find

points of contact for the purpose of leading them to the final faith. We are not here simply to give people great thoughts of God, of immortality, of love, but of coming into Christ-like touch with them, that they may open their hearts to Him who was "touched with the feeling of our infirmities." If we carefully read the Old Testament and New Testament writers and teachers, we shall find that they had good constructive imaginations and on the basis of their knowledge of the mental states of those whom they taught they carried forward their work. They pursued those methods in their instruction by which beginning with conceptions which their hearers possessed they built up in their minds the conception which they did not pessess. These faiths show that the soul can have no completion out of Christ; they reveal a hunger for God which our faith alone supplies. The only way to give our Bible the Bread of Life to them is to incarnate in ourselves the love that will energise in us as in Christ and in Paul leading us to adapt ourselves to the actual conditions and needs of the religionists. We should not shun sympathy even with the Oriental adoration of Nature, for nature is as much a work of the Eternal Logos as is our Bible.

Study, as a means of enlargement for more efficient service, enhances the maintenance of an attitude of the heart which God can use for getting the greatest cumulative value out of our lives.

Christianity is not simply a religion of individualism though it alone of all religions recognizes the worth of the individual. It assumes that each one exists as an organic member of the race. Persons and society are correlate. No man is complete in himself apart from others. Just in proportion as a man makes the most of himself will he be helpful in his social relations. The perfecting of the individual is for the perfecting of society while society is necessary for man's completion. The author of Hebrews, after enumerating the chosen individuals, through whom in past ages God has been making known his truth exclaims,—These all having had witness borne to them through their faith received not the promise God having provided some better thing for us, that apart from us, they should not be made perfect. When we come to look at these lives as recorded in the Bible they seem to be both fragmentary, and utter failure. What-

ever enthusiasms for great ends they may have had, however dauntless their fortitude and self-devotion, however unquenchable their faith in Jehovah and their hopes for their posterity, their aspirations were never realized. Each and all alike were compelled to succumb to the limits of human endeavor. Each died with unaccomplished work in hand. At death their goal was in the farthest future.

All their lives alike suggest abortiveness. Even the life of Jesus, ending at the age of thirty two, seemed to those who walked with him to Emmaus, that first Resurrection Sunday, a perplexing failure. "We trusted that it was he, which should have redeemed Israel," they said. The impress made by the Bible is that its men and women accounted most worthy carried on a perpetual struggle for unrealizable attainments. These lives were not appreciated in their day for they were those of whom the world was not worthy. It is too, in the cases of the wisest and best men in God's Word, that the incompleteness of their lives seems the greatest. Only the bones of Joseph ever reached Canaan while Moses never did. The Gallilean carpenter was banned and crucified just as he was entering upon the strength of his young manhood. To human calculations these magnificent lives were horizoned by helpless limitations. As missionaries, we shall increasingly find ourselves hedged about by miserable performances as compared with the high hopes and splendid resolves which we have entertained. We shall not see in our day what we most long to see: we shall not be appreciated; and in the end none will feel so fully as ourselves the fearful fragmentariness of the work done and the lives we have lived. If this were the end of it all it would be inexpressively sad. But this need not be the end and if we shape our lives by the truths of the Bible it shall not be so any more than death was the end of Moses, Isaiah, Jeremiah, John or Jesus. Christ said to his Apostles "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." To-day we see Christ and his faithful twelve who with their Lord were despised and rejected by the world of their day, ruling the Christian Israel. To them appeals are made to settle all controversies, their teachings have been the inspiration and government of the Church

through all these ages, though oftentimes imperfectly comprehended. Their lives are the greatest moral forces of the present age. They are contemporary with all ages. Every man who puts himself in the same attitude towards truth which they did, will have so lived that God can pour, through the channel of every such life, blessings upon the ages to come. To each such life there is a double immortality, a life of eternal service in heaven and a corporate immortality here. The heaven for humanity which Christ came to establish does not lie wholly beyond the stars but also in a redeemed earth. This is the lesson of Christ's life and it is typical of every Christ-like life that, he achieved his beneficient, but posthumous immortality through the use which he made of God's Word, (Hebrew 10 : 7.)

"Then said I, Lo, I am come,
(In the volume of the Book it is written of me,)
To do Thy will, O God!" "By the which will we are sanctified." It was the study of the roll of the Book, as the means of glad spiritual service that opened the way for the sanctifying power of Christ's life to flood our lives with his own fullness. This is the secret of a saving posthumous immortality.

There are other important elements in the enrichment of personal life which come from such study that may be summarised in the statement that it stimulates the very highest growth, in the entirety of our being, for study from such a motive is in exact accord with the supreme end for which we ought to live. This is only to say that it is the end for which God made us and is the very core of the Divine Character itself. The fundamental principle of love is that where one is possessed of any power above another he is to use it for the uplifting of those below him. God consecrates His entire Being to the highest good of His creatures and this is the Glory of God as revealed both in the Word that was made flesh and tabernacled amongst us and in the Bible. Christ in his sacrificial service as recorded in the Bible becomes the type, the ideal, and the inspiration of such service. It is for this reason that Christianity has been the prime factor in every movement that has blessed the world. It stimulates all intellectuality and heroism that man is capable of; it cultivates the passive virtues of patience, long-suffering, forbearance,

forgiveness, as the controlling constituents of character. It is a common impression that a man must be somewhat less, in order to live the life the Bible requires, and the figures of speech requiring us to surrender every thing that militates against our highest serviceableness, seem to require a surrender, and loss of our proper manhood. In truth however this immanent dominant preference of the soul for requires men to be more than they are, greater, higher, stronger, nobler,—all of which men were made to be in the power of such a purpose.

Emphasis then must be put upon the importance of always bearing in mind the office of the Bible. It is not an end in itself. This was a mistake of the Pharisees. Christ said to them. "Ye search the Scriptures because ye think that in them ye have eternal life, but they are they which testify of me." That is, it is a means to an end. There are those who say that the Bible is the *Word of God*. These in an accomodated sense are probably both true. But there is a higher truth still. The telescope is neither a star nor does it contain a star, but it is an instrument by means of which a little fleck of dim light in the vault of night becomes a world of measureless magnitude. God's Word is the means by which we see Christ the Son of Righteousness. A musician stands before the printed notes of the oratorio of Elijah and calls it music. And yet it is simply the key by which the possibilities of his own soul are unlocked and his mind becomes a choir gallery of God full of heavenly strains. When Moses threw down the stone tables with the engraven ten words, and broke them to pieces, he did not thereby break the ten commandments; that was done when his heart gave way to such uncontrollable petulance. The Bible is the means of gaining ever enlarging conceptions of God through incarnate truth for the sake of incarnating it that we may be helpful to others.

With this line of thought in mind it may not be difficult to understand why Bible study is sometimes so ineffective. It is because we either lack or relax the intensity of the right motive in its use. It is necessary to have a motive and be thoroughly absorbed in it that we may get the best result out of the Bible study as means fo grace. For a lack of motive or of intensity thereof men sometimes

fall into a mere conventional use of the Word and then it is taken as men take quinine, as a kind of dose for spiritual chills, or as a cold duty to be discharged. This it is at which Thomas Fuller aims in his confession "Lord, I discover an arrant laziness in my soul, for when I am to read a chapter in the Bible, before I begin it I look where it endeth, and if it endeth not on the same side I cannot keep my hand from turning over the leaf to measure the length thereof on the other side; if it swells to many verses I begin to grudge. Surely my heart is not right." Such Bible reading is an indication that our purpose of disinterested service needs toning up. Men may and do take an interest in Bible study from a lower as well as from the highest motive and their interest is in proportion to their absorption in the purpose they have in view. A student in a German University in the department of architecture took no interest at all in the Bible until he was shown those chapters in Exodus that refer to the building of the Tabernacle. It became to him then more thrilling than any romance. A West Point military cadet studied Joshua's campaigns with an indescribable interest; the reason for this was that their over-powering ambition to be superior in their chosen professions convinced him that here were elements of helpfulness. These things however are only incidental, but for the man, whose soul is absorbed in passionate devotion to the enlargement of personal life for Divine uses, the book has in it elements of helpfulness, God having been engaged in collating them for that end through all the ages past. We cannot directly will ourselves into an interest in the Bible, we can obtain this only indirectly through living for the same end for which God lives.

It is by study, so motived, as to convert truth into living character, that we learn what true leadership is, and the relation of the Bible to its attainment. Missionaries ought to be leaders. Leadership, however, does not mean the mere right of the purse and ecclesiastical power to control. Such a leadership would produce either a church of sycophants or endless friction. Christ himself never claimed leadership simply by virtue of his metaphysical relation to the Father. In his last hours, when on trial for his life, Pilate said to him. "Art thou a King then?" Jesus answered.

"Thou sayest that, I am a King; to this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." The royalty of Jesus is a royalty of truth vitalized in character. We too, will become leaders, not by directly seeking larger leadership, but larger life for service. Coming thus to the Word we shall know the book to be most Divine because most human, a record writ in the experience of men, and conspicuously so of Christ, all of whom have passed this way before us. We shall find every Scripture,

"If cut deep down the middle,
Shows a heart within, blood-tinctured of a veined humanity."

We shall in this way be inspired to take up our crosses and follow the lead of our Lord and like him work on in the world without shirking because our labors are not attractive to human eyes, maintaining truth that will draw upon it misconceptions, kindliness that may never be reciprocated, patience that may ever be misinterpreted, courage that will never be recognized, sacrifices the existence of which may never be known except to God, fidelity unappreciated by the generation served, and endurance that brings no reward from men. We should come to the Word then to learn how to use all the powers of our being for God and men, and so God will set us where we belong and give us all the leadership of which we are capable. In such living of truth we shall find that joy of the Lord which is our strength. And for such life, there is an all sufficiency of truth in the Bible; for, "Every Scripture given by inspiration of God is also profitable for teaching, for reproof, for correction, for discipline which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

EDUCATIONAL RESULTS AND PROSPECTS.

FIRST PAPER.

Schools and Colleges for Young Men.

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The subject assigned to me contemplates a practical consideration of our educational interests. The purpose is to have presented to this Conference, so far as they relate to schools and colleges for boys, the results of Christian education; and to have discussed in the light of past results and present conditions and needs prospects for the future.

It is in accord with the spirit of the age to advertise successes, to tabulate and publish results, and, through the influence of science, to bring everything to the test of quantitive measurement. It is necessary therefore at the outset to remind ourselves, and the public who judge our work by the showing we are able to make, that the changes effected in Japanese life by means of Christian schools are not so definite and obvious in nature as to yield themselves to expression through language or number. Spiritual ends have been our chief consideration and spiritual results are the most difficult to exhibit in tangible form. What it is possible to present here will only give some indication of the trend of things, some conception of progress made through the visible changes which appear.

So closely interwoven are our schools with the life of society that it will be necessary to discuss them in connection with the environment in which they are placed. Their history falls within the present reign, a most remarkable period in Japanese history. The characteristic features of the period, its ethical mold, its marked tendencies, find their explanation in two streams of influence which have merged together and formed one current, the one pouring in from the west, the other coming out of the Tokugawa times. The forms of the feudal past have disappeared, leaving behind a heritage of ideas, sentiments

and inclinations; the forms of western life have been largely introduced, but the spirit, ideals, and principles which they embody have not been fully appropriated.

Yet the change has not been natural and easy. It has been epochal in character. The advance made has not been one upward step in that progress of society wherein custom and reason react upon each other and the former is gradually reshaped into new forms by the latter. It has been rather a passage, almost at a single leap, from the mediæval to the modern type of existence.

Only three aspects of the change concern us in this connection. The first is the relaxation of social and civic restraint which has taken place, and the extension of the principle of personal liberty. Blocked in by family, or guild or clan, and enfolded in the meshes of an intricate fabric of custom and ceremony, the citizen of old Japan was outwardly constrained to an orderly walk. How great is the contrast, for example, between the former ways of doing business and enforcing its obligations and the present methods which presuppose personal integrity and mutual trust on the part of those engaged in it, of a very high character. How different are the fettered intellect and culture of former times and the mind of Japan to-day, free to act and incited to activity by pulpit, platform, press and school. How sharp are the lines which set off the political inertness and indifference of the past from the ballot-box contests, party agitations and parliamentary struggles so conspicuous in the present period. In every phase of social life there has been a loosening of the bonds of the former generation. The second point is the substitution of principle in the ordering of national life, for local usage or individual caprice. The administrative, legislative and judicial functions of the Empire are henceforth to be conducted in accordance with general principles, embodied in the Constitution and in the new Codes. The old courts where cases were settled according to custom or expediency or by compromise, have passed away and judgments are now rendered in the name of justice and equity. Local interest, or prejudice, or usage must yield to law, and the political life of the nation take shape around rules which are to be applied to all and govern all alike. The importance of this change cannot be over-estimated.

The third aspect of the transformation, to which attention is called, is the awakening of the sleeping energies of the nation. This has come about through the impact of civilization, and the very depths of Japan's existence have been stirred in consequence. The most far-reaching impulse aroused has been that toward industrial effort, commercial expansion, and accumulation of wealth. Next to this, but to a lesser degree, intellectual activity and a thirst for knowledge have been awakened; and, to a more limited extent still, a desire for the higher and more spiritual elements of Christian civilization has been quickened. Instead of a people spending their time sitting on mats and at ease we have a restless, eager, active community, seized by new ambitions, moved by new impulses, possessed of new and mighty instruments of power and prompted to greater undertakings than ever before attempted.

There is one feature prominent in all three aspects of Japan's revolution just pointed out. The new form of existence is more highly ethical in character and makes enormous demands on the moral and intellectual resources of the nation. Conscience must play a greater part and assert itself with greater power where outward restraint has been removed, where prejudice, self-interest, and habit must drop out and conduct be squared to principle, and where mighty impulses and energies must be held in check and made to minister to man's highest needs. But while the transition Japan is passing through requires an upward movement in the direction of virtue, it is too painfully evident that the tendency of society is in the direction of license. A hundred extracts from current periodicals could be easily presented here to show that the Japanese themselves believe the nation is moving along the downward path of moral degeneration. All this may be said, but the facts have no connection with Christian education, with Mission schools. As the first impression of western civilization, the conviction prevailed early in this era that knowledge is power, but morality is now emphasized and has become the all-absorbing topic of discussion; and agencies are at work, the public and private schools, the press, literary and scientific societies, reform associations and other influences, which are able to cope with the situation, enlighten the masses, and bring them up intellectually and morally to the high

standard of life required by the country's free institutions and more complex social conditions. If this is true, there is no need for Christian schools, no place and no prospects for Christian education in the country. But is it true? That is the question. There is not the slightest disposition to depreciate the value of agencies outside the Church which make for culture. The splendid efforts of the State for education have received and deserved the admiration of the world. 3,994,826 pupils attend the elementary schools, 53,691 the middle schools, 4,436 the colleges, and 2,255 the universities. Add to these facts, the technical and special schools and the 49 normal schools under State supervision and the comprehensiveness of the new system becomes impressive.

Many private schools, secular, have been established, the most widely known of which is the one founded by Mr. Fukuzawa. And besides institutions of learning, there is great literary activity, and numerous societies and periodicals have for their aim the dissemination of knowledge and the elevation of the people. The contrast in this respect between Japan and her near neighbour, China, is very great; for in China, the forces exercised in behalf of modern civilization, outside of missionary circles, are insignificant.

But Japanese thought and activity, outside of the State system of schools, or inside of it, though vigorous, earnest and inquiring, is incapable, to our mind, of meeting the moral needs of the country, because of the serious limitations which it is under. State education is circumscribed in scope because of its neutral point of view; and for two reasons, it is more restricted than State instruction in Western countries; (1) because of a greater variety of opinions and beliefs existing in the country; and (2) because no one of them, like Christianity in Europe and America overshadows the rest and is universally acknowledged as the faith of the nation. The State system is thus cut off from the richest treasures of human knowledge to a great degree and from spiritual aims, spiritual means and spirtual resources. Hence, in the very nature of the case, the moral significance of the State system can never be great. In both Japan and India, the only two countries where education has been rigidly secular, the moral results of the system have been lamentably disappointing.

Culture in Japan in general, apart from Christian influence, is confined within certain limits. The thought of the country has become encysted, it has ranged within the borders of the temporal, relative, finite sphere, and has been divorced from religious sentiment and religious conceptions. All those grand conceptions—the personality of God, the creation of the world, the over-ruling Providence, the purpose running through the ages, the communion between the finite and Infinite; the existence of eternal sympathy behind eternal power—have lain outside the range of Japanese thinking.

The origin of the indifference, so general, to religious ideas has been historical rather than natural. It has been due perhaps (1) to the low form of religion, superstitious and idolatrous, which has existed in Japan; (2) to the impractical nature of the Buddhist teaching; and (3) to the positive influence of Confucianism. Unfamiliar with religion in its highest form, it is not strange that men should look upon it as suited only to children, the ignorant and the uncivilized.

Count Okuma tells us that the whole body of Japanese thought is imbued with Confucianism—and the statement is made in explanation of the fact of indifference to religion among Japanese politicians. For a long time in the care of Buddhists, the education of the country passed out of their hands in Ieyasu's time and became Confucian and secular in tone. The Buddhist religion arising as a reaction, in India, against caste was anti-social in principle; and being pessimistic in doctrine, was hostile to the world and condemned the gratification of desire. Confucianism, on the other hand, laid great stress on authority and the social relationships and concerned itself with no interests beyond the affairs of this life. The latter teaching, was preferred by the founders of the feudal system. The form of Confucianism which prevailed during the Tokugawa period was that taught by the Sung scholars in China, who eviscerated the classics of the element of personality much as Mathew Arnold expurgated it from the Bible. So to-day we hear Japanese praising Confucianism, (though few formally accept it), for "(1) its avoidance of the miraculous, (2) its secularity, and (3) its matter-of-factness; virtues no doubt in contrast to Buddhist extremes, but serious defects when considered from a comprehensive point of view."*

* Japan Mail Monthly Summary of the religious press.

This movement of Japanese thought within the sphere of the contingent and relative accounts for its fragmentary character, its attempt to settle moral questions without reference to ultimate truths and eternal principles, and its exaltation of single aspects of life—the social relationships, or the development of individual character, or the pursuit of utility or self respect—without comprehending man in all his characteristics, all his relationships, and all his possibilities.

Thinking men have been confirmed in their views by the introduction from the West of agnostic and positivist teachings. Materialistic science and secular theories have found a good soil in Japan. So, to sum up and characterize the thought and culture of Japan and express the dominant tone and peculiar condition of all forces operating for the moral renovation of the country apart from Christianity, there is on the one hand culture linked with infidelity, and on the other religion bound up with ignorance and superstition. The naturalism which circumscribes culture fatally weakens it; and the ignorance pervading Buddhism, not to mention other elements of weakness, makes it impotent to cope with the situation. The only force commensurate with the moral and religious needs of the times, in our opinion, is Christianity, which embodies in her schools throughout the world the highest culture and the purest religion in the possession of the race.

Christianity has projected her institutions into Japanese society, and Christian education is bound up with the history of the Meiji era. Nineteen schools and colleges, under Protestant denominations, now exist in different parts of the country, some of which antedate the new State schools in the time of their establishment. Sites have been purchased for most schools not larger in size than was needed, good but inexpensive buildings erected, libraries (with from 1000 to 8,500 vols, or more) and apparatus provided, a staff of Japanese teachers and one or two missionaries employed for each school, and fixed courses of study followed. With but one exception there are no schools with endowment funds. But all possess experience, reputation, influence, traditions, besides the affection and confidence of an increasing circle of friends, patrons and alumni—resources which the munificence of wealth cannot bestow, but which only accrue through long and patient toil. The expense of running them is about one third that of similar schools in

America; yet they are far from being self-supporting. For two reasons self-support has been delayed in Japan: (1) because of the low standard set by State schools in tuition charges, and (2) because of the general indifference to higher education among the moneyed classes. Concerning the latter point, it must be remembered that the aptitudes for learning have been strongest among the *samurai*, who were averse to business and therefore not possessed of wealth as a class. The interest in higher education does not extend far beyond this class. After the moneyed classes are more fully awakened to an interest in culture, the Rockfellers and Vanderbilts and Leland Standfords of Japan may be expected to provide more amply for the needs of institutions of learning. But while the schools are not self-supporting, the students are. Very few students in Japanese Mission schools are dependent upon the charity of the Church.

The grade of our school work has been almost wholly secondary. The point of contact with national life has been the rising generation between the ages of 12 and 18. The possibilities of schools of this grade are not to be under-estimated. They take the youth at a most important juncture in his development, at the period of adolescence, of rising ambition, self-reflection, independent decision and religious conversion, and bridge him over the interval between family nurture and the beginning of adulthood. The high school is the last stage of training of nine-tenths of those who enter it. It teaches a larger number of students, sends them forth to a greater variety of social pursuits and conditions, and lies on the one hand nearer the homes and parents of the pupils, and on the other nearer the masses, and is the object of more widespread sympathy, than institutions of higher grade. Hence its course must not be specialized or adapted to suit any one class or vocation. It must be broad enough to touch every phase of man's life, including science, literature, art, institutions and religious belief, and must afford an education which will be of service to one in any or every pursuit. Technical knowledge does not come within its scope. Good health, strong elements of character, manly qualities, the free use of one's powers, honesty, self-respect and piety are virtues which lie at the very foundation of modern social life and condition the progress of civilization; and the school creating these virtues will shine with un-

wonted splendor and perform a high office in the building up of the nation. Technical skill is of value, the Germans are teaching us that, but sterling qualities of manhood and "ability to perform justly," as Milton has said, "skilfully and magnanimously all the public and private offices of life," are of more universal utility and are more greatly needed at the present time.

But the high school has its limitations. Through it conscience and character may be strengthened and contribution to the moral and intellectual resources of the nation made; but it needs to be supplemented by the college. One of the most painful facts in connection with the history of Christian education in Japan is the failure of the Church to undertake, and fulfill her high mission in this sphere. Outside of India, there is not a Mission field in the world where thought is so awakened, where it has freer play, where it is occupied with more vital problems and where it needs so much the guidance of Christianity as the field presented to us in Japan. Yet in reply to a question as to plans for higher education, a well-known educator, in a well-known Mission school, wrote me recently:—"We are trying to build up our advanced department which has for several years been practically closed; but we cannot plan very satisfactorily, because of lack of earnest sympathy at home." College education has always had to overcome prejudice and indifference. Its training is for the few and its results are indirect. Its work is of a character which hinders it from becoming popular. It can have no place in a time-serving, short-sighted, over sanguine, around-the-world-in-80 days, Mission policy. It fits into a programme which has for its aim the laying of deep and lasting foundations for the Church of God. That this aim can be accomplished without Christian scholarship we are unable to believe. Christianity in Japan cannot rest content with simple experiences and implicit faith. Her answer to all the disputed questions of this unsettled period must be made clear and explicit; and the answer she makes must be justified and the evidence of her claim to the whole life of man be examined and the application of the principles of her teachings to all human aims, activities and institutions be elucidated, in the focussed light of the highest and most patient scholarship. For Christianity to expect to gain leader-

ship in all the spheres of life in a land of colleges without colleges of her own is a hope not likely to be realized. And in order to correct, expand, purify and elevate the culture of Japan, as she did that of Greece and Rome, and cause the beams of God's truth to shine through it and give it a glory hitherto unpossessed, and bring it under the quickening influences of the Holy Spirit that it may possess elements of permanence and power, the Church should equip herself with institutions of the very highest order, and be able to give young men a training that will fit them for positions of commanding influence throughout the nation."

Such work as is here indicated cannot be done by the secondary schools, the schools we now have. The higher discipline of faculty, the broader examination of subjects, the synthetic construction of diversified departments of knowledge into one whole, accomplished in higher education, is beyond the scope of the middle school. We are not urging here, however the establishment of colleges for special training. What is needed in Japan is a liberal education, an education which will draw out, and strengthen that side of man, give supremacy over his whole nature, which lies nearest the Infinite and the spiritual; an education which will correlate him with the life of his age in a way that will enable him to minister to it, and lead it on to better things. So in the matter of grade, we hope that this Conference will mark a step in advance, and that higher courses will be added—with special emphasis on the liberal arts course—to our schools which are already possessed of reputation and experience and a good plant. Cooperation may be helpful in certain respects, but we look with disfavor upon plans for correlation at this early and formative stage—too much system would impose upon our schools the uniformity which hampers all State systems.

As a rule, we believe our schools in Japan are truly Christian in character. Most of them have daily chapel, weekly prayer-meeting, and Sunday services. Not all of them include the Bible in the regular class room subjects of instruction. The teachers and pupils of some of them engage in Sunday school and other religious work outside the school. We are sorry that the Bible is not universally taught and that it is not a general practice for teachers and pupils,

higher pupils at least, to have religious work in the community outside. Such work would not only help the churches but would react upon the school, overcoming the tendency of school life to become abstract, unsympathetic and selfish. The strength of religious conviction in many of the mission schools was revealed by the recent regulations issued by the Department of Education. Rather than put Christianity in the back-ground and occupy an equivocal position, they gave up government privileges. They did right. If Christ cannot have the first place in our schools, let His sacred name be forever disconnected with them. No doubt larger privileges could be obtained, and a greater number of students, by not bringing Him into view. But what would it profit a mission school to gain the whole world and lose its own soul? A record of the number of conversions has not been kept by many schools. Those who reported under this head showed a decline in the number converted annually during the last few years. Not much can be made of this because the same has been true of the general work of the Church. We think, however, that one or two missionaries in a school cannot meet the needs which they are expected to do most in supplying. Missionaries should be free to give much of their time and strength to the religious interest of the school. They should throw themselves heart and soul into the work of evangelizing the students and awakening an interest in Bible study, and of instructing students in the Scriptures not only in the class room, but out of it. Yet they cannot do this as long as their time is filled up in class-room work. Every one of our leading Mission schools should have the whole time of three earnest and capable men; and the employment of a less number is unfair to the ones employed and fails to meet the needs of the school. A teacher who is kept too busy for daily devotion, Bible study, and personal work among students is apt to make the impression that he is lukewarm and indifferent, when he really is not so. The close touch between student and missionary so characteristic of a school in its earlier stages, and so fruitful of results, cannot be maintained as the school becomes larger without an increase in the missionary force.

Reference has been made to the number, equipment, grade and religious conditions of our schools, and now what can be said of the attendance of students? We have heard much of the failure of our institutions to command patronage. We have heard of a decline and such like discouraging reports. But what are the facts?

At the Conference in 1883, 9 schools were reported having a total attendance of 454, or an average of 51 to each school. Late statistics in China give 74 as the number of higher educational institutions and 3,819 as the total number in attendance, making an average of 54 to each school. The most recent statistics in Japan report 19 schools of the higher grade for boys and a total attendance of 2,891, or an average attendance of 150 to each school.* In the United States, where secondary education has been long established, the average attendance in purely denominational schools is only 158. The average enrolment in our schools in Japan for the last fifteen years has been over a hundred or in exact figures 109.† These figures do not indicate failure or anything like it. In this country we have tempted the Lord by not numbering the people. Had we looked into the facts in the case, our hearts would have been grateful rather than disappointed at results. We have heard too a great deal about the depletion of the upper classes in our middle schools, of not being able to hold the students until they graduate. I think here also there has been a false impression existing in our minds. I haven't exact statistics, but we certainly have as strong a hold upon students as the Government Middle Schools, for out of every hundred who enter their schools of this grade only five students graduate.

The figures just given will show that a fairly large number of young men have been brought under Christian influence and have enjoyed the advantages of a Christian education, since the Osaka Conference. Hundreds of them have gone forth into society, carrying with them impressions of the class-room or the chapel service, and armed with faith as well as knowledge for the conflict of life. They have entered the ministry; they have become helpers, lay-preachers in Christian work; they have become in their village homes the centre around which new Churches have been formed;

* From Spencer's Statistics. † From Loomis' Tables.

they have been employed as teachers in public and private schools they have entered Japanese and foreign business firms; they have edited periodicals and engaged in other professional pursuits; they have occupied positions of trust in legations and consulates abroad and they have become the secretaries of Premiers and other Cabinet Ministers. They have been excluded in fact from no sphere of life, though prejudices have blocked their way to a greater or lesser degree according to the locality in which they lived. The influence they are exerting, with their enlarged ideas and firmer convictions, on national life, we are unable to measure. But as a body of men we have faith in them; and we believe they represent more nearly than any other class of young men the type of the future Japan. With colleges added to our high schools and the growing excellency of the latter, we shall be able to make Christian influence even more powerfully felt, through school agency, and send out young men far more thoroughly trained, during the coming twenty years than we have been able to do in the past. Besides the influence exerted by students, mention should be made of the Japanese officers and teachers in Christian schools who by discipline of faculty and enlargement of view coming to them as a result of their work as teachers, have become a strong body of men. College presidents have had a prominent place in American history and the names of Nijima, Honda, Ibuka, Ebara, Oshikawa, Yoshioka and others remind us of the prominence attained by such men in Japan.

One of the greatest results, involving the greatest consequences, is the fact that a large number of Christian schools have gained a footing in the country. Every enterprise must be judged by its final outcome. The value of Oxford and Cambridge, as institutions, to English life cannot be measured by their work as monastic schools in the Nunnery of St. Frideswyde or the Oseney Abbey seven hundred years ago; nor can the wisdom of the founders of Harvard and Yale Universities, and the changes effected by these institutions in American life, be estimated from their first efforts, in the 17th century. Neither can the value of our Mission schools in Japan, to the life of this nation, be measured by present results. A great deal more than has yet appeared is involved in the fact that they have

attained a legal status, a reputation and a constituency in the country. It is true our legal standing seemed threatened last year by regulations which appeared to be directed against Christian schools. But the legislation in question served to strengthen the position of Christian schools and enlarge Christian freedom, for (1) it developed the fact that a powerful public opinion was in favor of giving them a free hand; (2) it led the Minister of Education to declare that all Government schools were open to individual religious effort; (3) it ended in the removal of conscription disabilities from Christian middle schools fulfilling certain required conditions; and (4) it gave graduates of Christian colleges the privilege of receiving without examination teacher's licenses granted by the Department of Education. All of these were distinct gains for the cause of Christianity and were the unexpected outcome of the anti-Christian move on the part of ultra-conservatives. We appreciate the enlarged privileges granted to us and hope the same liberal policy will soon give recognition to our certificates of graduation for entrance into Government schools of higher grades.*

That we are able to carry on our educational activity under an enlightened Government which recognizes the right of the mind to know the truth and the conscience to believe, is a matter of profound gratitude, and the opportunity it affords for Christian effort should deeply impress the Church. There is a great work to be done in the field of secondary and higher education before the nation can carry to a realization her enlightened policy and her modern institutions. No competition can be possible between private and public schools in this sphere for years to come. The field has hardly been touched as yet. Only about two out of every hundred boys entering the Government elementary schools pass on into the secondary schools, which are not compulsory in attendance. Nor is there unhealthy rivalry among Mission schools. They are widely distributed; there is very little overlapping; there is an immense field of opportunity for all; and there is small ground for flourish of oratory or effervescence of sentiment on the subject of comity in connection with them. We do not advocate an

* Informal promised of such recognition have been made already and may be implemented soon.

increase in the number we have, but inasmuch as the schools already established are not likely to be self-supporting soon, we do urge that they be put upon a more solid financial basis. The very nature of a school requires that it be subject to no irregularity or uncertainty; yet having to depend as we do upon the annual appropriations of the Mission Boards, we are subject to this very inconvenience. It would be a happy thing for our institutions if a permanent fund could be raised for them at home, and the benefits of it be sent out from year to year for their support.

In conclusion, it may be well to notice some of the current unfavourable criticisms of Mission schools.

The *Japan Mail* fully appreciates the value of Christian educational effort in Japan, but in a criticism of Mission schools a few years back, it stated well what exists in the minds of a good many concerning our aims. "Any one," said the *Japan Mail*, "whose eyes are open must have seen that education is sometimes carried on in Japan not purely for its own sake, but for the sake of collateral purposes. We are disposed to think that Christian missionaries are responsible for the innovation. Education in their hands has been employed as a machine for propagandism."

Missionaries themselves, by their own way of stating the educational aim, are partly responsible for such misconceptions. The Church in establishing schools has an object in view as definitely educational as that outlined by philosophical pedagogy. The purpose of Christian schools is in fact not very different from the general object of education as defined by theoretical writers on the subject; *i.e.*, the perfection of man's nature and the fitting of man for all his relationships. But the means used for the accomplishment of this end the Church draws from the realm of grace as well as nature, both of which have their source in one Person, who is the Author of creation and redemption. The Church does not, like Buddhism, occupy itself wholly with the unseen; like Confucianism, wholly with the seen; it claims authority in both spheres, the spiritual and the secular; and the experiences, laws, facts and circumstances of the natural order may as properly be made to minister to the end in view as the gracious influances which come down from above. But as human life now is, grace must come first and is

the condition of success; for until a man is restored to right relationship with God, until he is converted, he cannot in the fullest and truest sense become a man and fulfil his destiny. First that which is natural and then that which is spiritual was once the order, but it has been reversed. Hence the emphasis given to the conversion of the soul even in school work. At the same time the whole equipment of institutions and outlay of strength and means contemplate an educative process; and I think our schools have exercised the patience and put forth the energy and made the sacrifices, in the discipline and development of the powers of youth, sufficient to clear them from the charge of indifference to strictly pedagogical results.

The *Rikugo Zasshi* says there are three objections to education imparted in Mission schools. (1) It is not scientific and cannot be made so; (2) the pupil is apt to acquire moral notions that do not accord with Japanese moral instincts; (3) sectarian religious education is unavoidably narrow and one-sided.*

With regard to the first point, if reference is made to the place of authority in the teaching of religion in our mission schools, it may be replied that science is accepted largely, in secondary schools, on the authority of text-book or teacher. If it means that the appeal of science is to experience, the answer is, so is that of Christianity, which makes experience the rational basis for faith in its profoundest teachings. If it means that faith puts an end to inquiry, it must be remembered that inquiry has its issue, that suspension of judgment ceases to be a virtue after facts are discovered and that faith urges us to forget the things which are behind and press on to the things which are before. If it means that scientific method requires the surrender of prejudice and prepossession, and the criticism of tradition, it must not be overlooked that the Bible before science taught the eye to be single, the mind to be child-like, and the teacher to avoid teaching for doctrines the traditions of men. If finally, it means that the facts of Christianity are not in harmony with the facts of science, the statement is a dogmatic assumption and incapable of proof.

With regard to the second point, it may be said that Japanese moral instincts are not endangered. The mission schools are not

* From the *Japan Mail's* Monthly Summary of the Religious Press.

foreign institutions. Japanese have a leading place in their management, and the thought, temper and sentiments which pervade them are thoroughly Japanese. As far as Christianity is concerned, if that be the meaning, it destroys no race instincts that ought to be preserved. When it crossed over from the Semitic to the Aryan race, from Asia to Europe, and found acceptance and response in mind and heart and life in its new home, it demonstrated the unity of the human kind and the adaptation of Christianity to essential human nature wherever found.

With regard to the third objection, we reply that no school is free from similar limitations. There is not an institution of learning in existence not identified in some way with sect, or state, or party, or private corporation or some particular point of view by which limitations similar to those referred to are not made unavoidable.

It is objected by Mr. Kato, a prolific writer of the day, and by a great many others, that the idea of universal brotherhood, inculcated by Christianity, is calculated to undermine the feeling of citizenship, long existing in Japan. The fact here is overlooked that Japan has already adopted a policy by which the feeling in question is bound to undergo a certain degree of modification. Japan has entered into the living community of nations, and the characteristic feature of the life of this great community, through trade and intercourse, is reciprocity. The position of Japan to-day, participating as she does in the common stock of culture and trade and contributing her share to the same, involves the idea of universal brotherhood. And Christianity in teaching this idea and cultivating this spirit in her schools is in direct accord with the enlightened policy adopted by the rulers of the nation.

Akin to this objection is the oft-repeated assertion that Christian emphasis on the dignity of the individual is radical and dangerous. The criticism ignores the plain teaching of the Scriptures and of Christian history. The individual idea and the institutional idea run parallel through the Bible. Take up the Gospels and you will find them both; examine the Epistles and you will find both alike receiving emphasis. And Christianity moreover gives a rational account of institutions and places obedience to authority on the high plane of conscience. The family and State have a place in the Divine plan, in

the Providential ordering of the world; and they are both, according to the Scriptures, moral in essence and purpose,—a much higher and nobler aspect than the utilitarian view. And here again Christianity avoids the extremes of the two great systems of Japan and of the greater part of Asia.

Christianity is not, like Buddhism, an extreme individualism which cuts away in principle the foundations of social institutions; nor does Christianity, like Confucianism, efface the individual in over-stressing social forms and relationships. Christ raises individuals to the dignity and liberty of sons of God, but at the same time places them in subjection to every ordinance of man for His sake.

What Christianity does in her schools is to gather up all of the fragmentary and one-sided views, human in origin, and illuminate them, perfect them, and construct them into unity, and show what the end is to which the conditions, ordinances, and relationships of our humanity should be made subservient. And Christianity not only gives meaning and purpose and dignity to the secular life; it expands the knowledge of the nation by its reach into the spiritual and eternal sphere and by its unveiling of the face of the Father of whom every family in heaven or earth is named; and Christianity strengthens the morality of a people by bringing them into living and personal relationship with a living and personal God.

Many interesting points have been left unnoticed in this paper. Attention has been called to some important results and emphasis given to the need of advance in certain important lines. First, we should urge the raising of a special fund at home in order to place our schools hereafter on a more stable financial basis.

Secondly, we should ask for an increase of missionary teachers, earnest and spiritual as well as thoroughly trained men, that more time may be given by the missionary to personal work among students, to visiting the homes and parents of students, to social intercourse among teachers in secular schools, and to public lecturing and preaching.

Thirdly, we should build up college courses—three years rather than four in length—on the high schools already well-established and well equipped. A university for post-graduate work and professional training may be needed, but the immediate need is colleges given to

academic training of a higher grade, to the building up of manhood, to the creation of a new *bushidô*, to the formation of Christian gentlemen finished in culture, devout in spirit, pure and holy in life, and obedient servants of Jesus Christ. I hope I have this great Conference with me on these three points.

DISCUSSION.

PROF. M. N. WYCKOFF., Sc. D., R. C. A., TOKYO.

Results may be considered in many ways, but I shall notice them only in relation to the purposes and objects for which our schools have been established.

What I shall say is based on our experience in the Meiji Gakuin, but I think it will largely apply to all similar schools.

The two-fold object of our Mission Academies:

a. To raise up men who shall become Christian Ministers and Evangelists.

b. By developing character to produce *Men*, *Jimbutsu*, which may be freely translated, *Man-stuff*.

Conversion, of course, underlies both these objects.

As to the first object, there has been somewhat of disappointment. There have not been as many direct Christian workers as we hoped for and expected. About one fifth of our graduates have entered the Christian ministry, through our own theological school.

When we come to quality, however, there is more encouragement. Almost all the pastors of self-supporting churches of the Nihon Kirisuto Kyokwai (Church of Christ in Japan.) are graduates of the Academic department of some Mission School. As these Churches demand and obtain the best men that are available, we have here convincing proof that though our graduates are a minority among the present pastors and evangelists, they occupy the positions of influence and leadership.

The building up of character we consider most important.

I think it was Socrates who said that it was better to write one's thoughts in men than on pig-skins.

We are trying to give our best to our pupils, and to pass on to them, and through them, the light which has illumined us.

We believe that we have had a fair measure of success.

We find that our graduates may be roughly divided into three classes, viz., ministers, teachers, and business men.

The proportion is:—

Ministers, two sevenths;

Teachers, two sevenths;

Business men, three sevenths.

Nearly all are doing us credit, and many of the teachers and business men are earnest Christian workers.

It is a common criticism that it is no part of the proper work of Mission Schools to train men for business pursuits,—and, while we are ready to agree that Mission Schools ought not to be established for such a purpose, we of the Meiji Gakuin are proud of our business men, and are glad that as an incidental part of our work we are through them helping to establish in Japan a new ideal of commercial morality.

On this subject Mr. Ando Taro, well known to this audience as an earnest Christian and temperance worker, said in a public address about four years ago:— "The opportunities for business development in Japan are good, and there is enough capital, but the great lack is *trained* and *trustworthy men*.

Here is a great opportunity for Christian schools.

Business men recognize the difference between those who come from Christian schools, and others, and mission school students are preferred by them to even the graduates of commercial schools, for though the latter are *trained* they are not *trustworthy*."

Another illustration in point, is the fact that the Kyushu Railway Company after careful investigation has found that its employees from mission schools are more efficient and trustworthy than others, and a few days ago President Ibuka received a letter from the President of that Company asking whether there are any Meiji Gakuin men to be obtained for its service.

The following abstract of an address of our Japanese teachers

at a recent "welcome meeting" given by our old students to the new ones, is pertinent to this subject.

He said:—

"Schools are like trees and graduates are their fruits.

The quickest and best way of knowing the quality of a school is to study its fruits. What is their reputation in the market?

Thus the public becomes the judge. What is the public opinion concerning the products of the Meiji Gakuin? I am glad to say that Shirokane apples (Meiji Gakuin graduates) are quite as popular among several kinds of people as Kawasaki peaches. It may seem strange that there is such a demand both in the country and in cities for the students of such a private school, but it is an undeniable fact, and the demand is increasing. There is such a demand only because the apples are sweet and delicious. What element makes the sweetness of the Shirokane apples?

1, Moral Character is the greatest of these element.

Most of these men have no academic degree, no official title, not even a license, and, what is more, no specialty, unless it be English.

Such things are magical passports everywhere in present Japan, and those who do not have them are at great disadvantage in securing positions. Yet in spite of this disadvantage, Shirokane fruits are as much in demand as those from government schools, especially in educational and commercial circles; where they are employed not only in ordinary work, but also in confidential and responsible positions.

Everywhere they give satisfaction, and people say of them that they are trustworthy, meaning that they are honest, sincere, faithful etc, in other words that they have a good moral character.

It is not scholarship or talent, but moral character that present Japan most needs.

2. Faithfulness to duty is another element that has made Meiji Gakuin men popular. A favorite word of theirs is "*duty.*"

While many others seek advancement by flattering their employers, Meiji Gakuin boys seek it by striving to perform their duties faithfully.

3. A democratic spirit is another element that has made them attractive.

Most teachers and business men who have a degree, or a title, are aristocratic in spirit and in manners, and are often more proud of their scholarship and ability than these deserve. But our graduates, being democrats in the largest and best sense, are sociable and free in conversation, and simple in manners. In private life also they are ready to make such reforms as will be for the true interest of home and national life. In short they are silent and unconscious propagators of Western civilization, both material and spiritual."

Such are the results already evident, and the prospects are for growth and progress on the same lines.

Yesterday a speaker on the floor of this hall expressed pity for the poor missionary who spends his life in teaching a few students. I can understand, and to some extent sympathize with that feeling. As a boy I used to hate the puttering work of the garden, and much preferred the broad fields.

To bend down to the plant and weed and water and prune, and train the crooked growth, lacks the free swing of the seed sowing, and the joy of the busy harvest field, but the garden must be cared for as well as the field, and some of us must do it.

And there are compensations. Development, growth, life are always interesting.

We too can sow and reap, through others, and there is the not infrequent joy of seeing wild olive trees grafted into Christ and pouring out the "oil of gladness" on their fellows.

REV. JOHN W. MOORE.

I am glad that Mr. Wyckoff stated so clearly the purpose of Mission Schools. I am not opposed to Mission Schools, but the evangelistic work should not be cramped for anything. Do these Mission Schools interfere with the evangelistic work? I am persuaded that the schools *have heretofore* occupied a larger place in mission work than they will in the future. There is danger ahead. In the distinction of moneys, the schools have been largely in the place of the white man that said to the old negro: "I will take the turkey, and you may take the buzzard; or you may take the buzzard,

and I will take the turkey." Sambo objected, and so do we that are in the evangelistic work. There is danger that the evangelistic work will be weakened by the schools. This should not be. In Tosa where there is no boys' school, more evangelists proportionately have been sent forth than from any other field in Japan with which I am acquainted.

MRS. G. P. PIERSON.

Isn't there a slight want of proportion in the matter of the time allotted to speakers? The time for general discussion is usually about half an hour. There are 450 of us here and we all have something to say—and yet while the man with the paper has 35 minutes and the second man ten minutes,—each one of us is only allowed the 450th part of 30 minutes!

Couldn't some way be found for extending the time devoted to general discussion?

Chairman: In order to bring about a change application must be made to the committee of arrangements.

REV. S. E. HAGER.

Although engaged wholly in the evangelistic work, I am in perfect sympathy with all that has been said in the two papers read this morning. I should regret to see the day when our Christian schools should be given up. They should be fully maintained.

PRESIDENT K. IBUKA.

I am in hearty sympathy with the paper read by Dr. Wainright. Christian educational work is becoming more and more important.

SECOND PAPER.

Schools and Colleges for Girls:—Their Aim, Scope and Results.

MISS SUSAN A. SEARLE, A.B.C., KOBE.

We who are engaged in educational work for Japanese girls and young women are doubtless all agreed that our aim should be to develop in them a symmetrical Christian womanhood. This general statement would be equally true of the aim of Christian

schools and colleges in any land, but its application might be decidedly different. In the first place, our starting point is not the same. In Christian lands the pupils of such schools usually come from Christian homes. Even if they have not already accepted Christ, they have been familiar from childhood with Christian teaching and Christian living. In many mission fields the schools are primarily for the children of believers. One of the leading colleges for women in India, ably represented at the great Ecumenical Conference by Miss Thoburn and Miss Singh, receives as students only the daughters of Christians. In Japan it is quite different. Comparatively few of the students know anything of Christian truth when they enter school. Before we can develop Christian womanhood we must lead our pupils to Christ. In order to do this work, as well as the latter, we must not only give them direct teaching, but also show them the Christ life day by day in concrete examples. The foreign teacher, here as well as elsewhere, must do her share, but differences of language and custom necessarily limit her influence. For this work we must depend largely upon the Japanese teachers already educated in our Christian schools. Speaking for the one institution which I have known for seventeen years, I can truly say that the consecrated lives of the Japanese teachers giving constant examples of the womanhood toward which we point our students, have been a most potent force. Without the cordial sympathy and cooperation of our Japanese fellow teachers, we cannot hope for good results in any department of this work. We are obliged to depend upon them in many ways, and, though there will be, and should be, differences of opinion between us and them, as among ourselves, these differences need not interfere with our essential union.

There are important practical questions in regard to the aim of our schools which are open for discussion to-day. One of these is: How far shall we adapt the curriculum of our higher schools to present peculiarities of Japanese life? We are educating Japanese girls, not English or American girls. They are to live in Japan—to move in Japanese society. Ten years ago, everything foreign was in favor, in education as in society. The natural re-action followed and the foreign education was severely criticized for its effect upon

the morals and the manners of Japanese girls. Ten years ago the leading men engaged in Christian educational work for girls in the Kwansei formally urged that a certain school in that district, under foreign management, should establish a college course to which they might send their graduates for advanced work. Before the necessary buildings could be erected and the course of study arranged those same men had decided that a thoroughly Japanese course of study was essential, and failing to get it from the other school, they established their own higher courses, and thenceforth used all their influence to prevent their graduates from attending the "foreign" school.

This phase of public opinion, too, is passing, and the schools which have held quietly on their way, without going to extremes in either direction are now gaining in popularity.

The education we give should show to the Japanese girl possibilities of reform and progress in the home life and the public life of the nation and teach her how to do her share toward this progress, while, at the same time it should not so educate her away from her own people that she will be unhappy in the life to which she must return after leaving school. A quotation from a young woman who is one of the best examples of the results of our girls' schools is in point here.

"I think the aim must be to make the ideal *woman* not the *Japanese* women. It seems to me that the most of public Koto Jo Gakko are emphasizing too much educating girls as Japanese wives, and not thinking much about the noble consecrated women with strong will and self-control. I hope the educator will emphasize more and more the spiritual rather than the intellectual side. There are many gentle and beautiful women and comparatively few really noble women."

The writer just quoted spent ten years or more as student and teacher in a mission school, but is now a happy wife and mother, not at all spoiled for her new work by the somewhat abnormal life of the boarding school.

Another question on which we differ is opinion in regard to the length of the course of study. Where shall we begin and how

high shall we carry on our course? The question of primary schools is not before us at present. Local conditions determine for each school for older girls whether its course shall begin with graduates of the Jinjo Sho Gakko, with the third year of the Koto Sho Gakko, or with graduates of these schools. Many of our girls' schools carry their students only through what corresponds to academy or high school work at home. Shall we stop there, as some would think wise, in all our schools, or shall a few offer to the girls of Japan a full college education under Christian influences? Probably no one would advocate a large number of colleges for girls in Japan at the present stage of progress. But is it not important that we should all use our influence to encourage suitable girls to take the higher courses which are open in a few schools? The demand for teachers with a higher education than that of the academic course is not large, but it decidedly exceeds the supply. If Japan is to continue to advance she must have as leaders of thought and action a larger number of thoroughly educated women than she has at present, or is likely to have unless the college departments can attract more students. As Miss Kidwell says: "How to meet the demand for educated women in Christian work is a problem. The only solution is a deeper interest in the manufacture of them." We admit that it is poor economy to carry on college classes with one or two pupils, but we cannot afford to drop the Christian College from our system of education for Japanese women.

Miss Milliken well wrote two years ago: "I believe that we ought to try to make the curriculum in our mission school at best as high as the highest in Japan; if possible we ought to take the lead. I do not think we have yet a single school with a course as high as we ought to aim for. The *best* educational opportunities are open to girls in Europe and America, and should be open to the girls of Japan."

Dr. Barbour said at the Ecumenical Conference: "The Christian school must stand so high as a giver of knowledge that no secular institution can afford to point the finger of scorn at its equipment or its alumni. We must fearlessly show that we welcome all

knowledge, and that we seek to learn and teach the very best,—but all at the foot of the cross."

The fame of the university for women soon to be opened in Tokyo is already attracting some of our best students. There are girls in Japan who are eager for the highest education. Let us hold these girls to Christian ideals while we give them the education they desire, so that they may be ready for the work that is waiting for them.

Above all, let us live up to our aim. Let us hold to our ideals even at the risk of losing students who do not care for thoroughness. The reputation of doing work which corresponds to our published curriculum is of even more importance in Japan than at home.

Many of our students after leaving us take up for a longer or shorter time school or evangelistic work, but for the great majority the home claims speedy attention. To fit the many for life as daughters, sisters, wives, and mothers, while at the same time giving to the few such training as shall prepare them for more public work is not an impossible problem, since, whether in public or in private, they are first of all to be women.

The scope of this training is very broad, but it need not therefore be shallow.

Most of us are not doing enough for our girls physically. Japanese girls are not strong. They have a tendency to consumption against which we need constantly to guard. Contracted chests and weak lungs are the rule rather than the exception, fostered too by their way of sitting on the floor with bowed shoulders. Again and again we mourn over promising girls, carried off by this dread disease when just ready for their life work. There should be in every school a teacher who understands physical culture and can give to the girls the help they need in developing their bodies. Japanese girls will not take sufficient physical exercise without planning and supervision on the part of the teacher. They will endure an astonishing amount of walking and playing games when off on a picnic, but prefer that to distributing their energy more evenly. Varied and interesting exercise should be planned for the students, with provision if possible for those who need special treatment. A

certain amount of house work is valuable for this as well as for other reasons. The eye needs constant attention. It is important to make pupils understand that it is wrong not simply when the teacher reproves them, but at all times on general principles, to study by an insufficient light or facing an unshaded light is bad.

The problem of giving nourishing and at the same time attractive food is even more difficult than in boarding schools at home and cannot be left wholly to the matron. The domestic side of our students' natures must be trained. The school must preserve as far as possible a home atmosphere. Theoretically the woman with thorough intellectual training ought to make a better house keeper than her sister without such training. Practically, she must be impressed with the dignity of labor or her education will make her turn away in scorn from the homely household tasks that have such vital connection with the comfort and even with the morality of the home. She must also have some direct training in domestic economy, including sewing, cooking, the keeping of household accounts and home hygiene. We may say that this training should be given by the mother during the long summer vacation. Yet for this also the school is held responsible to a great extent. It would seem that one half day a week spent on sewing through an academic course in addition to the training of the primary schools, ought to be sufficient for this branch, but a frequent criticism of our graduates is that they cannot sew well. At a recent alumnae meeting in one of our schools the question was asked: "What would you study if you could go back to school, or on what studies do you think more emphasis should be placed?" Almost every answer emphasized the importance of sewing or other domestic training.

The girls should have some knowledge of business methods. It is not uncommon for young women to be called to responsible work in connection with the business of their fathers or their husbands. Their school life should fit them to take up this work understandingly. Many a man of good birth and education has come to grievous straits in new Japan because he had been trained to despise business life and knew nothing of its laws and methods. Women as well as men in these days should know something in a practical way of the

commercial side of life. Miss Tsuda well urges that every Japanese woman be able in case of need to earn her own support in some way. Yet after all, it is not so much *what* we teach our students as *how* we teach them that is important here. That they should learn to apply practically the knowledge they gain in every department of study is the main thing. Not the knowledge acquired but the use made of that knowledge is valuable.

In this connection we may speak briefly of industrial training as a means of livelihood while in school. We find many girls who desire an education but have no money. In some schools an industrial department is maintained for the sake of enabling such girls to study. Sewing, wood carving, embroidery and other arts are taught, and the articles made by the students are sold for their benefit. Where this kind of work can be well done and the students can really *earn* what they receive, it is an excellent plan. No ordinary student can earn her living and at the same time pursue a full course of study without serious risk of physical disaster. Such pupils should be contented to take a less number of studies, and to spend a longer time in finishing the course. The question of assisting needy students is a difficult one. Something should certainly be required of them in return for the help received. A promise to repay money or to render service after leaving school is often lightly regarded by parents as well as daughters, and there is also the disadvantage that those receiving help are likely to consider their obligation discharged when the definite requirement is met, and that those who do not receive this special financial aid may think themselves under no obligation at all to use their education unselfishly. The ideal would seem to be to cultivate such a Christlike spirit among the students that every one would consider herself bound to work for Christ after leaving school to the full extent of her ability and opportunity. Yet our students especially need to be taught the importance of paying definite debts in a business like way. Our schools vary greatly in the proportion of assisted pupils. In some schools two thirds or more receive financial aid. One school formerly paid money toward board for students living at home. Other schools help very few pupils. In the Kobe Jo Gakuin the number of assisted pupils has rarely gone

beyond twenty, while the school has varied in size from sixty to one hundred and sixty. In the Tokyo Joshi Gakuin sixty per cent* of the graduates during the last ten years have been aided. In the Kobe Jo Gakuin during the same period thirty nine per cent of the graduates have received help.

Our students should be kept in touch with practical life, should learn to read the newspapers and to inform themselves on current events. They should understand something of the political and social conditions of their own country and of the world. They should make as large use as possible of the general library. They should know something of the practical working of various religions, benevolent, literary, and scientific societies. For this reason it may be well to multiply societies in our schools, especially such as are branches of world wide organizations. During their school days, the girls are necessarily somewhat separated from the world outside of school, and special effort is needed to keep them in harmony with its best life and work.

The teacher should encourage social life of the best type. School girls too often lose the gentle ladylike manners taught in their homes, and while they gain in strength of character and real ability, do not show this advance, because they have not also gained the ease and dignity which would enable them to make themselves attractive to others. How far the study of ceremonial tea, flower arrangement, and other such accomplishments is conducive to this end, is an open question. It may be well to allow these extras to those who choose to pay for them.

In the intellectual training of our students, so much seems positively necessary that it is hard to know what may be omitted. Every educated woman should have a good knowledge of her own language, and this requires a large share of the pupils' time. While Chinese enters so largely into the most ordinary reading and writing it may well take the place of the classical studies in our English and Ameri-

* [As a matter of fact there are and have been in the Joshi Gakuin for over ten years 29 scholarships of 60 *yen* each (this amount being however often reduced by deficits in appropriations). As the school ranged from about 80 students to 200 at present the 60 per cent of the text leaves a mistaken impression, Ed. Conf. Proc.].

can Schools, and the English language is sufficiently engrossing to make the study of other modern languages unnecessary. In one of our girls schools Latin and Greek are taught. To some of us this seems an unwise expenditure of time and strength while so much must be given to the other languages mentioned. We all rejoice in the movement recently made by the educational department toward lessening the amount of Chinese required in the schools.

Japanese girls need especially the kind of discipline given by the study of mathematics. The most enthusiastic and winning teacher on the faculty should have charge of that branch, and it should be insisted upon for all who expect to complete any course of study. Our pupils must know something of all the principal sciences. The instruction in these branches as well as in mathematics should be given in their own language in an academic course. In a college course English may be used to great advantage for these studies. The English language should be taught in such a way as to give the students freedom in reading, writing and especially in conversation Practice in interpreting is of great value. Every school should give a short course in teaching and training children, and every teacher's work should be an object lesson in teaching. The question between the Normal School and the College for the training of teachers is an old one. In my opinion the Christian college is more needed just now in Japan.

Music is an important part of our curriculum,—vocal music in classes should be required. The ability to play ordinary church music on the cabinet organ is also most desirable, for these school girls are the only dependence of the churches for music. The simplest method of teaching music available would seem to be the best fitted for Japan but the discussion of Tonic Sol Fa vs. the Staff Notation is not in our province.

After all, character building is the most important part of our work. Japanese girls are easily led, and for that reason few rules are necessary,—but they are apt to follow without much thought a leader whom they admire. It is hard for them to generalize. They need to be taught general principles of action, so that they may be able to govern themselves by those principles. They are too apt to be guided by the teacher or by public opinion while in school, and to drop back

into the old ways after going home. Having been taught for centuries to have no will apart from that of the head of the family, what wonder that the Japanese woman of the present day finds it hard to assert her own principles? Unless the school girls come into such personal relations with Christ as to know Him as Savior and to have experience of His power working in them, we cannot expect them to be strong and aggressive after leaving school. A thorough knowledge of the Bible is essential. Let us teach the Bible as history, as literature,—but above all as a personal revelation of God to the individual soul. Let Christ in whom are hid all the treasures of wisdom and knowledge be evidently the centre and soul of all our school work. Dr. Barbour says: "He would be a strange missionary teacher who could not make his pupils feel a dozen times a day that geography is but a description of one of God's estates, that it is God whose will makes the laws of chemistry, physics, or astronomy,—God who rules in the history of the nations, and that the laws of number, order and thought are expressions of His mind.

We must make practical application of our moral and spiritual teachings as well as of others. We must encourage our students not only to live noble lives, but to help others to such living. The responsibility for leading and helping younger girls is a great factor in developing the older ones. Sunday school work under the direction of their teachers is of much value. Let the students while yet in school follow the example of the Christ who came "not to be ministered unto but to minister."

About forty students of the Kwassui Jo Gakko, Nagasaki, carry on twelve Sunday schools and twelve women's meetings with excellent results, and the students of other schools are doing similar work.

Not all schools should have the same curriculum. Every school should have its strong points. Methods must vary. Only a few colleges are yet needed. Some schools should have a preparatory course below the academic. Exact uniformity is not to be desired, though it would be well if all the schools of academic grade could prepare in a general way for the higher schools.

But enough has been said to show that the Christian school for girls in Japan is sufficiently broad in scope to demand the best energies

of more workers than we are at all likely to obtain. With this immense field to cover how is it possible to avoid cramming or to give to our pupils anything like a thorough knowledge of the subjects they study? How is it possible even to teach them how to study when they must in so short a time undertake so many subjects? This is a problem with which we are constantly struggling, and which may wait long for a satisfactory solution.

Mr. Clement gave a vivid picture of this difficulty not long ago in an article on cramming, in the Japan Evangelist. The recent action of the educational department seems a step in the right direction, and may afford some relief. But we shall still be between Scylla and Charybdis.

The true teacher cannot be content to let her work for her pupils end with their school life. In thought she follows them to their homes and longs to encourage and help them in the new and trying experiences through which they must pass. These girls have so little to help them after leaving school. Many of them find the restraint and monotony of Japanese home life almost unendurable. The teacher who can spend a part of her time in keeping in touch by letters or visits with former pupils is doing by no means the least important part of her work. In some cases there are opportunities for the teacher to use her influence through contributions to the school or alumnae publications; let her employ such opportunities to the full. The suggestion has been made of an English magazine devoted to the graduates of our schools which should be edited by missionary teachers and should carry periodically to the former students inspiration and encouragement from the schools they love and to which they are so loyal. Another friend suggests a sort of Chautauqua course in which the young women may unite after leaving school, that they may not drop entirely, as they are tempted to do, the habits of study and reading formed in school. Perhaps these ideas may be combined when some one appears who is not over burdened with duties inside the school, so that she can superintend such a plan.

But, after all, our work is mostly done for a student when she leaves us. The school has set its seal upon her for good or for evil

and the results can be little changed by further effort. What are these results as we see them in Japan today?

A recent list of Christian schools for young women gives the Woman's Union School in Yokohama opened in 1871 as the oldest, but Mrs. Hepburn and others had begun work of that kind several years earlier. For more than thirty five years school work for girls has been going on in this land. Two years ago the number of Christian schools for them was nearly sixty, with about five thousand students. The number of students is probably greater now. The girls who have gone out from these schools must be numbered by the ten thousand,—a single school in twenty five years has had nine hundred pupils. Very many of the students have remained in school but a short time, not long enough to learn much of Christian truth, or to have their characters largely molded by their school life. Yet even these girls often gain more than we realize. There are vast results which we cannot see, which will never be known till the judgment is set and the books are opened.

If it is worth while to preach the gospel in chapel or theatre to the multitudes who come and go, many of them hearing the message but once, if it is worth while to spend time and money in scattering broadcast the printed word,—because here and there a soul is open to the truth,—because now and then the seed falls on good ground, —what shall we say of the agency through which five thousand girls in a year, for one month or for ten, receive daily teaching of Christian truth, and see daily illustration of Christian living? One of our ablest workers in this department asks how many of our preachers have such congregations as are given to us who have the privilege of teaching in girls' schools? Many of the girls stay with us for several years, and we have such opportunities for teaching and training them in the Christian life as are given to few workers in the churches. So that as an evangelistic agency our girls' schools must be ranked among the most important. Dr. Imbrie writes: "Lest the results of work even among the pupils who leave comparatively early in the course be undervalued, I quote what was said to me not long ago by the Rev. M. Uemura, one of the best informed of all the ministers in Japan. Mr. Uemura told me that he had been greatly impressed by

the fact that so many of those who have entered the church in recent years are men and women who once attended Christian schools, to all appearance without receiving any deep impression. To such an extent was this true that it had greatly added to his confidence in the the value of Christian schools."

We find the day pupils much harder to reach than the boarders, and the results among them are comparatively small. Yet here is a grand opportunity, if we had but the time to utilize it, for work in homes where the teacher is almost always welcome.

Many girls go back to their homes and live much the same kind of lives as before. The casual observer may see little result of the school training, but the seed has been planted. Feeble though their faith may be, they do not forget the teachings of the school. They do read their Bibles and pray, and an occasional opportunity for a prayer meeting and a social hour with two or three school mates or a teacher is regarded as a rare privilege. They do aspire to something better in their homes than they would have cared for without the school days, and they have a constantly increasing influence on the home life of Japan. One of our graduates writes what others have said before: "We cannot expect to see the real result of the present system of woman's education now. After two or three generations, when the girls who are receiving the education become mothers and grandmothers, the results can be seen."

But there are some of our students who remain through a long course of study and go out to represent more truly their *alma mater*. The Joshi Gakuin in ten years has graduated forty eight of four hundred and twenty nine pupils. The Kobe Jo-Gakuin in twenty five years has graduated 164 of about nine hundred pupils. Other schools show a similar record. What of these graduates? We are sometimes contemptuously told that our mission schools are good for nothing but to turn out "nurse girls for missionaries." A very few may have been employed in such work. Many have been and are in direct Christian work, either as teachers in Christian schools or as language teachers, interpreters, and evangelistic workers with missionaries. As they grow older some take up independent evangelistic work.

Of Ferris Seminary it was said four years ago that of five hundred students enrolled, sixty five per cent had become Christians, and that ninety five per cent of the graduates were baptized Christians, the other five per cent not having been able to obtain their parents' consent. I have been told that every graduate of the Joshi Gakuin has been a professed Christian. Of the Kobe School more than ninety per cent were church members, and several others wished to unite with the church. Of the forty eight graduates of Joshi Gakuin forty one have been engaged in definite Christian work and twenty six are now so engaged, besides eight who are wives of Christian workers. Of the 164 graduates of the Kobe School one hundred have been in direct Christian work, including teaching in Christian schools, and more than forty including wives of Christian workers are now so engaged

Twenty graduates from the Collegiate Department of Kwassui Jo Gakko are occupying influential positions in educational work, and the demand is constantly increasing."

It is sometimes said that our school girls learn to despise the homely duties of every day life. Let one of their own number answer this criticism. "For my experience, as I studied more I got the more consecrated spirit. I am most willing to do any kind of work however low and degraded, if it is God's will and my duty. No work seems to me low or degraded if I do it with noble spirit. I can do even servant's work if necessary."—Nor is this by any means a solitary case, though we do need to guard against the inherent tendency of the Japanese girl to despise manual labor We have been told that our graduates were unfitted for home life, and there have been times when it has been said that even educated Christian men did not wish to marry the graduates of girls' schools. But in general our girls do marry, 124 of 164 graduates of Kobe have married. So far as I know but seven of these have been divorced, none of them through serious fault of her own, and in four of these cases there has been a happy second marriage. Probably the proportion would not differ greatly in other schools.

What does it mean for Japan that in so many homes the wife and mother is seeking, however imperfectly, to live her life for

Christ, and to teach her little ones of Him? Will not the boys and girls in these homes grow into nobler, purer men and stronger women than those of the present generation? Nor is it only in the home that our graduates are influencing Japan. The teachers in our schools, the pastors' wives, the young women who go in and out of thousands of homes by the side of the missionary and more than double her efficiency, are wielding an immense influence on the social and religious life of the nation. It was formerly said to be almost impossible for our graduates to obtain positions in government schools, but for sometime more such positions have been open to them than they could fill. The demand for workers trained in Christian schools is far greater than the supply.

As I look over the way in which God has led us in this educational work, I am full of gratitude for what He has wrought, yet the thought which most impresses me is, "Not as though I had already attained, either were already perfect, but I follow after." Our schools are not yet what they should be. They are not yet such efficient agents in the evangelization of this land as God means them to be.

O, friends, who have the privilege of working for the girls of Japan! Let us go back to our schools resolved so to let Christ possess us that we may be the best God can make of us, and may let Him do the best He can through us for these girls, that so they may go out,—every one of them,—to do His work and to live His life for Japan.

DISCUSSION.

MISS C. A. CONVERSE, A. B. U., YOKOHAMA

I. The Missionary,—

1. Should be in sympathy with Japanese customs so far as they are not wrong. She should not condemn any custom because it is strange. She should try to see the good in the Japanese for she can work with greater hope and courage if she does so.

2. Should learn the Japanese language. No matter how well

the Japanese girl may know English she cannot express herself as freely in that language as in her own. The missionary can know the hearts of the girls through the medium of their native tongue better than through any other.

3. Should have great confidence in the power of prayer.

4. Should never forget that she is more missionary than teacher. The live teacher must not be so anxious to have a good school as to become too busy to attend to her pupils' spiritual needs. We are here to teach Christ. Everything else is secondary.*

II. 1. The aim of the mission schools is to educate girls for Japan. Japan's great need is a thoughtful, sincere, pure womanhood. To accomplish this the education given, whether advanced or not, must be thorough. It cannot be otherwise and be Christian.

2. The Japanese education must have preference to the foreign.

3. The Bible should be carefully taught as the rule of life and it should be taught in Japanese. The Bible studied is the Bible best known and best loved. To the Japanese girl that Bible should be the Japanese Bible. Much profit is gained by studying the English Bible but it should never displace the Japanese Bible, for it is that which she must use in talking to her friends.

4. The pupil must be taught to recognize the fact that God is supreme and that He is the one to trust and to fear—that sometimes it may be necessary for her to resist steadily the opposition which friends may raise in her path of duty. More than anything else the Japanese girl needs to learn to stand for principle.

III. The length of the course. It must be long enough to make a deep and lasting impression on the character. Apart from the Normal School the highest advantages offered to girls by the the Japanese is a course of five years from the end of the second year of the higher primary school—or, counted from the very beginning, eleven years. Few of our missionary schools do less than that. Most

* [Though not unimportant for that reason, or unworthy of our best efforts, as some of our critics urge that missionary workers so regard them; as if instruction would deteriorate in proportion as a teacher is faithful to Christ, i. e. to duty—a charge not substantiated as yet by fact. The strange fallacy that Christianity and true scientific pedagogy are inconsistent infects so many Japanese minds,—even some of high standing as Christian teachers or leaders being captivated by this fallacy. Ed. Conf. Proc.]

of them do more. In the quality of teaching most of the mission schools lead the Japanese Schools. Only a few girls are ready for the higher collegiate course. Is there not a question whether money gathered for missionary purposes should be used for establishing and sustaining a college? Would it not be more honest to make an appeal to philanthropic individuals to do this work rather than to use the ordinary mission money for it?

IV. Do not expect too much of the girls. Danger of thinking that because a girl has been supported in a mission school for eight or ten years she should be ready for every good work—whether it be teaching children or exhorting the stranger. American girls who have an ancestry of Christian influence are not asked or expected to do what many think our girls ought to do. How much direct, personal, Christian work did we do with strangers before we became missionaries?

We must not be discouraged because some seem to fail. Many who from the force of circumstances cannot live an open Christian life in their homes have not lost their faith and will teach their children the good way.

In conclusion our work is a most important one and we must not waver before any difficulties or discouragements but press forward leading our girls onward to a high and noble way of thinking and living.

THIRD PAPER:

Theological Schools.

REV. D. W. LEARNED, D. D., A. B. C., KYOTO.

There is an old story of a man who had long been the janitor of a Theological Seminary thanking God that after forty years' connection with a Theological Seminary he still retained his religion. I was reminded of this ridiculous story not long ago on hearing one who had been connected with the work of theological instruction say, "Our students are teachable during the first and second years, but by the

fourth year they are so insolent that we have to turn them out" It is certainly possible that one may study about Christianity for three or four years in a school and yet have less of the spirit of Christianity and less fitness for Christian work at the end than at the beginning. Rare as we may hope that this result is, it is to be feared that not all the work of these schools is of the greatest use as a preparation for Christian work. I have no sympathy with the slashing style of criticism which some have indulged in, but it may be that there are some small grounds for some of the criticisms which have been made, and in any case the problem of making these schools most useful and effective in their work of preparing young men for the Christian ministry of the present age is so important and difficult that it needs the most careful and prayerful consideration in every detail from all those connected in any way with it, and it so intimately concerns the whole Christian work that all who are in any way interested in the progress of this work must have a deep interest in the work of these schools.

It may be claimed in the first place that the Theological School cannot be dispensed with; with all its imperfections there is nothing that can take its place. The old plan of study under some eminent pastor had indeed the advantage of giving good opportunity for a man of strong personality to make the most of his personal influence over the pupils, and it gave a good opportunity for instruction in the practical work of the ministry, but its universal abandonment would seem to indicate its imperfection, and with the growing complexity of theological studies it is more and more impossible for them to be properly taught by one who is engrossed in the busy work of the pastorate or even by two or more pastors in co-operation. Unless we consider the work of the ministry as so simple and easy as to need no preparation, or have faith that God will habitually dispense with human instruments in this one line of work, we cannot but consider the Theological School as an essential part of the work of the Christian church, and we may well take all the time at our disposal for considering how to make these institutions most efficient.

In discussing this subject I must give warning that I have nothing sensational or revolutionary to propose, nor do I think it prof-

itable to attempt to draw a picture of an ideal school which I could not tell how to realise or which I did not think to be within the range of the practical at this time and place. I will content myself with the humble task of asking, and answering as well as I can, what seem to me the most important questions connected with the actual work of Theological Schools in this country at the present time. I am, however, not intending to raise one problem which is perhaps the most important of all, that is, the question of getting students for these schools. Scarcity of students seems to be common to all these schools at present, but the causes cannot, it seems to me, be treated of in this paper. It is of course vain to try to attract students by making the schools popular; all that the managers or teachers of these schools can do is to conduct them in the manner which will best meet the needs of young men seeking help in preparation for Christian work; the supply of young men seeking to enter upon such work will depend upon the state of the churches from which they may be expected to come and for which they will desire to work, and upon the state of the schools in which they will for the most part get their preliminary education. The problems of building up the life of the churches and of conducting the schools for young men are certainly too great to be discussed in the same paper with that of theological education. These questions, however, are of course closely connected with each other, and I need not stop to dwell upon the fact that the proper carrying on of the work of the Theological School will have much to do with promoting the life of the churches and thus in turn will help to make both a demand for and a supply of theological students.

I. What should be the intellectual grade of these schools, or, in other words, what intellectual attainments should be required for admission? Important as this question is, there seems to be little need of discussion of it so far as the regular course is concerned, for nearly all the Theological Schools agree in requiring the equivalent of graduation from a Middle School. This certainly seems none too high for the preliminary education of the ministry in a land where education is so well advanced and so considerably diffused as in Japan,

and, as schools are now arranged here, it would probably be difficult to insist on more.

I would, however, urge that, as far as possible, there be a Special Course in addition to the regular one, at least for the present. The reasons are,—(1) that the regular course is unable at present to furnish enough men for the needs of the work, and (2) that especially in a mission land not a few men are led to become Christians when they are too old to enter the Middle School and yet who in strength of character and general ability are worthy candidates for the ministry. Such men may indeed not often develop into pastors of large city churches, but yet they will find an abundant opportunity for usefulness as evangelists or as pastors of the smaller churches. Such men need careful training, all the more because they have not had so much of a general education, but it can hardly be given to advantage in the same classes with students who have had a more thorough preliminary training and who are able to use English text-books. From experience in connection with a school which for many years has had both the regular and the special departments I am convinced that both are needed, and that it is wise use of strength to carry on both in spite of the doubling of labor involved, and it is my belief that the graduates of the special course have averaged as well in the test of actual work as those of the regular course —that is that as large a proportion of them have turned out to be useful men. If there are to be two courses it seems reasonable that there should be quite a little difference in the amount of scholastic requirements for admission. For example, it seems to me highly desirable that students in the Regular Course should be able to use English text-books, but students might be admitted to the Special Course without any knowledge of English; moreover, while care has to be taken not to make the standard in this course too low, it may be well to examine candidates for it with a view to ascertaining their general ability to take the work of the course to advantage rather than to require proficiency in certain specified studies.

II. What should be taught in the Theological School? I have no intention of undertaking to present a model curriculum, because there is so much general agreement as to most of the studies which

enter into it and because so much depends upon circumstances in the arrangement of the details. I wish, however, to raise the question whether there is not some danger of our trying to get too much into the curriculum. There are many subjects which it would be eminently desirable for a preacher of the Gospel to be acquainted with, and if we undertake to get them all into the short space of three school years there is no small danger that some of the work will be done in a very unprofitable way or that the students will be overburdened. It is true that it is in accordance with the present custom in Japanese schools to crowd a multitude of studies into the curriculum and to fill the student's time from morning till night with recitations and lectures, but I cannot believe that it is an example worthy of imitation, especially in this advanced stage of the student's course. A curriculum may seem to be rich if it includes courses of lectures on a great variety of subjects, but if the student's time is so occupied with taking notes that he has little time for real study or none for independent thought the actual result may be poverty. It is better to recognise the fact that no one can learn everything which it would be desirable to know in three school years, and to be content with teaching a few things well and in such a way as to best train the student in thinking rather than to try to cram his mind with elementary information on a great variety of topics.

I add a few words on two special points.

(1) As to the English language. This language cannot be neglected in the theological curriculum in this country; it is too important for the Christian minister both as a means by which he can become acquainted with the Christian thought of the West, and can nourish his own intellectual life, and as a means for reaching young men and for gaining for himself some degree of respect as an educated man. Students entering the Regular Course should be required to have at least a fair reading knowledge of English, which should be kept up and enlarged by the regular use of that language in at least a part of their studies, and students in the Special or Vernacular Course should at least be given an opportunity to gain some reading knowledge of it. Some of them, no doubt, will not keep up their acquaintance with it after leaving the school, but I think it will in general be

found that the most successful ministers are those who have kept up their use of English.

(2) As to Greek and Hebrew. Especially as to Greek, I greatly regret that it cannot be made a part of the curriculum. Even a comparatively small acquaintance is of so much use in enabling one to use the best commentaries and to understand (to some extent) many questions of translation and interpretation, that it seems a great pity that a man whose life-work is so largely to be the expounding of this book should know nothing of its original language. But I am obliged to admit that experience has shown it to be so hard to interest Japanese students in this study that I have no heart to attempt further to to require it of them, and I should judge that other schools may have had somewhat the same experience. Still less encouragement would there be for attempting to require Hebrew: in fact I judge that it has been taught very little in Japan.

III. Practical Work. It may be supposed that all will admit that the theological student does not cease to be under obligation to serve Christ according to his ability by direct Christian work while he is pursuing his studies, and also that he needs to engage in some such work for his own spiritual good; the question here raised is whether it is desirable that the evangelistic work of the students should be a part of the curriculum and under more or less supervision from the teachers, or whether it should be left an entirely voluntary matter in which the student is free to do as little as he pleases and in which he is left without any guidance on the part of the faculty. I hold the former view and claim that this work should be recognized and treated as an essential part of the curriculum. It is admitted that three years is a short time even for the intellectual preparation for the ministry; also that the student can and generally does gain much valuable experience by work during the summer vacation; also that the analogy, sometimes used, of the medical school with its clinics and hospital practice does not fully hold. Yet I still think that much is lost by not making practical work a part of the course and giving the students the benefit of the advice of a skilful teacher in it. For one thing, it will help to bring the work of the school into touch with the actual world and to prevent it from becoming a matter of abstract

speculation or of mere scholastic research and intellectual discipline. For another, an experienced teacher ought to be able to give the students much valuable counsel and help, and to give it more practically if based upon the student's actual work than if given in the class-room without such close relation to actually existing facts. If in the faculty there is a teacher of practical theology, experienced in actual work and wise in giving counsel, who will see that the students' time for practical work is used to the best advantage, who will keep some oversight of what they are doing and will individually give hints or counsel as to the best way of doing it, and who will in class exercises bring together the experiences of the class (and of others) for discussion and comment, it ought to be one of the most important and useful departments of the school. If necessary to make time for it I should say that almost any study of the curriculum might be shortened.

IV. The Nurture of the Students' Religious Life. We do not, indeed, wish to imitate the Jesuit seminaries and subject our students to a strict course of spiritual exercises which shall mold them to a fixed form of piety, but it certainly seems to me that it would be a very great mistake to hold that the Theological School is to give purely intellectual training and leave the spiritual welfare of its students to themselves and the churches. The school is not, indeed, a church, but if it undertakes to help young men in their preparation for the ministry it cannot possibly neglect so important a part of their preparation as their spiritual nurture. As well might a military academy content itself with teaching mathematics etc., and take no concern as to whether its graduates were officers and gentlemen.

As to the mode of nurturing the religious life of the students, no one method or means is to be depended on exclusively; rather an earnest spirit of love to God and man should pervade the whole institution and characterise all its life and work. The daily devotional services should be so conducted as to be a real help to spiritual life, and occasional special services or the observance of special days—such as Good Friday—have advantages. (We have for the past two years observed Good Friday by going out to a quiet place in the country and holding a service of prayer and communion.) Such little things, too, as closing the school year with the celebration of the Lord's Supper

have use in helping the students remember that scholastic attainments are not the chief end of the school. But perhaps the most important means of all is to be found in the daily exercises of the class-room. No mistake, it seems to me, could be greater than to allow the notion that the class-room work is solely intellectual and to depend on special seasons or services to furnish, as it were, an antidote to this intellectualism. It seems to me that the class-room work, if properly conducted, ought to be as profitable in spiritual as in intellectual discipline. Take the study of the Bible for example. No one can have more aversion than myself to the unscientific way of using that book which makes no serious effort to learn the real meaning of the writers and which accepts any interesting or apparently edifying meaning which can be imposed upon the text or forced from it, making the Scriptures a nose of wax which can be twisted into any shape the reader fancies. But, on the other hand, a "scientific" or "literary" study of the Bible which is concerned only with grammatical niceties or literary beauties and neglects its religious and moral lessons is surely out of place in the Theological School. I feel strongly that it is a mistake to separate Bible study into purely scientific exegesis and purely devotional reading, and then confine one to the closet and one to the study or class-room. Rather, as Paul prayed with the spirit and with the understanding also, all real study of the Bible should be both with the mind and with the heart, both truly scientific and truly devout. So Church History can be taught, on the one hand, so as to make it an advocate's one-sided plea for the doctrines or polity which the teacher holds, and on the other, as if there were no Divine hand at work in the history of the church and as if it had no lessons for the present age, but there is no reason why its study should not be both truly scientific and truly devout. If the daily work of the class-room is pervaded by this truly devout spirit of inquiry into truth as some thing to be lived as well as known, and of reverence for the Author of truth, and if actual Christian work is a part of the curriculum, the school must be a place of spiritual as well as of intellectual growth. It need hardly be said that whether this happy result is attained or not depends (under God) upon the character of the teachers of the school.

V. Aid to Students. This is now somewhat of a burning ques-

tion in certain quarters in America, and it is no doubt as easy to sneer at students who lose their manliness by being paid to study orthodox doctrines as at hireling ministers who are bound to preach what they are paid for, but perhaps the sneer is equally cheap in both cases. The writer, having paid for his professional education with his own earnings, is in a position to look with pity upon his brethren who have lost their manliness by securing charity, but he must confess that he has found some of those who received aid to have turned out almost as manly as himself. Seriously, it does not seem that this sneer ought to have much weight with us. Even if it were true that in America, with its multitude of well-to-do Christian homes, a sufficient supply of ministers could be obtained without any system of aid, it is certainly very different here, where so few of the Christian young men have behind them Christian homes or friends who are interested in their entering the ministry, not to speak of the number of excellent candidates for the ministry who are burdened with family cares of one kind or another.

But if aid is more necessary here than in America, there is perhaps even more need of caution in giving it. In America there is little probability that any students would take a theological course without at least intending to enter the ministry, and candidates for the seminary have generally had a Christian experience of some years and a record which can be used in judging whether they are worthy of aid, but here the use of English in theological instruction offers a temptation to young men to take the course for the sake of gaining more proficiency in that language, and the Christian experience is apt to be somewhat short.

Two methods of avoiding the odium and minimising the dangers of giving aid to theological students have been recently introduced with some éclat in some seminaries in America which do not seem to me to be of much value, at least here. One is that of giving "scholarships" instead of grants in aid; the other is that of giving aid in the form of payment for Christian work. As to the former, if the scholarships are only given to a very few super-excellent scholars, they indeed may truly be called scholarships, but these few scholars will certainly not be sufficient for the needs of the churches; if they

are given to all students who do good work there is no propriety in calling them scholarships. As to the second method, it seems at first sight a good one, but I doubt its wisdom. It does not seem to agree with the plan which I have urged of making Christian work a regular part of the course, for it does not seem reasonable to pay students for doing the work of the curriculum; and it seems liable to have the danger of making such work appear as a means of money-getting rather than a service to Christ, as a thing which no student will expect to do except he is compelled by poverty. Those who sneer at charity students can as easily sneer at students who have to be paid to preach the Gospel. It is one thing for a man who gives the whole of his time to the service of a church in spiritual things to receive from that church his temporal needs; but it is another for a young man to get pay for teaching a Sunday school class or other such work. So far as these plans have advantage in reality rather than in name, I think it can be gained by requiring faithful work both in the class-room and in practical work as a condition of receiving aid. The plan which some have tried of exacting a promise to finish the course (if possible) or to engage in Christian work after graduation seems not to have given much satisfaction, and I should not expect it would. Nothing seems to be left but to exercise all possible care in granting aid to students and to persist in exacting good, faithful work as a condition of continuing to receive it. In this way we may and must at least prevent there being any ground for the notion that a Theological School is a place where any young man who professes piety can get free board and lodging for three years without having to do any hard study.

VI. The Attitude of the Theological School to Theological Questions of the Day. The position which individual theological teachers shall take in regard to such questions as higher criticism is of course not a matter to be discussed here, but I beg leave to utter a few thoughts as to the general question of the attitude of the school to such problems. In the first place, while our Theological Schools in Japan cannot be expected to be, to any great extent, places for original research and for the advancement of the theological learning of the world, yet it seems to me that it will be a serious mistake if those who

teach in them do not, to some extent at least, keep themselves, informed as to those movements of theological thought, especially each one in his own department of teaching however remote some of them may seem from direct missionary work, and for this they ought to be allowed some amount of time as without this they cannot retain the intellectual respect of their students. Again, with the limited amount of time for the theological course and the amount of work to be done in it, we cannot afford to spend very much of this time in minute discussion of such questions for example as the locality of the Galatian churches. As Mr. Moody said, what is the use of teaching that there were two Isaiahs to people who don't even know that there was one? The weighty topics of theological inquiry are so numerous, and are so new to most of our students, that we have little time to spend in matters which are largely of an antiquarian interest, or in matters which do not especially concern faith and life, however much they may happen to be debated at the present moment, or however interesting they may be to us personally. And yet the theological teacher cannot afford to entirely omit discussion of the questions of the day simply because they seem to him of no practical value to his students. To take the case just alluded to, a preacher might never have occasion in preaching to refer to the two theories as to the meaning of Galatia in the New Testament, but it would be a mistake to make no mention of this discussion when expounding the Epistle to the Galatians or the Acts of the Apostles in the class-room. The school is not simply to fill up the student with "practical" knowledge; it is to help develop his powers of thinking, especially in matters pertaining to religion, and for this purpose it is needful that he know something of the discussions now going on.

I have said that I did not intend to draw a picture of an ideally perfect school, but I beg leave to bring together the points which seem to me especially important in this work.

The regular theological school, then, should require for admission at least as much scholastic attainment as is implied in graduation from a Middle School, but there is also need, for the present at least, of a special course for admittance to which less is required. In the regular course at least a part of the work should be done in English, both for

the sake of using more thorough text-books and for keeping up and increasing the students' power of using that language, and in the special course there should be opportunity to study English. In both courses practical Christian work should be required and should be under the direction of some teacher, both for guidance and criticism with helpful suggestions and that it may be made the basis of teaching in what may be called Applied Theology. As it is impossible to cover in three years all the studies which might be desirable in a theological school a selection must be made, and it is a mistake to fill the students' time so full under pretext of "enriching" the course that they can do little more than take notes of lectures; it is better to help them to think in a comparatively few lines of study than to try to cram them with information on all subjects which might be included in the course. While diligence and faithfulness in intellectual work are on no account to be neglected, we should never allow our students to forget that the subject of their study is nothing less than God's revelation of love to men, and our daily work should be so conducted as to foster their spiritual life. The teacher should not shrink from letting the students know that many things are denied or disputed by unbelievers and some are questioned among believers, but he should bring out clearly the glorious certainty of those things which are surely held, and he should avoid wasting in controversy or in minute discussion of unessential matters time which belongs to essentials. And while it seems to be necessary often to give pecuniary aid, all possible care must be used to guard against its abuse.

Every human institution has its dangers, perhaps the greater in proportion to the importance of the institution. It is nothing to its discredit, therefore, that the Theological School also has its dangers which need to be guarded against, and I will in conclusion mention the chief of them with the best ways of guarding against them.

(1.) The danger of intellectual indolence, which is liable to be fostered by the proper insistence of the School upon the supreme importance of the spiritual element in preparation for the ministry, by the very natural reluctance of the teachers in such a school to exercise any such strict discipline of marks and examinations as seems appropriate to a lower stage of education, and by the distraction of practical

work in the case of those who have engaged in it with real spirit and earnestness. While a student in college, I strayed one day into the examinations of the Theological Department and was amazed at the easy questions which were asked, and only a few years ago I witnessed some disgracefully poor recitations in the class-rooms of one of the best known of the seminaries of America, not to speak of what I have experienced in my own class-room. Yet laziness is nowhere more out of place than in the Christian ministry, and what poorer preparation can there be for that ministry than to get the habit of letting pious intentions take the place of faithful performance of duty? As to the means of preventing this, while the teacher should do all he can to make his work interesting and to show that it is profitable to give faithful attention to it, there must be a persistent holding of the students to diligent and faithful performance of their daily tasks, with unshrinking dismissal of students, if any such there be who will not meet these requirements.

(2.) The danger of estrangement from the actual world of living human beings in the study of abstruse philosophical problems or questions of by-gone times, such as may positively unfit one for work in the living present, and at least be of no use as a preparation for the work of the ministry. While at home I attended an exercise in the class-room of an excellent old professor of Theology in one of the seminaries, where the careful instruction in the dangers of Calvinism or Arminianism, whichever it was, gave me the feeling of going back to geologic times and beholding the exercises of an ichthyosaurus. The seminary cannot, of course, avoid having to do with things that are remote from every-day routine in thought and time, but it must keep in touch with the living present, and this may be done by care not to dwell too much on by-gone discussions and matters of antiquarian interest, by showing—as far as possible—the present-day importance of even the most abstruse questions, by care not to slight the problems of the present, and by having the students engage in practical work as a part of the regular work of the School.

(3.) There is the danger of intellectual conceit; of loss of zeal for Christian work; and of even an unsettling of faith through hearing of such a conflict of opinion on almost every branch of enquiry.

This danger may perhaps be exaggerated by some, and on the other hand it may be said that students whose faith is shaken by the discussions of the seminary must have had very weak faith to begin with, but it cannot be denied that there is a real danger, nor that study about Christianity or about things related to Christianity, does not always make one wise unto salvation. The remedy is not to be sought in ruling out certain lines of study as dangerous and unsettling; nor in minimising the intellectual part of the discipline of the school on the principle that if a little learning is a dangerous thing much learning must be extremely dangerous; certainly not in allowing the students to gain the idea that they do not need to be diligent in their studies if only they are faithful in their devotions; not, I think, in depending on the devotional services to be an antidote to the unmixed intellectuallism of the work of the class-room; but in filling all the work and all the exercises of the School with the spirit of reverence for God and of earnest enquiry into his will with the motive of glorifying him through service to one's fellow-men. This is the great problem of the Theological School, and to maintain this high ideal in practise amid the varied distractions of daily work and with all the weaknesses of ourselves and of the young men whom we have to teach, is by no means an easy thing, but the real success of the school depends upon the degree in which this is accomplished. All who have been engaged in this work must agree with me that, important as questions of curriculum and methods no doubt are, the essential thing in accomplishing this is the help of God's Holy Spirit.

As I meet our theological students from day to day, I am almost appalled as I think of the difficulties before them,—difficulties in the intellectual problems with which they will have to wrestle, and still more the varied difficulties which they will have to meet in their life work. What are we, and what are three short school years, to give them preparation for meeting those difficulties? Certainly we cannot beforehand answer all their questions and solve all their problems for them. It almost seems sometimes as if the school of life, with the spirit as teacher, ought to be the only one, as it is the great one.

Yet as the disciples passed through the school of John the Baptist before they entered that of Christ, so we must do what we can for

these eager, but inexperienced and untrained young men to help them a little in preparation for the great school of life.

May God help all of us who are engaged in this work, for we need his help most keenly. May he guide us in choosing the subjects to be taught and arranging the curriculum to be followed, and whatever we teach may he help us to teach reverence for the truth, faith in God and loyalty to Christ, and love to men, and to teach by our lives as well as our words, and may the Great Master graciously grant his richest blessings upon all the residents of these schools.

DISCUSSION.

REV. W. B. PARSHLEY A. B. U., YOKOHAMA.

In discussing the subject of Dr. Learned's paper I wish to confine my attention to two questions; "What shall we teach?" and "Who shall teach it?"

What shall we teach? The ideal school for Japan is neither the elementary Bible class nor what might be called a theological university, but is a mean between the two. Secular education under the fostering care of the government has advanced to such a degree that there has been great pressure brought to bear on theological instructors to furnish an equally ambitious course for theological students. And it is doubtless true to some extent that teachers have gone farther than their judgment warranted them in going, from a desire to please the students. But there are reasons why we should not attempt to compete with secular technical schools. One is that we haven't a sufficiently large following to support such elaborate schools. The secular schools have behind them a nation of 44,000,000 people, and they ought to be expected to contribute their quota to the world's thought and effort in secular sciences. A large and progressive nation must of course support legal, commercial, scientific, and military schools; but Protestant Christianity having only about forty or fifty thousand adherents, can not produce the men or means for the highest grade theological schools. Again we haven't the apparatus—the libraries of original documents which are necessary for laboratory and seminary

work in theology. And even if we had, the students haven't a sufficient knowledge of Greek, Latin and German to use such opportunities profitably.

Furthermore this is the time of evangelization in Japan and not of matured Christian church life. The preachers therefore must be willing to crucify their desire for the scholastic life, leaving Japan's original contributions to the theological riches of the church universal to a future generation. Now is the time for activity and not for profound investigation and reflection.

This is not to say that our schools should be superficial. On the contrary what we do teach we should teach most thoroughly. But we ought to confine ourselves to the fundamental subjects. I should think that the course of the American Theological Seminary of 25 years ago adapted to the requirements of the Japanese church would be a wise curriculum. Exegesis should be taught from the vernacular Bible as a rule; the Greek New Testament should be taught where the student is prepared for it.

Who should teach in the Theological School? On the whole I think missionaries should be the teachers. One reason is that barriers of speech and life and nationality prevent us from taking the position of preachers and pastors with full acceptability. The Japanese preachers who are competent to teach in the seminary are needed in the churches and on religious papers. We need nothing today more than able Japanese pastors and preachers. Again, for the present, the missionaries are likely to be more confirmed in the faith and not so liable to modify the fundamental truths of Christianity under pressure from the outside. But this is not to say that no Japanese should be employed in theological instruction. There are noble and *indispensable* Japanese teachers in all our Seminaries, and we thank God for them. But on the whole, for the reasons which I have mentioned, I think that the missionary should be the chief reliance in the theological faculty.

REV. J. L. DEARING, D. D:

A course of four years, instead of a three years course as at home, is none too long for the work to be done; men come to us with a limited knowledge of the Bible and a limited growth in Christian

character. Their disadvantage by the side of men in the home land with centuries of Christianity behind them is immeasurable. They gain much by absorption, and long continued association with the teachers in the school.

Post-graduate work is needed. Our men soon get preached out. They need to return to the school for additional and special work. The lack of helps for the preacher in the way of commentaries and literature adapted to stimulate religious thought or to open Bible truth is so great that the responsibility upon the seminaries to provide some course to which the graduates may return and get a new stock of knowledge, fervor, and earnestness is great.

It would be wise to open special sessions to which for a month or so men might come without preparation, and those who had no thought of preaching, but who wished to prepare to communicate the Truth in connection with their daily work. Such persons by contact with the future preachers would be benefited. The seminary would receive help from having these men gathered with the students for a time as the practical character of the work would be emphasized and the special students would get a grasp of truth in a brief time that would enable them to do very useful work in a small way and perhaps some would be led to afterwards give themselves entirely to the work of preaching the Gospel.

REV. A. OLTMANS:

Theological curricula in America are undergoing great transformation. Old forms have been clung to too long. We should not perpetuate the mistake that has been made in America. As in America now they are beginning to lay much stress upon the English Bible, so we here should lay stress upon the Japanese Bible.

REV. J. W. MOORE:

Men ought to be tried before they are admitted into the seminary. A certain number of years should have elapsed since their baptism and they should be able to show that they are really concerned about the salvation of souls before they are taken as students for the ministry.

FOURTH PAPER.

Bible Women and their Training.

Miss A. B. West, A. P. C., Tokyo.

The subject assigned by the Committee was "Training Schools for Bible Women, but I have taken the liberty of changing it to Bible Women and their Training," so that we may study the *woman*, rather than institutions and their history. She, as well as her work, is a development, and in one short half hour, we can not tell the whole secret of the long process of "Making a Bible Woman." We can only give a few statements of reasons, why on the one hand, moral and social conditions, and on the other the aims of the Christian Church demand such a woman; and a brief outline of methods in present use to make her an evangelizing power. The simple proclamation of the Gospel is not sufficient for those who have not the moral sense, or instinct, which comes from Christian ancestry. Christ's own sweet message "come unto me all ye that labor and are heavy laden, and I will give you rest" has in all the centuries lost nothing of its sweetness and comforting power, yet it falls upon ears which do not quickly comprehend, upon hearts which, though "weary and heavy laden," do not respond, for they are not awake to spiritual ideas or aspirations, nor conscious of their barrenness and need. God's spirit alone can vivify this deadened moral and religious sense, but God has chosen to use as a means the teaching and preaching of His word. Since this awakening comes only with a consciousness of the Lord God Jehovah, there must be very fundamental teaching concerning God, the Father, His infinite holiness, truth, justice, goodness, love and mercy; teaching of our relation to Him as our Creator, of sin and the need of a Savior from its power, and the life in Christ Jesus. We ought to have not only preaching, but plain, direct teaching from the pulpit; we must have the Bible class and the Sabbath school; but in some way this teaching of God's word must be brought to *homes*, so that it may reach the wives, mothers and daughters, who before they understand about Christianity, may not be willing to go to public

meetings, or, when they desire to go, are restricted by custom and prejudice.

Some may say that this is the pastor's work. If he is a married man, with a pastoral instinct and devotion, he may do much for the families of his own congregation, or for those who are interested in Christian teaching; but beyond this he will not find many opportunities to work for women. Some one then suggests, "Let the women who have had the good fortune to hear the Gospel, tell it to others and so spread the glad news." Every man or woman who becomes a Christian ought to consider it a blessed privilege to lead some one else; but here, no more than at home, can every woman teach and do direct evangelistic work. It is not only that custom forbids, but most women have their own home duties which do not permit. "The women of home lands who have done most for church and missionary work had no special training" it is said; and there are those who, judging by home standards expect women just brought to the light of the Gospel to do even more than they of the work of winning souls. They ask the impossible. Think of the women who in middle life or old age, nay even in young womanhood come to the knowledge of Christ! We know of many who have earnestly attempted to tell "the sweet story of Jesus and his love," but their message called forth doubts and questions which they could not answer from their limited knowledge and experience. Some gave up in despair, some made an individual effort to learn enough of the Gospel to teach others, but they made slow progress. Untrained they were not equal to the task; yet it was evident that under existing social conditions certain women could not be instructed in Christian truth unless women carried the message to them. Thus there arose a need of a new factor in Christian work; not a preacher, not a teacher in the school; not a professional evangelist; but a sympathetic, tactful woman who should be prepared in heart and mind to do a quiet work in the home. This factor we call the Bible woman. She will deserve an honorable mention in the Church History of Japan, even as the women of the early church are recorded for their faith and good works.

The Bible Woman's work is a development of the last sixteen or seventeen years. Previous to that time, missionary women had

personal teachers of the language who helped in women's meetings, or accompanied them when making Japanese visits. Some also employed women who were called Bible readers. Their work for the most part corresponded to their name. They went about among the more illiterate classes reading to them, or teaching them to read the Scriptures; thus trying to awaken an interest in the Bible and Christianity. Some of them were earnest women, and accomplished a certain kind of preparatory work. However, it is evident that about the time of the Osaka Conference, the missionaries felt a strong desire to better educate and more fully equip women to take individual responsibility in teaching the truths of Christianity. At the conference, in the discussion of Mrs. E. R. Miller's interesting paper, "The Education of Woman," Bible women were mentioned incidentally three or four times. Miss Talcott spoke of some women who did voluntary work; Miss Crosby of six women in their employ who went out "two by two;" and Miss Barrows mentioned their experiment in training a class of four elderly women for six months. Out of that experiment, grew the Kobe Training School. In the same year, the Presbyterians opened a similar school and later other missions, so that now there are abundant facilities for preparing women for Christian work. Some of the most able and consecrated Bible women to-day were among those, who with pastor or missionary help, were trying as best they could to prepare for this work, and gladly took advantage of the greater opportunities offered for study in these schools. It is by a careful study of them that we see the breadth of character, and the intellectual and spiritual life, resulting from long training. They are the best proof of the wisdom of that early experiment.

It is scarcely necessary to say that the woman who is admitted to a training school should be a Christian of at least several years experience after baptism. She should be free from family cares to study and afterward devote her life to Christian work. Since the minimum age is twenty three or four, many of the younger women marry; but whether they become wives of evangelists or of ordinary Christians, their period of training is of much benefit to them personally and to the Church. Those who can undertake work alone are for the most part widows or divorced women and they may enter

the Bible school as late perhaps as fifty. In our own school the maximum age at graduation was fifty six. The opinion has been expressed that Bible woman's work is a barrier to matrimony. I have not collected statistics but from two schools. I may give some interesting figures. One of these schools has had fifty four graduates, of whom no less than *seventeen* have become wives of pastors and evangelists. From fifty graduates of the other, sixteen have married pastors or evangelists and as wives are doing direct work. Eight or ten of the graduates from each school have married professional men, and are doing Christian work although more indirectly.

In home, church, and society, the graduates of our Girls' Schools may exert a great influence and be an evangelizing power. The younger woman and the older are not rivals. Each has a work to do, each in comparison with the other has advantages, each has handicaps. They can not be substitutes; but they may well be complements and that without pride of self, or jealousy of the other. But on the whole, the middle-aged woman, who in years of maturity has become a Christian, is better fitted to do responsible, individual Bible Woman's work in the homes of all classes than the younger woman of only school-girl experience. In the light of her own history, the older woman divines the mind of those whom she is trying to interest and teach. She probably was once a devout Buddhist, or a proud Shintoist, and may have hated the "foreign religion" or been afraid of it, and so resented the teaching and, only after years of struggle, become a child of God. If for months, she fled from her back door when a Christian teacher appeared at the front entrance, she appreciates the feelings of some one who now makes excuses and avoids her. She can patiently and with tact make repeated efforts, and quietly await the time when a change of heart will take place. Or, she may have accepted the Gospel when her heart was filled with sorrow, and she was longing for peace and rest. Whichever it may be, she will most likely find a willing and interested hearer when she relates her own experience. She can then appeal directly to the heart and point to Christ who has brought light and life to her. We find that the thoughtful woman treasures each experience of former darkness and superstition, each experience of sorrow, weeping and despair, and regards it as a key to open some heart.

The efficient Bible Woman must be quick in perception and ready in adaptation to all circumstances. These qualifications are sometimes wholly the result of training, and they are most likely to be attainable in women of good birth and social standing. Most of the Bible Women are samurai, but those, who as wives of officials or even as attendants have served in the old Daimyo Yashiki, show greatest tact in meeting all classes of people. Sometimes the slow, unpromising student may prove most faithful in study and work; so it is unwise to make too strict rules for admission to the school. Experience has taught the greater wisdom of taking several months in which to test the applicant's sincerity of purpose and fitness for this work.

The woman who comes for training has not had the "goodly heritage" of a Christian home, but at best only a few years of very limited knowledge of the New Testament. The Bible must be the center of all study, and since Old Testament and New should alike be familiar to her, the study of both should run through her whole course. Intellectual knowledge is not sufficient. Only so far as the Bible woman receives truth spiritually, can she give it to supply the heart needs of others, so there must be a devotional spirit in all her study of God's word. When Dr. Clark, President of the Christian Endeavor Society, met a company of Bible women and students, he said, "I like the name you bear. I should like nothing better than to be called a Bible man. Study the Bible carefully. Study it first of all for your own spiritual life and growth, and then to give to others."

Since the Bible woman will meet inquiring often doubting, minds, she must be able to give some reason for her faith. For this she needs to study a systematic outline of Theology. We Presbyterians use the good old standard, the Shorter Catechism, and an outline based upon it. The Bible Woman also needs to have a fair knowledge of Church History and Evidences of Christianity. It is not desirable that she should attempt much argument, but when she hears old theories advanced as new, and firm faith assailed, it is well for her to at least know where to refer her opponent. One quick woman has been known to use her little store of knowledge to great advantage.

Another stood so firmly for orthodoxy and strict Sabbath observance that some advanced thinkers in the church complained. "The Bible woman is interfering with the liberty of our faith." All must have this Biblical and religious instruction. For the sake of ordinary intelligence, women without modern education must study General Geography, Japanese and Universal History and probably must be helped with Chinese reading. All must learn to play the organ. The older women who can do no more are proud of "ippon" *accomplishments. For the sake of work in the country, they should be able to knit. They also learn to write the Romaji and keep accounts in foreign method and have a practical experience in housekeeping and cooking. The course of study extends over at least three years.

We have been asked by Japanese and foreigners "Can elderly women take in and digest all this Biblical and Theological teaching, Church History and Evidences?" We answer yes, they not only take it in but enjoy it. It is delightful to watch the change which comes. For some of them, life had not only been sorrowful, but, from our standpoint narrow beyond conception. Many, before they become Christians had not known real thought life. After a little time of study they have exclaimed, "All is very different for us now. We have so much to think about even when we go to bed!" Truly a new world is open to them. Too few Christians are familiar with the Old Testament, but it proves a source of unending pleasure. A new light comes with the knowledge of the wonderful works of creation. The student is surprised and delighted to learn of the long hidden records of Egypt, Babylon and Palestine which in these days add so much pleasure to Old Testament study. Those who best know the old days of Japan find many resemblances in customs which intensify their interest. Some, to whom ordinary reading was a painful labor, after a year or two, are most enthusiastic students showing considerable intellectual development. But most gratifying is the spiritual awakening which comes. Some have felt that their real conversion was after entrance to the school.

The mere acquisition of knowledge, however, does not make an

* Playing the air in unison with one finger of each hand—an accomplishment for which the Japanese schools of music give a certificate.

efficient Bible woman. Throughout the time of study, training must run parallel with instruction. When we speak of this part of the "Making of a Bible Woman," I am sure of the sympathy of every one who has had the responsibility. They *know* what it means. Others know what a Bible woman ought to be or what is needed in their special locality. Some one writes, "Can you send me a woman? one not too young, but who can play the organ and teach Sabbath school, yet is tactful in meeting women. One who is not idle, nor a gossip, nor a tale-bearer; one who can live alone." Another, doing pioneer work, writes for a woman strong in body and brave of heart, willing to endure hardships of cold, lack of dainty food, and contact with a rough-and-ready class of people. She begs for a spiritually minded, enthusiastic woman, rather than a clever, intellectual one but "does not yearn for mediocrity." Still a third writes for a woman able to meet and teach the chief ladies of the city—even the wife of the Governor.

We all grant that in view of her work, a Bible woman ought to be strong and healthy in body and mind, a woman of large heart and sympathies, of quick instincts, endurance, a woman of prudence, a woman of self-control, yet one who will fearlessly use sanctified common-sense when necessity demands. Add the requisite that she be pleasing in personal appearance, attractive in manner and tactful in all her intercourse and we have a fair ideal. As I read what my friend has written in a few moments, I some times wonder if she realizes the months and years it requires to make such a woman. Not a few may be weighed critically in the balance and will not be found much wanting. Nature has helped some; but what they are, is for the most part due to grace and many years of discipline. It is this *training* which proves to be the great strain upon the teacher. She must be a constant student of character. She is not dealing with pliable school-girls, but with mature women—in many cases, with women whose self-will has never really been conquered. Japanese *shikata ga nai* seldom includes heart submission and gracious adaptation to the inevitable. The stubborn assertion of self is the secret enemy that comes up at every turn; but until it is overcome, we do not see the "Christ-constrained" woman. If women are to live

together happily *as a family* in the school, and later work harmoniously with others, they must learn to be self-forgetting, self-denying, quick in kind thoughtfulness and appreciation of others. In a company of women of various ages, experience, talents and education, contrasts of ability may stir up jealousy. This difficulty must be recognized and as far as possible be corrected while they are in the school. I know of no better remedy than our Lord's reply to Peter's inquiry regarding the future of his fellow-disciple—"What is that to thee? follow thou me." The Bible woman must learn that she is to follow Christ, use to its fullest extent her own talent, even if it be only *one*, do her own individual work and not be envious although her neighbor's circumstances do seem more favorable and attractive. She must learn that God does not mean any two people to be in just the same place and do just the same work. It is perhaps one of the hardest lessons the human heart has to learn, and in this the Japanese Christian's task is not unique.

As the teacher must study the character of her pupils, so she must teach them to study people as well as books. Their work is to be largely with individuals and among all classes, and the ability to do it will not come by chance. For the sake of this practical knowledge and experience students are sent to the country, or interior stations for three or six months each year. They are thus thrown on their own responsibility, and usually have some hard lessons to learn; but they return with a wholesome recognition of their own limitations and a new appreciation of their opportunities for study. But the student's work must not be confined to a few months in the summer. Throughout the year, she must have practical training in Sabbath school and other work. Otherwise, she may suffer from what Moody called "religious gout." He said "Word and work make healthy Christians." They certainly make healthy, wide awake Bible students. If they have only study, self-improvement may be a snare; but if they keep in mind their own bit of work and learn to read, study, and hear so that they can transmit to others, they have ever before them the supreme object—the salvation of souls—and so maintain a deep spiritual interest in their studies.

It is well for any one engaged in this training to have under her

direction several exceptionally earnest, devoted Bible women living in the school and going out to work from it. In her daily intercourse with them, she learns much of the actual experience of the best type of Bible women, which she can use to advantage in teaching and training students. The students also learn directly from the more experienced women, of the wonderful opportunities for such work and see the blessed privilege of having a share in it. They learn too, difficulties and problems, and how to meet them. They form the habit of prayer not only for their own individual life, study and work, but for the work and interests of others. In fact, their lives are broadened and sympathies deepened, by even this indirect touch with the outer world. From these Bible women, the students learn of the *individuality* of their future work. In the old days, a company of Bible women was sometimes given a Bible lesson and then sent out to different places to teach it. The Bible woman of *to-day*, however, must be able to utilize her knowledge and experience to suit the occasion. This does not mean that she is to go unprepared to her work. Far from it. She is to prayerfully prepare for each visit, or meeting, but be ready to change her talk or method if necessary.

The Bible woman must grow into a life of patience; first, with herself in her own failures and disappointments; then with fellow-Christians, who perhaps do not live up to her standards, and do not appreciate her work or methods; and third, patience with unbelievers, the ignorant, for whom it is difficult to make the story simple and comprehensible, the self-satisfied, the worldly-minded, in all whose thoughts there is nothing of God, or life's earnest duty. For such, she must learn the happy secret of leading people to desire the truth. She must not force it upon them, nor passively wait for them to take the initiative in inquiry. Women less than men, show that Confucian influence which says "Come and learn," rather than "Go and teach." They are, on the whole, more inventive in making ways to reach people, more quick to appreciate an opportunity and use it to advantage. A Bible woman must be "thoroughly furnished unto all good works," but it is only by a life of humble dependence upon God, a life of secret prayer that she can be faithful and endure unto the end.

The day comes when the student must leave the protection of the Bible school, and assume the responsibilities for which she has been preparing. She carries with her a certificate which she proudly shows as a proof that she has completed the course of study in the Bible school; but it is her greatest duty to show by life and conduct that she is fulfilling the aim of the school, and, as a sympathetic, womanly friend is doing a work for women and children which preacher and evangelist can not do. She must not jealousy guard her own position, but must draw every available woman, or young girl into work with her in Sabbath school or Woman's meeting and so help train up home talent to take her place. Time fails to tell of the many ways in which she may exert an influence in the church, and in Christian homes; but the unique feature of her work is visiting in the homes of those not yet Christians. She must avail herself of every opportunity to make friends, and so gain an entrance to their homes, and then must so recommend herself and the message she carries that doors once open shall not be closed. By careful giving of tracts and books, and by familiar talks she must lead them on to Bible study. We all know that it is sometimes easier to draw people to ourselves than to lead them to Christ. The Bible woman, as she becomes in these homes, a welcome visitor, may be tempted to be satisfied with friendly acts and winning friends, but her constant thought, study and prayer must be "How can I win to Christ these souls with whom I have been brought into contact?" This was the first and final object of all her training, and for this she must overcome self-seeking and make the motto of her life,—

Not I, but Christ,
Be honored, loved, exalted,
Not I, but Christ,
Be seen, be known, be heard,
Not I, but Christ,
In every look and action,
Not I, but Christ,
In every thought and word.

Not I, but Christ,

To gently sooth in sorrow;
Not I, but Christ,
To wipe the falling tear;
Not I, but Christ,
To lift the weary burden,
Not I, but Christ
To hush away all fear.

The life of a consecrated Bible woman well illustrates the great change which comes to the growing, working Christian. Her own life and heart, once empty and sad, are now filled with light and hope, and when she sees those for whom she has labored and prayed coming into the kingdom she knows a little of the joy the angels have over the sinner that repenteth. A devoted, untiring woman said a few days ago, "Time has become so precious. The most important question is how can I use it to best advantage. To waste one hour seems sacrilege." We have set the ideal high and many women are growing more and more into that ideal—the Christ-likeness. But the Bible woman is after all only human and we must not expect perfection.

Before I close, may I speak one word in her behalf to those with whom she may be called to work. I beg that you will remember her past years and experience; that she has had only a short time of study and preparation; that whatever her age in *years* she is still young in the Christian life. She has learned that she must bear burdens, and take responsibilities; but do not set her at work and expect her to carry out your ideas without consultation. Unless unavoidable, do not ask her to live alone; but, if she must do so, see her as often as possible and encourage her confidence, so that she may have your friendly sympathy, but most of all, your prayers with and for her.

Those who have the heavy responsibility of training Bible women, know the discouragements and disappointments that sometimes must come. But review the work as a whole, "view it in the prospect" says a friend who for a little time has been away from the training, see the wonderful growth of character in the women, the results already attained, remember the faithful seed-sowing, and we shall I think be surprised at the magnitude and scope of the Bible women's work of the past seventeen years; and we will labor with new

sympathy, and pray with new zeal and faith, for this branch of woman's work.

DISCUSSION.

MISS G. COZAD, A. B. C., KOBE.

There are two or three points that I would like to bring before you for your consideration.

First,—I would speak of the fact that these schools do not belong to the missionaries to whose care the various missions have entrusted them, neither do they belong to the stations in which they happen to be located but they belong to the mission, and every missionary has a responsibility for their successful operation. These schools cannot be a success unless they have the assistance of every member of the mission in the matter of securing new pupils and incorporating with and helping the graduates of the school as they go to the various stations for work. The women who have the school in charge are only the agents of the mission.

It is a fact that the number of pupils in these schools is to-day much smaller than it was eight or ten years ago and it is also a fact that the demand for the graduates of the schools has not decreased. With the number of graduates from the schools we now have we can barely keep up the force of workers to the number we have had for some years past. The causes of this decrease are not hard to find. The difficulties of the work of the Bible women are now more clearly apprehended than formerly; then there is not in the church at large the same zeal for propagandism there was formerly and families are not so willing now as formerly to consecrate their daughters to the work.

However I believe that here and there, all over this country, in towns and country villages and mountain hamlets there are women who have a desire, perhaps a not fully realized desire, to do some such work for Christ, but in their humility and their ignorance of how such an object can be attained they drift off into some other channel.

If the missionaries who come in contact with these women have

upon their hearts the burden of the dearth of evangelistic workers they would recognize the possibilities in the case and would be able to quicken the dormant desires of these women and to bring them into touch with the schools where they can be trained for the work. I know it is hard, especially for those not closely connected with the evangelistic schools, to recognize the embryo Bible woman.

It is hard to know what degree of equipment is necessary for one intending to enter the school. We must for the sake of the work keep the standard up. There is no work more important, none more difficult, than that of bringing people to the knowledge of Christ and the best women of the church are needed for this work. It is a too common feeling among the Japanese that a person wants to be a teacher or a kindergartener or a nurse but since she is not fitted for any of these she will become a Bible woman. I repeat we need the best women for this work. But who are our best women? Sometimes we receive a woman into the school with fear and trembling feeling unjustified in keeping one in the school who does such poor work intellectually but when she graduates, because she is so filled with the spirit of Christ, so humble, so loving, she does such beautiful work that we are amazed that we did not recognize her worth before. Lack of equipment can be made up for by an extra year or two of study but there is one thing that can never be made up for, that is, lack of a proper spirit and purpose in entering the school.

If there is not a real thirst for souls, a realization of the nobility of the calling, a disinterested desire to work for Christ, no matter how well qualified in other ways she may be, she will not make a permanent and successful worker.

The evangelistic school is the place to foster and cultivate the missionary spirit but it is not the place to arouse it.

Secondly,—I would speak briefly of the method of Bible study it seems to me wise to pursue in these schools.

We must bear in mind that when the graduates go out to work they have not the helps that we missionaries have in the way of books and magazines and helpful associations.

Beside her Bible she has only the little worn note book she so laboriously, and often I fear erroneously, compiled while in school,

busily scribbling down the words as they fell from the teacher's lips. I sometimes shudder as I think what goes into those books and my only hope for them is that they will probably be very seldom consulted after leaving school.

To teach the pupil how to study the Bible independent of any outside help is the great object to be borne in mind by the teacher. Much careful drilling in the great fundamental outlines of Bible teaching is more important than a great deal of detail.

There is one method of Bible teaching which has been much maligned and which has yet its legitimate place. I have heard it aptly called the street and number process of Bible teaching. A map of a city is not what one would call a pretty picture but we country people who have come as strangers to this great city know how useful a map of the city is that we may know its great arteries and the relation of one section to another. Only after the plan of the city is known are its places of interest its riches of art and architecture accessible. God's word is so rich and so beautiful that it is a constant temptation to pour into receptive hearts more of interesting detail than they can well receive and assimilate.

I consider the inductive method of Bible teaching as important and as possible for students in this country as it is in our colleges and advanced Bible classes at home. To train a student to find out by independent study what is in a book of the Bible, before a word is taught to have her find out what are the leading thoughts, the characteristic words, what the purpose of the book, reveals to her the possibility of studying the Bible with out outside helps, and rouses those dormant powers which are in every child of God so enabling her to understand God's word. You may tell a woman that the Gospel of Mathew was written for Jews, and Luke is the universal gospel and the pupil will diligently enter it in her note book and there it will remain; but let her notice for herself without a hint from you the constant repetition "Thus saith the scriptures, "The Law and the prophets" etc. and it comes to her as her own discovery. Let her find out that the Gospel of Luke is the gospel for the sinner and the outcast, the gospel of womanhood and infancy, the gospel for the Gentile, and she will never forget it.

Passing on to my third point I would like to speak of the relation of the Bible woman to her fellow workers. There is one class of Christian workers whose position is so anomalous as that of the Bible woman. Too often she is considered the servant of the church or as they express it the "ashi" (feet) of the church, to run on its errands and do such work as more properly belongs to the members of the church.

Again her relation to the students and sometimes to the teachers of the girls' schools is exceedingly trying.

We all have daily exemplified in this country the fact that a little learning is a dangerous thing. The girl of seventeen who can read Swinton's Third Reader and join in an English song, considers that she is educated and looks down on the Bible woman who has not had her advantages. It may be the Bible woman has a fair, usable knowledge of the Bible, she may be able to go into the house of sorrow, of sickness, of death and bring a message of comfort and cheer and hope, she may be able to steer her way among the conflicting plans and ambitions of the various parties in a small church, be helpful to both sides and bridge over the trouble between them, but because she can't read English, can't write a poem, can't play the koto, she is often looked down on as not worthy of respect Of course the Bible woman ought to realize that if she can do her own chosen work well she has no occasion to envy others whose training is different but the trouble is she doesn't realize it; she feels humiliated and the desire creeps in to learn English, to study flower arrangement, perfect herself in something not necessary to her in her work, in order that she may have a suitable standing among others. I am sure the foreign teachers do not share in this feeling, perhaps do not realize it, but what I plead for is a warmer sympathy and interest on the part of the foreign teachers, for more of a realization of the unity of the work. Let the pupils see that the teachers are interested in the Bible school and in the Bible women. There is a deplorable gulf between the girls' schools and the evangelistic schools and it is not wise to shut our eyes against it.

The Bible school graduate is brought in very close relation with missionaries in evangelistic work and many of them come to look

upon the missionary with whom or near whom they work as their elder sister, their beloved teacher, and I am glad to take this opportunity to express my appreciation of the help which the missionaries render to the women from our schools. There are other missionaries though good earnest women for whom it is hard for the women to work. Sometimes they expect in the Bible woman all the cardinal virtues and a liberal sprinkling of other virtues, spiritual power, intimate knowledge of the Bible, grace, tact, patience, humility, frugality, etc. But how do they want to use this perfection? Do they want to put her in a place of large usefulness where her virtues and abilities will have free scope,? No they want to attach her to themselves as their helper, not co-worker but helper, to be their mouth piece, to run their errands and some times fearing she may not have enough to do they give her sewing and mending to do. In this way the Bible woman comes to be looked down upon in that place. If such a helper is needed would it not be better to take an untrained woman, begin her training in this way and if she proves suitable later send her to the Bible school for further study. There are many Bible women who are not fitted to work independently, but as far as may be, we need good women who can be trained for independent work but, wherever they go, they will need the sympathetic co-operation of the missionary near whom they are working, to do their best work.

DEVOTIONAL PAPER.

The Place of Prayer and Intercession in the Life of the Missionary.

Rev. A. A. Bennett, D.D., A. B. M. U., Yokohama.

It is thought by some that the tendency of our age is to investigate, but not to pray. This may be true. If so, we need to guard against it as against every other human tendency. Should the wise men of this generation, though in some respects far more erudite than those of old, still fail to perceive the inherent haziness of all human wisdom, and so fail to seek that illumination which comes only from the Father of Lights, the missionary at least dare not abandon himself to such a course. Where would he be but for prayer? It was the making of him, and without it he would be undone.[1]

To say nothing of the intercessions of those who, when he was paralyzed in his own sin, so bore him on their faith to the Savior that he was forgiven, made whole, and sent on his way rejoicing; or all those rapidly succeeding prayers known and unknown which, now like manifest breezes, now like unsuspected currents, were such powerful factors in assisting him in his early Christian course, that missionary must be an exception to the rule who cannot look back to prayer as indissolubly connected with his present life-work. The same law has ever been traceable. Was it not while Paul was praying that he saw the Savior standing by, and heard Him say "I will send thee far hence unto the Gentile"?[2] Was it not while Peter was likewise engaged that God made choice among the disciples that by his mouth the Gentiles should hear the word of the gospel?[3] Is it not so in our

[1] Much that in this paper is referred to prayer might with equal propriety, be referred to the work of the Holy Spirit. Such fact does not weaken the force of the argument. In the divine economy as now manifest those two factors are often inseparable. Our subject necessarily focalizes our attention on the human part of the problem, but we must remember that as God gives the Holy Spirit in answer to the acceptable prayer of His children (Luke XI: 11—13), so their prayer is made acceptable to Him through the operation of that same Holy Spirit. (Romans VIII: 26,27.)

[2] Acts XXIII: 17-21. [3] Acts X: 9 and XV: 7.

day, too? Who of us does not recall a time when the consideration of a foreign field of labor so forced itself upon heart and brain that hours, days, weeks, or perhaps months or even years were spent in waiting upon God with reference to this matter? Then to us,—it may be as distinctly as to David when once he inquired of the Lord about attempting to save the Keilites,—came the divine mandate "Go"[1] and we could not be disobedient to the heavenly vision.[2]

Prayer did not finish its task for us then. The very settling of such a question showed the need of more prayerfulness. Such is the common experience of the faithful. When God says to one as He did to Abraham,[3] "Get thee out of thy kindred and from thy country and from thy father's house;" when He shows, or seems to show, to such an one as He did to Paul, how great things he must suffer for Christ's name's sake[4] even though he may with the eleven rejoice that he is counted worthy to suffer for that Name,[5] still he realizes anew that he must give himself continually to prayer since he must give himself to the ministry of the word. So the final days before leaving the home-land, and especially the days of public consecration to the work, were—or should have been—days of fervent prayer.[6]

Indeed his society itself probably owed its existence to prayer. This is manifestly true of some that are here represented: it may be true of all. As one writer puts it, "At Williams Town, on the spot where now stands the famous hay-stack monument, three young men consecrated themselves to the work of foreign missions, and poured out their fervent prayers for the conversion of the world; and this green nook among the Berkshire Hills may be called the birth-place of American foreign missions."[7]

[1] I Sam. XXIII: 4-12. [2] Acts XXVI: 19. [3] Gen. XII: 1. [4] Acts IX: 16.
[5] Acts V: 41.

[6] It has been well said and resaid that "when the first missionaries . . . . were sent out, their designation was accompanied with prayer and fasting whence we may infer that *fervent supplication ought to form the distinguishing feature in the exercises appropriated to those occasions. An effusion of the spirit of prayer on the Church of Christ is a surer pledge of success in the establishment of missions than the most splendid exhibition of talent.*" Address of Hall to Eustace Carey, quoted in *Memoir of Boardman*, Introduction p. XVIII.

[7] *Life of Adoniram Judson* by his son, P. 18.

Once upon his field, the pious missionary will realize his need of prayer and probably his facility for it. His *need* is as clearly made manifest by the unhallowed atmosphere surrounding him as could the need of clothing be made manifest by the intense frigidity of a north Alaskan winter. His *facility* becomes apparent from the painful and patience-trying fact that he must at first be as dumb before the people as was Zacharias when Gabriel gave him a sign he asked for but did not wish.[1] This time of silence is not a mistake. It has its varied uses, and one of them is to furnish a door-shut closet for prayer. God often closes the avenues of communication with the outside world that we may better communicate with Him. Moses[2] and Paul[3] and John the Baptist[4] and perhaps his great prototype Elijah[5] and our glorious Lord himself[6] had first days of seclusion with God away from the people before having a marvelous ministry among them. Does the missionary of to-day need such seclusion less? Surely he who aims, with Enoch, to convince the ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which, as ungodly sinners, they speak against their only Savior, needs first to study, with that same Enoch, to walk with God.[7]

The missionary ought to pray that his whole body,[8] mind, and spirit may be preserved blameless until the day of the Lord Jesus. This involves prayer for health. The whole matter of the care of the body should be considered a solemn duty in regard to which divine guidance should be continually sought. Not out of consideration for himself and family alone, but also for the mission society he represents, should he do this, and for the churches which support him. A missionary needlessly broken down is a poor financial investment. We need to pray that we may eat and drink to the glory of God:[9] that we may, with the same end in view, take God-ordained rest as much as do God-ordained work.[10] There is no sickness severe enough to require medicine that is not severe enough to require prayer; and

[1] Luke I: 20–23. [2] Exod III: 1. [3] Gal I: 15–17. [4] Luke I: 80.
[5] Matt II: 23, IV: 3. [6] 1 Kings XVII: 1. [7] Jude 14, 15. Gen. V: 22.
[8] "The first petition that we are to make to Almighty God is for a good conscience the next for health of mind, and then of body." Seneca.
[9] 1 Cor. X: 31. [10] Mark VI: 31. Ps. CXXVII: 2

medicine should never be taken or administered unmixed with prayer. [1] There is no fatiguing task that demands surcease of toil that does not also demand retirement with God. No short prostration or chronic suffering, no pleasant outing, or long vacation, ought to come to us unsanctified by prayer. All honor to those who through faithfulness are worn and weary,—who, to do the work of Timothy,[2] have their often infirmities; or, to do that of Trophimus,[3] must be left at Miletum sick; or, to do that of Epaphroditus,[4] for the work of Christ are nigh unto death; or, to do that of Paul,[5] are in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, and even die daily. Yet there is a sense in which literally he that dwelleth in the secret place of the Most High "shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." [6] Literally, sometimes at least, "they that wait upon the Lord shall renew their strength; they shall run and not be weary; and they shall walk and not faint;" for "He giveth power to the faint; and to them that have no might He increaseth strength." [7]

Glancing from the physical to the mental side of our nature, we note that prayer is essential to its highest usefulness also. We need continually to pray that we may be endowed with good "common sense;" may be kept from needless idiosyncrasies and especially from erratic courses; and that we may be wise in the expenditure not only of our time but of the mission funds entrusted to our care. O, how valuable is a wise missionary! [8] Prayer, too, it must be remembered, has an important place in the missionary's getting of the language. To say that this "getting" involves no easy task were but to say what all know full well. To add that such task may be made easier through prayer were but to add what is equally patent. Yet of both these

[1] II Kings XX: 5–7, James V: 15, &c. This is not the place to discuss the use of medicine, only to emphasize the use of prayer with or without medicine.

[2] I Tim. V: 23. [3] II Tim. IV: 20. [4] Philippians. II: 27.

[5] II Cor. XI: 27, and I Cor. XV: 31. [6] Ps. XCI: 1, 5, 6.

[7] Isaiah XL: 29–31. [8] Matt XXV: 45.

facts we need to remind ourselves. Prayer stimulates[1] the sluggish intellect, yet rests the wearied brain, and is in every way helpful to a mental task. It is said that Thomas Aquinas was accustomed before study to approach God with the words "Thou that makest the tongue of the infant eloquent, instruct, I pray thee, my tongue likewise, and pour upon my lips the grace of benediction. Give me quickness to comprehend, and memory to retain; give me happiness in expounding, and facility in learning, and copious eloquence in speaking."[2] Such a prayer we may well make our own. At the same time we may add the request of Henry Martyn to "be taught to remember that all other studies are merely subservient to the great work of ministering holy things to immortal souls." The gift of tongues may not be given us, but He who made both tongue and ear and all their intricate relations, He from whom comes the whole power through them to bring man in touch with man, He, if we but wait upon Him, will not only enable us to *get* the language till we can speak those five[3] words with the understanding which are worth ten thousand in an unknown tongue, but will also enable us to *utilize* the language so that we can exclaim with Isaiah, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."[4] And oh, "a word spoken in due season how good is it!"[5] Then, too, there are times when, though there may be neither disease nor physical exhaustion, the missionary, like any other preacher, finds it hard work to prepare a sermon. He cannot bring his mind into the frame necessary to normal productiveness. Thoughts that he would grasp elude him, and all is blank. The intellectual faculties seem to be heavy with sleep,—sometimes seem to be paralyzed. They refuse to work. When scourged to it, they move in a lifeless, stumbling way, and if they produce anything, it is but a miserable, school-boy essay, as worthless to the hearer as it is humiliating to the speaker. For such a condition of things there is no remedy like prayer. Prayer lifts the soul to where nightless

[1] "Pray, always pray; amid the world's turmoil:
Prayer keeps the heart at rest and nerves for toil." E. H. Bickersteth.

[2] *Prayers of the Ages.* p. 300. [3] I Cor. XIV: 19.

[4] Isaiah L: 4. [5] Prov. XV: 23.

sunshine wakes it, where the breath from plains on high inspires it, where the eternities of heaven thrill it, and where God Himself works mightily within it to will and to do of His good pleasure. This fact is thus expressed by Dr. Wm. G. T. Shedd:[1]—"It has been said by one of the most profound and devout minds in English literature, that 'an hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them.' If prayer and Christian discipline do this for the habits of thought, most certainly will they do the same for the habits of feeling. If an hour of serious self-examination and self-mortification, or an hour of devout meditation and earnest prayer does not set the affections of the preacher into a glow, probably nothing in the way of means can. The greatest preachers have, consequently, been in the habit of preparing for composition by a season of prayer and meditation. The maxim of Luther *bene orasse est bene studuisse,* is familiar to all. Augustine says:—'Let our Christian orator who would be understood and heard with pleasure pray before he speak. Let him lift up his thirsty soul to God before he pronounce anything.' Erasmus, a man in whom the intellectual was more prominent than the spiritual and devotional, yet observes that 'it is incredible how much light, how much vigor, how much force and vitality, is imparted to the clergyman by deep, earnest supplication.'" Dr. Shedd further reminds us that, according to Plutarch, "Pericles 'was accustomed whenever he was to speak in public, previously to entreat the gods that he might not utter against his will any word that should not belong to his subject.'" How forceful and yet how chaste our own sermons would soon become if their preparation were always preceded by a course as wise and as devout!

If the physical and intellectual sides of the missionary's nature call for special prayer because of his environment as a missionary, the same thing holds even more emphatically true of the spiritual side of his nature. We get our share of criticism: let us pray that we may not *deserve* anything adverse. What a monstrosity is suggested by the

[1] *Homiletics and Pastoral Theology* Eighth Edition, pp. 132–133.

term "immoral missionary"! God sanctifies the hour of prayer, on the one hand, for the revealing and the removing of our sins, and, on the other, for the manifesting and the imparting of Himself. With reference to the former it has been well said that "there is no test so subtle as a good man's prayers. When he kneels before his God he will know in a moment whether or not he has contracted defilement during the preceding hours, and if so where."[1] The holy of holies is the brightest spot in all God's temple, and we cannot with a true heart draw even comparatively nigh to Him who dwells in that light which no man can approach unto[2] without having, like Job of old,[3] a most humiliating conviction of our own sin and shame. At the same time we have also the uplifting influence of the grace and the glory of our divine-human Mediator who is for us the cherubim-crowned mercy-seat[4] of gold between the *shekinah* and the law that we have broken. O, sweet hour of prayer! Who cannot testify to the cleansing, soothing, stimulating effects it produces? How often through it has the tempter been foiled, his wiles escaped!

"When earthly delusions would lead us astray
In folly's gay mazes and sin's treacherous way,
How strong the enchantment, how fatal the snare;
But looking to Jesus we conquer by prayer."

The very nature of the missionary's work should make him prayerful lest he deceive himself. Priestly garments do not make a priest. It is possible for a missionary to send as his report to the Master of assemblies a message tantamount to "Lord, Lord, we have prophesied in Thy name, and in Thy name done many wonderful works,"[5] and still not have either it or himself accepted. Since one may preach to others and yet himself be lost at last,[6] we need to pray that we may here be made meet[7] for the inheritance of the saints in light, and also may there enter in through the gates into the city.[8] What avails it though devils should be subject to us if our names are not written in the Lamb's book of life?[9]

[1] F. W. Meyers, in *Tried by Fire*, p. 118.

[2] I Timothy VI: 16. [3] Job XLII: 5,6. [4] Rom. III: 25, where "propitiation" is the same Greek word as "Mercy-seat" in Heb. IX: 5. [5] Matt. VII: 22, 23.

[6] 1 Cor. IX: 27. [7] Col. I: 12. [8] Rev. XXII: 14. [9] Luke X: 20.

But apart from making his calling and election sure, the pious missionary, perhaps more than the average of men, yearns after God. When God seems near, his soul doth rejoice in the Lord:[1] when He seems far, his soul pants after God as pants the thirsty hart beside the dried-up water-course.[2] Such experience in either case finds expression in prayer. He feels as Henry Martyn felt when he cried "O, how is every hour lost that is not spent in the love and contemplation of God, my God! O, send Thy light and Thy truth that I may live always affectionately toward God! May my soul in prayer never rest satisfied without the enjoyment of God. May all my thoughts be fixed on Him." It is impossible to read such missionary memoirs as that of David Brainerd without being again and again impressed with the vast amount of prayer offered for the manifest presence of God. Blessed indeed is he with whom God talks face to face as He did with Moses.[3] At such times one realizes the truth of what Stalker tells us in his *Imago Christi*:—"Much of prayer expresses the fulness of the soul rather than its emptiness. It is the overflow of the cup. Prayer at its best is, if one may be allowed the expression, conversation with God, the confidential talk of a child who tells everything to his father."[4] For such times of "confidential talk,"[5] or, St. John would put it, times when the heart "has confidence toward God,"[5] who of us does not continually yearn? For such "conversation,"—conversation like that which made the two of old say "Did not our heart burn within us while He talked with us by the way,"[6]—who of us does not pant? Such exaltation makes us realize both the preciousness of the overflowing heavenly treasure, and the meanness of the earthen vessel that would fain receive it.[7] After hours spent in such contemplation of God we may pray more devoutly than, it is to be feared, millions of Moslems who use the same words, that prayer which

[1] Ps. XXXV: 9. [2] Ps. XLII: 1,2. [3] Ex. XXX: 11, Deut XXXIV: 10.

[4] pp. 127, 128. See also foot-note of same work pp. 136–7.

[5] I John, III: 21.

The Chaldee rendering of Ps. LXXXIV: 5 is "Blessed is the man whose strength is in thy word, who has *confidence* in his heart." See Perowne.

[6] Luke XXIV: 32.

[7] Jonathan Edwards says that Brainerd's prayers "seemed to flow from the *fulness of his heart* as deeply impressed with a great and solemn sense of our necessities, unworthiness and dependence, and of God's infinite greatness, excellency and sufficiency."

they think was a missionary prayer of both Mohammet and Abraham, —"Here am I in Thy service, O God, here am I in Thy service. Thou hast no companion. To Thee alone belongeth worship. From Thee cometh all good. Thine alone is the kingdom: there is none to share it with Thee."[1] And we may add, with George Herbert,—"O, do not use me after my sins! Look not on my deserts. Then Thou wilt reform me and not refuse me, for Thou only art the mighty God."[2] Ah, brothers, sisters, you and I, though—I should rather say *because* — we are missionaries, need often to divest ourselves of every mark of our profession, and, uncovering the inmost recesses of our hearts to Him before whom indeed all things are naked and open, to cry with the Psalmist of old,—"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."[3][4]

As the missionary needs to pray for himself as a unit, so does he also need to pray for himself in relation to others, and for others in their relation to him.[5] He needs to pray for his Mission Board that

[1] See *Irving's Works*, Sleepy Hollow Edition, Chap, 36, p. 182.

[2] *Bits of Precious Ore*, George Herbert, p. 44.

[3] Ps. CXXXIX : 24.

[4] A warning from Thomas á Kempis is as much needed to day as it was when penned more than five hundred years ago:—"Assuredly, in the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived . . . . . Lift up the eyes, then, to God in the highest heavens, and pray for the forgiveness of thy innumerable sins and negligencies. Leave vain pleasure to the enjoyment of vain men, and mind only that which God hath required of thee for thine own eternal good. Make thy door fast behind thee; and invite Jesus, thy Beloved, to come unto thee, and enlighten thy darkness with His light. Abide faithfully with him in this retirement, for thou canst not find so much peace in any other place." *Imitation of Christ.*

[5] It were outside the scope of this paper to discuss the problem of "unanswered prayer." We may well note, however, that we are far less apt to ask amiss when we *pray for others* than when we *pray for ourselves.* Some examples given by Mr. Moody to illustrate the necessity of submission may be borrowed to illustrate this point also. He says:—"Take three of the mightiest men on this earth and they didn't know how to choose for themselves. Moses wanted to go into the promised land, but God didn't let him. . . . .Take Elijah; if there was a man God loved it was Elijah. He locked up the gates of heaven, and carried around the key in his pocket for three years

sent him, and the Christians that support him. He needs to pray to be enabled to act aright toward members of his own household,—to pray that purity and love may characterize the whole atmosphere of home. This need may be less apparent if that household comprise but a single family, but when two families share a common domicile, or when it is occupied by a mission family together with one or more single ladies, or when without such family two or more ladies live together, the dangers of friction—if of nothing worse—are (such is the weakness of human flesh) sufficiently grave to make perpetual watchfulness and prayer imperative.[1] Members of the same mission, too, though they may not dwell on the same compound, need constant prayer not only that they may all value each other[2] and in honor prefer one another,[3] but that each may be careful, in his endeavor to help the common weal, *not to interfere with another's work*.[4] It is most important that we pray for harmony where we cannot secure unity and that all courses adopted may eventually converge before God's throne.[5] As members of different missions we need to pray for each other, especially when our spheres of work may mutually overlap, be the field new or old.[6] We should pray that with charity[7] towards all we may specially have it toward the brother specially concerned,—that we may feel toward him as Abraham felt toward Lot, even if at times conviction of duty may prevent the abandonment of well-watered churches now in the same way as the abandonment of well-watered fields then.[8] Let us at least pray that our strongest Pauline

and six months, and no one could get a drop of water. . . . . .But when he prayed for death he could not get it. . . . . Paul is another man. . . . . Three times he prayed that God would take the thorn out of his flesh, but God did not answer his prayer." (*A College of Colleges*, 1889. p. 114, 116). These three were *mighty intercessors*, but they didn't know how to choose *for themselves*." For instances of *answered prayer* in mission and other work, in Japan and elsewhere, see Jas H. Smith's book entitled, *Our Faithful God; Answers to Prayer*.

[1] Philippians IV: 2, 3, Rev. Vers. [2] Philippians II: 3. [3] Romans XII: 10.
[4] Romans XIV: 18, 19. [5] Romans XII: 3–9. [6] Colossians III: 10–15.
[7] "In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwarts this one great end;
And all of God that bless mankind, or mend." Pope's *Essay on Man*.
[8] Gen XIII: 8–10.

trait may not be that which was manifest in his contention with Barnabas.[1] [2]

If our life-work is to be a genuine success, we must pray for faithfulness in our duties toward the people to whom we have been sent.[3] As we turn over the pages of missionary memoirs we are often impressed with the vast amount of work that has been accomplished by some whose careers have been very brief. Boardman, Brainerd, Martyn, and many another, who are among the brightest stars in the constellation of sainted missionaries, were called home before they had had nearly as extended a missionary service as has been vouchsafed to many of us. If the length of life should be measured not by the time spent but by the work accomplished,[4] we readily see the importance of the missionary's perpetual waiting on God that the work of his hands may be established upon him while he lives, that his death like Samson's may be even more efficacious than his life may have been, and that afterwards, being dead he yet may speak. And oh, how we need to betake ourselves to prayer that we may attain that difficult accomplishment of Paul whereby we shall be willing to be made all things to all men that by all means we may save some![5] Then can we say triumphantly, as seventy years ago said one who was afterwards a faithful worker here:—

"Henceforth then
It matters not if storm or sunshine be
My earthly lot; bitter or sweet my cup.

[1] Acts XV: 39-41.

[2] Were the conditions fulfilled which our Lord has laid down as prerequisite to prayer, misunderstanding among missionaries would be practically unknown. We are directed, on the one hand, when we pray to forgive any brother who may have injured us (Mark XI: 25) and, on the other to seek forgiveness of any whom we may have injured, and this, too, before proceeding with our prayer (Matt V: 23, 24). If these preliminary steps were taken, whatever wound might be left would probably be entirely healed through the prayer that would follow afterwards.

[3] "The eternal destiny of our hearers hang not only upon our sermons, but upon our prayers; we carry out the puposes of our mission not only in the pulpit but in the closet; and may never expect to be successful ministers of the New Covenant, but by this two-fold importunity of first, beseeching sinners to be reconciled to God, and then beseeching God to pour out His Spirit upon them" *An Earnest Ministry*, pp. 207,-8

[4] "That life is long which answers life's great end." Young's *Night Thoughts*.

[5] I Corinthians IX: 22.

I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife!" [1] [2]

It is safe to say that there never was a successful missionary who was not given to prayer.[3] [4] It is perhaps almost as safe to say that true, persistent prayer and its concomitants will make any missionary successful.[5] We will probably all concede to our Moravian brethren the banner for missionary enterprise. Is there any clue to the secret of their earnestness in this line? Let us hear what Dr. A. C. Thomson has to say. His missionary lectures at Andover and Boston and Princeton show that he is entitled to be heard. He thus writes:—"It may seem invidious to speak of the devotional habits of Moravian missionaries; yet this can be said without breach of delicacy, that the church of the United Brethren[6] is a praying church; and that the subject of gospel promulgation occupies probably a larger place in their devotions than among any other religious Community.....Missionaries share their spirit in no inferior degree. They wait habitually upon God for the indications of His providence; they propose not to run before being sent, but, being sent, they trust with rare implicitness." [7] May we be characterized by a like

[1] "*The Missionary*" by Rev. Nathan Brown, D.D.

[2] With like longing for a holy and useful service, Rev. Richard Knill makes this entry in his diary:—"I am at Kibworth where the blessed Doddridge began his ministry. O my God, make me as holy and preserve me as spotless—make me as zealous and devoted, as Thou madest him: and though I have not his learning yet Thou canst make me as useful. Lord, bless me and make me a blessing." How this saint, who, it is estimated, led to Christ, besides perhaps thousands of others, at least a hundred who became preachers, hoped to attain such sanctified service we may infer from the words spoken to a friend when he was regretting, as so many others have done, the encroachments made by work upon the time wanted for retirement with God. He says:—"How can we study, how can we preach, how can we visit the sick, how can our words reach the heart, without prayer. A minister needs to be surrounded continually with a devotional atmosphere" *Life of Rev. Richard Knill*, p. 269.

[3] Comp. Mark IX: 28, 29, Rev. Ver. [4] John XIV: 12–14.

[5] "Christian work must be done in the spirit of devotion, not of calculation." Prof. Thos. M. Lindsay, D.D. on Luke XVIII: 28.

[6] Unitas Fratrum

[7] *Moravian Missions*, by A. C. Thomson, D.D., pp. 478–481.

prayerful spirit![1] May we learn how to preach and teach and attend to all the routine work pertaining to our calling, by learning how to draw perpetual supplies of grace from the perennial fountain! How dare we do otherwise? How dare any one of us try to minister in holy things without, on the one hand, praying for personal holiness and, on the other, praying that those ministered unto may not turn again, like the sow that was washed, to wallowing in the mire. When the missionary thinks of the condition and of the number of the souls towards whom he sustains responsibility, and of the infinite value of each one of them, he may well exclaim "Who is sufficient for these things?" and may well pray, with Dr. Arnold of Rugby:— "Guide and strengthen and enkindle me, O Lord; inspire me with zeal and guide me with wisdom that Thy name may be known to those committed to my care, and that they many be made and kept always Thine."[2] Yes, and let him add, with the priest in Longfellow's Golden Legend,

"O blessed Lord! how much I need
Thy light to guide me on my way!
So many hands, that, without heed,
Still touch Thy wounds, and make them bleed!
So many feet, that, day by day,
Still wander from Thy fold astray!
Unless Thou fill me with Thy light,

[1] Dr. Pierson, in addressing the Centenary Conference of Missions in London in 1888, said "Brethren, we shall have learned little at this great conference if we shall not have learned new lessons of the power of prayer. Themistocles delayed the naval engagement at Salamis until the land-breeze blew, which swept his vessels toward the foe, and left every oarsman free to use the bow and the spear. How much time and strength might be saved if the church of God but waited for the breath of the Holy Spirit to provide the impulse and the momentum which we vainly seek to supply by our own energy and endeavor! When He breathes and blows upon us, how they who have toiled in rowing are left free to wield the weapon of the Lord's warfare, to exchange secular anxieties for spiritual successes. Zoroaster bade his followers let the fires go out periodically on their hearth-stones, that they might be compelled to rekindle them at the sacred altars of the sun. What mean the smouldering embers on our hearths and altars but that we have forgotten whence come the live coals, and the Breath which alone can fan them into an undying flame!" *Report* pp. 495, 496.

[2] *Prayers of the Ages*, p. 303.

I cannot lead Thy flock aright;
Nor, without Thy support, can bear
The burden of so great a care,
But am myself a castaway!" [1]

This privilege of intercession for others glows with an added tint as we think of the pleasure we ourselves experience in having others intercede on our behalf. How pleasant it is to think that friends are praying for us! How often that thought has sustained us when it seemed as if every element of our immediate surroundings was altogether adverse! And is it not sweet, too, to pray for others? Does not love gladly mention its objects in prayer? Does not genuine sympathy tenderly carry to the mercy-seat of God that which calls forth its compassion? Sir Thomas Browne says in his *Religio Medici*, "I cannot contentedly frame a prayer for myself in particular without a catalogue for my friends; nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbor .....I never go to cure the body of my patient, but I forget my profession and call unto God for his soul. I cannot see one say his prayer, but, instead of imitating him, I fall into a supplication for him who is perhaps no more to me than a common nature; and if God hath vouchsafed an ear to my supplications, there are surely many happy that never saw me, and enjoy the blessings of mine unknown devotions." [2] Such an example we may well imitate.

This duty of praying for others is both taught and illustrated in the Bible. The Old Testament illustrations are not few. The persistent prayer of the "father of the faithful" for the delivery of Sodom on account of the righteous that might be found in it;[3] and the prayer of him who though he counted the reproach of Christ greater riches than all the treasures of Egypt, yet sought by the blotting out [4] of his own name to secure the perpetuity of the people whom he was leading, are examples that we can never eradicate from memory. Samuel deemed it culpable not to offer intercession for Israel, saying to the people, "As for me God forbid that I should sin against the Lord in ceasing to pray for you.[5] The divine mes-

[1] Longfellow's *Golden Legend*, p. 56. [2] *Prayers of the Ages*, pp. 46, 47.)
[3] Gen. XVIII: 23–33. [4] Heb. XI: 26 and Ex. XXXII: 32. [5] Sam. XII: 23.

sage to Abimeleck, king of Gerar,[1] in regard to Abraham was not only "He is a prophet," but also, as if by virtue of such fact, "and he shall pray for thee, and thou shall live." If the man of God that came to Bethel prayed for Jereboam and his withered hand was healed;[2] if Job prayed for his three friends and the Lord dealt not with them after their folly;[3] if Moses prayed for Pharaoh, and plague after plague was taken away;[4] if Elijah[5] and Elisha[6] each, through intercession with God, robbed death of his prey and restored each to a mother's broken heart the son that had died and the joy that had fled,—we with whom they were of like passions, can confer on others priceless benefits through the power that God has given us of interceding with Him on their behalf. If we can, we ought to. *Noblesse oblige.* To whom much is given, of him will much be required.[7]

As the Old Testament furnishes excellent examples of intercession, so does the New. What man looms up more loftily from this point of view than the apostle to the Gentiles. Paul was always praying for others, always asking others to pray for him. "In nearly all his epistles.....he entreats the prayers and supplications of his brethren in his behalf. Surely he must have thought that the 'supplication of a righteous man availeth much.' And if such a man as he—inspired of God, endowed to work miracles, strong in faith, and gifted with mental endowments of the highest order—felt the need of the prayers of his brethren, how much more deeply may we feel the need of striving together with and for one another in prayer to God."[8] Paul exhorts in his first epistle to Timothy[9] "that supplications, prayers, intercessions, thanksgivings, be made for all men." James in like manner tells us to pray one for another.[10] But grander than James, grander than Paul, grander than the Old Testament worthies, are the divine precedents for our encouragement and imitation. The Holy Spirit, we are told, makes "intercession for us with groanings which cannot be uttered."[11]

[1] Gen. XX:7. [2] I Kings XIII:6. [3] Job XLII:8–10.
[4] Exod. VIII:8, 28, IX:28, X:17. [5] I Kings XVII. [6] II Kings IV.
[7] Luke XII:48. [8] American Commentary, Romans. p. 301.
[9] I Tim. II:1. [10] Jas. V:10. [11] Rom. VIII:26.

Jesus, our great Intercessor, not only in the days of His humiliation prayed, but now in His exaltation still prays for those to whom He came as the divine Missionary. Listen to His words to Peter, "Simon, Simon, behold Satan hath desired to have you [all] that he may sift you as wheat, but I have have prayed for *thee* that thy faith fail not."[1] Listen to that marvellous intercession on the night on which He was betrayed, recorded in John XVII when He prayed for all who were His disciples then, or should become so thereafter. And now, although the work of redemption is finished, the work of intercession is not. In this He "hath an unchangeable priesthood wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them."[2][3]

In addition to the ordinary calls for prayer there are often spe-

[1] Luke XXII: 31, 32. [2] Heb. VII: 24, 25.

[3] Relative to this point Andrew Murray, in his work *With Christ in the School of Prayer*, has some profitable thoughts, one or two of which we venture to quote. "As Melchisedec is more glorious than Aaron, it is in the work of intercession that the atonement has its true power and glory. 'It is Christ that died, Yea, *more*, Who is even at the right hand of God, Who maketh intercession for us.' . . . We participate not only in the benefits of this His work but in the work itself. . . . . We do this because we are partakers of His life. . . . . When it descends and takes possession of us, it does not lose its character; in us, too, it is an *ever praying* life—a life that without ceasing asks and receives from God. And this, not as if there were two separate currents of prayer rising upwards, one from Him, and one from His people. No, but the substantial life-union is also prayer-union; what He prays passes through us; what we pray passes through Him. He is the Angel with the golden censer: 'unto Him there was given much incense', the secret of acceptable prayer, 'that He should add it unto the prayers of all the saints upon the golden altar.' The thought of our fellowship in the intercession of Jesus reminds us of what He has taught us more than once before, how all those wonderful prayer-promises have as their aim and their justification the glory of God in the manifestation of His Kingdom, and the salvation of sinners. As long as we only or chiefly pray for ourselves the promises of the last night [before his crucifixion] must remain a sealed book to us . . . . . Let us each find out what the work is and who the souls are entrusted to our special prayers; let us make our intercession for them our life of fellowship with God, and we shall not only find the promises of power in prayer made true to us, but we shall then first begin to realize how our abiding in Christ and His abiding in us makes us share in His own joy of blessing and saving men . . . . . O wondrous, ever active, and most efficacious intercession of the man Christ Jesus! When shall we be wholly taken up into it and always pray in it?" [pp 206–210.]

cial ones which send the missionary in haste to cry unto his God. With the soft sweet tone of the Angelus, comes the clanging peal of a wild alarm. What missionary does not know, from his own experience these seasons of unwonted stress? Now he is prostrated nervously or physically, or undergoes bereavement. Now he is maligned and perhaps ostracized. Now his work is jeopardized by another's indiscretion. Now he is in trouble through some misunderstanding with the Board at home. Now the pestilence or a rabble horde has reached his neighborhood and threatens his household. Now his special helper, who was beautiful in his eyes as was Absalom in David's, proves to be in other respects, too, a copy of that unfilial son. What is he to do at such a time? Do? Why, do what David [1] did when his enemies threatened him but he felt that God was his mighty fortress, and cried unto Him for aid. Do what Daniel [2] did, when he feared not the den of lions but prayed with his window open toward Jesusalem. Do what Hezekiah [3] did, when he took Rab-shakeh's insulting letter and spread it out before the Lord. So, too, when the sudden stress is not so much personal as popular, the first thing to do is to pray. Occasionally a whole church seems to fall from grace, and turn away from the religious leader who has dared to speak to them the truth, in the same way that early disciples of Jesus turned back and walked no more with him because of the words He spoke. [4] Sometimes a cold wave seems to pass over the whole spiritual community, and a "horror of great darkness" seems to fall upon the missionary as once it fell on Abraham. [5] Oh, how necessary prayer is then! Nothing can take its place. [6]

[1] Psalms XXXIV, XLVI, LXXI, &c. [2] Daniel VI: 10.
[3] II Kings XIX: 14–19. [4] John VI: 66. [5] Genesis XV: 12.

[6] Speaking of such special calls for supplication, Dr. Harris in his prize essay says, "There are times when the duty of prayer becomes unusually urgent. If, for instance, a period should arrive in which philosophy and philanthropy should profess to be aiming at human happiness in common with the gospel and should consequently appear to be almost identified with it, how important that the church should affirm the essential difference between these agencies—the one expecting the renovation of society through human means alone, the other relying supremely on the power of God as indispensable to success. But how can Christians visibly and directly vindicate the divine honor in this respect except as they are known to be in the habit of appealing to that Power, and

This paper would be incomplete if it did not touch upon the *time* that should be given to prayer.[1] We know from Scripture that our Lord and Master was accustomed to spend hours successively in this employment.[2] We have reason to believe that Peter, Paul, John,[3] and other apostles imitated Him in this respect. We know that Luther did, and it gives force to such remarks as this from his *Table Talk*:—"No human creature can believe how powerful prayer is and what it is able to effect but only those who have learned it by experience." We know that many a missionary has not only had his days of fasting and prayer, but has been accustomed to regular protracted seasons. We can lay down no rule even for ourselves under all circumstances, still less for others. It is to be feared, however, that family devotions, prayers in the school, prayer-meetings, &c, receive so much time that we content ourselves with too brief visits to our own closets even if those visits are not too seldom.[4] Let us be frank with ourselves and honestly ask our hearts if they enjoy long waiting upon God. In his *Holy Living* Jeremy Taylor reminds us that "there is no greater argument in the world of our spiritual danger and unwillingness to religion, than the backwardness which most men have always, and all men have sometimes, to say their prayers—so weary of their length, so

importunately invoking the divine interposition? . . . . We are to show that in this vital respect we are at issue with a sceptical philosophy at the very outset; that while prayer is the last instrument which the world would employ we not only employ but rely on it, and that we place it, in the order of means, as first and best. It is in this way alone that we can practically rebuke the pride of man; proclaim the utter insufficiency of mere human means to renovate the world; and claim for God the glory due unto His name." *The Great Commission.* J. Harris, D. D. p. 406.

[1] Some good practical suggestions in regard to this point, as, indeed in regard to the whole subject of prayer, are contained in a little book entitled, *How to Pray*, by R. A. Torrey, superintendent of the Moody Bible Institute, Chicago.

[2] Matt. XIV: 22–25, Luke VI: 12, IX: 28–32, &c. [3] Acts VI: 4.

[4] "Perhaps in modern times there was never so much of social prayer, and never less of private. We introduce all our business transactions with prayer, and too often, in a kind of business spirit, and with a sad want of sincerity, seriousness, and deep devotion; so that the very frequency and want of reverence with which we engage in these exercises of devotion, tend to diminish the spirit of prayer." A. A. James, in *An Earnest Ministry*, p. 236.

glad when they are done, so witty to excuse and frustrate an opportunity." He adds, by way of cure, "Pray often and you shall pray oftener; and when you are accustomed to a frequent devotion it will so insensibly unite your nature and affections that it will become trouble to omit your usual or appointed prayers, and what you obtain at first by doing violence to your inclination, at last will not be left without as great unwillingness as that by which at first it entered."[1] [2] Brainerd tells us the same thing. In his diary under date of Aug. 4th, 1743, is this entry:—"It is good, I find, to persevere in attempts to pray if I cannot pray with perseverance, i. e. continue long in my addresses to the divine Being. I have generally found that the more I do in secret prayer the more I have delighted to do, and have enjoyed more of a spirit of prayer; and frequently have I found the contrary, when with journey or otherwise I have been much deprived of retirement." This testimony of Brainerd's, like that of Luther's, derives much of its worth from the habits of the man. Brainerd would not only forget his pain, weariness, deprivations, and mealtime in the earnestness of his prayers, but so infused this spirit into others that, in one instance at least, a company of his converted Indians began praying when the sun was "about an hour and a half high at night . . . . and continued praying till the break of day, or very near, never mistrusting . . . . till they went out and viewed the stars, and saw the morning star a considerable height, that it was later than bed-time."[3]

We accustom ourselves to physical exercise. At times hour after hour is spent in walking or in wheeling, and though it may tire us somewhat we feel better for it, and tell our friends what a good time

[1] pp. 228,240,241.

[2] Dr. A. J. Gordon's testimony is in the same line. He says:—"It is in constant asking that we learn how and what to ask. The soul looking steadfastly into the Father's face, comes at last to read his thoughts after Him; to catch, as by a divine intuition, the indications of his will. . . . . With his word in our hands and his spirit in our hearts and the light of the knowledge of his glory shining upon us in the face of Jesus Christ, surely we ought not to need . . . . the scourge of terrible chastisement to drive us to pray." A. J. Gordon's *In Christ*, pp. 148, 149. This whole chapter on *Prayer in Christ* may well be studied.

[3] *Memoirs of Brainerd*, p. 177.

we have had. We accustom ourselves to reading. "Half-Hours with the Best Authors" are not sufficient. Now with something solid, now with something of a lighter nature, we give what time we can get to the perusal of one work or another, often scarcely closing the book at meal-time, and thinking more of what is on its pages than of what is on our plates, till at times we live an ideal life, mingling with those who may never have lived, living amidst scenes that never existed: and yet we enjoy it. We accustom ourselves to study. When we are permitted to pursue our favorite lines, the ticking and the striking of the clock are alike unheard. The midnight oil literally burns low, and sleep is not thought of because we become so interested. Brother, sister, do we thus accustom ourselves to pray? Or is this exercise of the soul less called for than that of the body, this reading of God's thoughts after Him less profitable than reading works of fact or fiction, this wrestling with God in prayer less interesting or less likely to bring us added wisdom than wrestling with the problems that call forth our daily study? Do we without cant or hypocrisy speak to our friends about the enjoyment we have had in prayer, and speak because our hearts are so full that we cannot help it? O sons and daughters of the Almighty, ye ministers of His that seek to do His pleasure, ye men and women blessed above thousands of your brethren and sisters in that ye have been permitted to come to a work to which they would gladly come but cannot, let us not sleep like Jonah while the heathen, by crying to their gods, reprove us who the more should pray!

Let not the saints of old with callous knees rise up in judgment and put us to shame! Let not those Christians of the home-land who deem the name of missionary the symbol of a holy calling, find themselves mistaken! Let not the angels who would so gladly take our places in beseeching men in Christ's stead to be reconciled to God, go weeping back to heaven with no petitions from us to Him who makes them our ministers. Whatever else we do or fail to do, let us find time for prayer and give ourselves thereto, knowing that it connects us with the Source of all holiness and power. [1]

[1] Dr. Austin Phelps reminds us in his *Still Hour* that "We are opposing God's method of working, if our life has a tendency to incapacitate us for the enjoyment of

Suffer a closing word of exhortation. Let us restore to prayer the prominence given it by our Lord, and let us utilize it as He taught us both by divine precept and divine example. Let us at least concede to it the power now anew displayed in the events transpiring almost before our eyes in China. It may be left for some future chronicler to record how those who have been martyred[1] in the very act of prayer, shall not only have their prayers answered, but even perpetuated by their present persecutors; yet it requires no great gift of prophecy to predict the fact. As Paul, when the time of his departure had come and he was ready to be offered, in praying that the sin of those who had first forsaken him might not be laid to their charge,[2] consciously or unconsciously perpetuated the prayer that long years before had fallen on his ears from the mouth of him[3] to whose death he was then consenting, so will the prayers of the Stephens of to-day word themselves again, years hence, in the Christian intercessions of those who now breathing out threatenings and slaughter, make havoc of the Church. Yes, their prayers will be heard. But multitudes of prayers in China have already been answered—marvellously answered. Scores if not hundreds of our brethren and sisters there, having drunk of the cup of which our

prayer *at all times*. If by needless excess of worldly cares; if by inordinate desires, which render it impossible for us to accomplish our objects in life *without* such excess of care; if by frivolous habits; if by the reading of infidel or effeminate literature; if by an indolent life; if by any self indulgence in physical regimen—we render the habit of fragmentary prayer impracticable or unnatural to us, *we are crossing the methods of God's working*. Something has gone wrong, *is* going wrong, in the life of that Christian who finds himself thus estranged from filial freedom with God." [p. 103.] While these remarks are made with reference to ejaculatory prayer, their connection shows that, so far as the matter of enjoyment is concerned, they apply with equal force to all prayer. Our own experiences show the same thing.

[1] "The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in His train?" Bishop Heber.

[2] II Timothy IV: 16. [3] Acts VII: 60.

Lord drank, and having been baptized with the baptism wherewith He was baptized,[1] when they like Him, had offered up prayers and supplications with strong crying and tears unto Him that was able to save them from death, were heard in that they feared,[2]—they, for a time, from entering and tasting death; He, forever, out of death once entered and tasted for all men.[3] Let them tell us how prayer has procured superhuman endurance, marvellous intervention, unexpected assistance, miraculous escape! They have learned well the place of prayer and intercession in the life of a missionary. Strengthened and stimulated by the object-lessons they are furnishing us, let us devote ourselves anew to the divinest of all human employments—waiting on God.[4]

Go, then, ye who are preparing or disseminating the printed page—be it the Bible itself or the book or tract that would unfold or enforce it—go, sow your seed beside all waters: in the morning sow your seed and in the evening withhold not your hand; but remember, though Paul may plant and Apollos water, God alone can give the increase; so pray,—pray for yourself that you may not cease to sow through observing any wind of doctrine, but may go forth, though with weeping, to bear your precious seed; and pray that the seed, though it seem to die, may not remain alone, but may spring up and keep bearing its thirty, sixty or hundred fold till the fruit of the handful of corn in the top of the mountain shall shake like Lebanon. Go, ye who are teachers, back to your schools, and with an eye single to God's glory teach your pupils to love God with all their minds—teach them to get wisdom and with all their getting get understanding; but remember, no man by searching can find out God, can find out the Almighty to perfection, for the wisdom of this world is foolishness with Him; so pray,—pray that ye may be spiritual, judging all things,—may all be taught of God; and that your scholars may have that fear of the Lord which is the beginning of knowledge; may add unto their knowledge temperance, and to temperance patience,

[1] Mark X: 38, 39. [2] Heb. V: 7. [3] Heb. II: 9.

[4] The reasonableness of divine interposition in answer to human prayer is beautifully shown in a little tract entitled *The Worth of Prayer*, by Alvah Hovey. D. D., LL. D., till recently President of Newton Theological Institute.

and to patience godliness ; and that they may in all things copy Him who of God is made unto us wisdom, and righteousness, and sanctification and redemption. Go, ye who are reformers, go back to your work of reclaiming fallen humanity, till instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree but remember, the Ethiopian cannot change his skin, nor the leopard his spots ; so pray,—pray that ye may be faithful in rescuing Lot from his merciless captors, and Rahab from her sinful abode, and then pray, too, that rescued Lot may not again love Sodom—that rescued Rahab may become as a mother in Israel. Go, ye preachers of the Gospel, ye evangelists, go. From shore to shore of all these islands, and on the Inland Sea, proclaim your glad, God-sent, evangel. Be not ashamed of your gospel, the power of God unto salvation, but preach it everywhere : yet, remember, even the word once spoken by angels was unprofitable, not being mixed with faith in those that heard it ; so pray,—pray that the hearers may be led, through the power of the unseen One who walks with you, to cry out "Lord, I believe. Help Thou mine unbelief," and then pray that the preacher may be much more bold to speak the word without fear, not of envy and strife, but of love both toward God and man. Aye, whatever the diversities of operations, since the manifestation of the Spirit is given to every man to profit withal, go, whatsoever thy hand findeth to do, do it with thy might as unto the Lord ; and then be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God ; yet remember since we know not what manner of spirit we are of nor what we should pray for as we ought, we may ask amiss ; so pray,—pray as the disciples prayed "Lord, teach us how to pray." And may He be merciful unto us and bless us and cause His face to shine upon us, that His way may be known upon the earth, His saving health among all nations.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

CHRISTIANITY AND THE EDUCATIONAL CLASSES.

FIRST PAPER.

The Attitude of the Educational Classes towards Christianity.

PROF. ERNEST W. CLEMENT, A.M., A. B. M. U., TOKYO.

(I trust you will all keep in mind the fact that this topic is a scholastic, rather than a religious, subject and therefore demands a greater emphasis on the intellectual than on the spiritual. I have assumed that the first paper this morning was intended to be historical and analytic; for the paper that follows is to deal with the methods of work). When this subject was assigned to me, I asked the literary committee for a definition of its scope, but was merely instructed to make my own limitations. Having recourse, then, to the dictionary, I found "educational" defined as meaning "of or pertaining to education." It then became evident that the term "educational classes" must include, not only those engaged in the management and conduct of education, but also those receiving education. And, while all of those engaged in educational work may not be, but certainly ought to be, and generally are, of the "educated classes"; and, while all of the "educated classes" are not directly engaged in educational work, but nevertheless exert an indirect influence upon the cause of education: in view of these considerations, it has not seemed necessary to attempt to maintain a strict distinction between "educated" and "educational." And as the "student classes" are so strongly influenced by both classes mentioned above, and are also the prospective "educated classes," I shall include them. My subject, therefore, practically resolves itself into the question: What was and is the attitude of the educated classes in Japan towards Christianity?

After careful consideration of this question, I have come to the conclusion that all the various answers may be summed up in one word—"hostility."[1] This may be active or only passive; but it expresses a state of mind which makes it difficult to accept the teachings of the Bible. This feeling might be expressed by the word "indifference" in most cases, or by the word "prejudice," in the sense that preconceived and long-established notions, whether right or wrong, prevent one from being open-minded towards new doctrines or ideas. I am inclined to think that the seclusion of Japan, whether due to excessive and misdirected zeal on the part of Roman Catholics, or to mistaken notions of Christianity then instilled into Japanese minds, proved to be a closing of the Japanese heart against the teachings of Jesus Christ.

If we wish to ascertain more particularly how this came about, we must more closely investigate and carefully analyze the Japanese mental constitution, as developed by their system of education. Their intellectual training came from three sources, of greater or less importance in different periods,—Shinto, Buddhism, and Confucianism. The intellectual history of pre-Meiji Japan is divided by both Griffis and Knox into three periods, "each characterized by a distinctive system of religion and ethics." The first era was that of the "early insular or purely native thought," during which Shinto prevailed; and it lasted until the eighth century, A.D. The second period extended from that time till the seventeenth century, and was the era when Buddhism "furnished to the nation its religion, philosophy, and culture." The third period "began with the establishment of peace under Tokugawa Iyeyasu and continued until the (present) period of Meiji:" during this era the "developed Confucian philosophy" was "the creed of a majority of the educated men of Japan." And if we may also characterize the present period, we may call it the "era of modern science."

It is, of course, true that Shinto and Buddhism had influenced Japanese thought for centuries before the period of seclusion and had not been able to prevent the remarkable spread of Christianity in the 16th and 17th centuries. But my contention on this point is, that,

[1] Rom. 8: 7: —"The carnal mind is enmity against God."

whereas previously the Japanese mind had been susceptible, not only to Shinto and Buddhist, but also to Occidental, ideas, yet during the Tokugawa period of seclusion, when Occidental learning only filtered in secretly here and there, the ideas of Shinto, Buddhism and Confucianism had practically unlimited sway and succeeded in stereotyping the Japanese intellect.[1] [2]

If, then, we take up these doctrines one by one, we should naturally begin with Shinto, and ask what influence it had upon Japanese thought. In this connection, it is scarcely necessary to discuss the question, whether Shinto was a religion or not; because, in the Tokugawa Era, even among the educated classes, it had more or less the force of a religion. The *literati* of those days, whether of the *samurai*, or of the priestly class, knew little, if anything, of higher criticism or any other kind of criticism; they blindly accepted the theory of the literal inspiration of the Kojiki, which was a Bible to them. Now we all know very well that the doctrines of Shinto would not create a mental atmosphere in which the teachings of Christianity could thrive, but would rather develop a state of mind naturally hostile to the precepts of the Bible. For Shinto was not only polytheistic, but also atheistic for that reason, because, according to so eminent an authority as John Stuart Blackie, polytheism is in reality a species of atheism.[3]

Shinto may also be said to have encouraged idolatry; for, although "historical Shinto has no idols," yet, in Aston's opinion,[4] the use of the word *hashira* (pillar) as an auxiliary numeral for deities, suggests "a time when the gods of Japan were wooden posts carved at the top into a rude semblance of the human countenance." And, even though, in pure Shinto shrines, no image is visible, yet

[1] "There was established a society impervious to foreign ideas from without."—Nitobe.

[2] "The Tokugawa Shoguns determined to so limit the supply of mental food that the mind of Japan should be of correctly dwarfed proportions of puniness."—Griffis in "The Religions of Japan."

[3] [Polytheism teaches] "the concrete existence of such fancies, notions, or dogmas about God, as practically result in a denial of a divine order and beauty and harmony in that reasoned unity of things, the world."

[4] The Nihongi, Vol. I., p. 3.

the *gohei*,[1] or paper fil e s and the mirror are emblems of deity and practically idols.

Another element of Shinto was impersonality, by which the individual was completely absorbed in the family, the clan, and the state; but this feature became much more prominent under the influence of Buddhist teachings.

Materialism, too, by which is meant any doctrine or sentiment that tends to exalt matter and degrade spirit, or to abolish the distinction between matter and spirit, may be called an element of Shinto.

Shinto also emphasized a conceited nationalism, fostered by myth and legend.[2]

But there was one more tendency among the primitive Japanese, —one that is naturally associated with polytheism,—that is, the tendency to pantheism. Dr. Griffis says:[3] "The Japanese mind runs to pantheism as naturally as an unpruned grape-vine runs to fibre and leaves." The Japanese came spontaneously to see eight myriads of gods in trees, mountains, rivers, oceans, serpents, foxes, badgers, unicorns, queer-shaped rocks, lightning, earthquake, flood, typhoon, pestilence, the sun, moon and stars, etc., etc. Thus the nature-worship of the Japanese assumed the form of Animism, Shamanism, Fetichism, Phallicism and other degrading kinds of superstition. Again, the Shinto ancestor-worship was the deification of family progenitors, national heroes and emperors, whether good, bad or indifferent, and often set up for reverence frightfully immoral personages. Thus the Japanese mind became accustomed to worship the creation, both animate and inanimate, instead of the creator,[4] the material rather than the spiritual, and easily drifted into pantheism and materialism.

Shinto, of course, contains doctrines which might be utilized by the Christian teacher in leading up to his own higher and nobler

[1] "Originally offerings of white cloth, which, from its preciousness, was supposed to attract the gods, 'they became in later times to be considered as the seats of the gods, and even the gods themselves.'"—Cary.

[2] See Transactions of the Asiatic Society of Japan, Vol. III., App., pp. 41, 46, 48.

[3] "The Religions of Japan," page 277.

[4] Rom. 1:25.

conceptions. The doctrine of purification, for instance, in Shinto is more physical than moral, but is a good illustration on a low plane of the Biblical doctrine that our sins are washed away in the blood of Jesus Christ. The Shinto doctrines of reverence and loyalty to parents, prince and emperor may be employed as the starting points from which to teach our duties to God and Christ. But the tendency of Shinto on the whole was not along the line of the tendency of Christianity. Sir Ernest Satow [1] has called it nothing more than an engine for reducing the people to a condition of mental slavery. Another has said: [2] "(In its highest forms) Shinto is simply a cultured and intellectual atheism; in its lower forms it is blind obedience to governmental and priestly dictates." The doctrines of Shinto, therefore, including atheism, polytheism, pantheism, idolatry, and materialism, produced naturally a mental condition that would be, not merely unreceptive or indifferent, but actively hostile to Christianity.

We come next to Buddhism, which profoundly affected the mental constitution of the Japanese. This is true even of the educated classes, for though they came to despise it on account of its mass of superstition, they were unable to escape from the powerful influence of its philosophy. Dr. Griffis says: [3] "Buddhism has so dominated common, popular literature, daily life and speech, that all their mental life and procedure and their utterance is cast in the moulds of Buddhist doctrine." Prof. Chamberlain writes more particularly: [4] "All education was for centuries in Buddhist hands. Buddhism introduced art: introduced medicine; created the folk-lore of the country; created its dramatic poetry; deeply influenced politics and every sphere of social and intellectual activity; in a word, Buddhism was the teacher under whose instruction the Japanese nation grew up." It may not, however, be necessary to go much into detail in this division of the subject, because many of the points already made with reference to Shinto are just as applicable to Buddhism. It is true, for instance, that Buddhism contains many doctrines which can be made the foundation of Christian teaching. But it

[1] I cannot locate the quotation. [2] "The Religions of Japan," page 96.
[3] "The Religions of Japan," page 320. [4] "Things Japanese."

is also none the less evident that the general tendency of Buddhism would be to create a mental atmosphere naturally hostile to the doctrines of the Bible. For Buddhism, in the form in which it has developed in Japan, is atheistic, polytheistic, pantheistic, and idolatrous.

Another feature of Buddhism is its impersonality. "Non-individuality is the general principal of Buddhism." [1] This is, of course, directly antagonistic to the teachings of the Bible with reference to the personality of God and the necessity of individual regeneration and salvation through faith in Jesus Christ.

The pessimism of Buddhism also is in dark contrast to the optimism of Christianity; on the one side, despondency, despair, annihilation; on the other side, faith, hope, aspiration, love, life eternal. But, perhaps, this is one of the points in which Christianity may easily prove its superiority to Buddhism by clearly supplying the desires and satisfying the longings of the human soul.

The Buddhist doctrine of transmigration is also utterly repugnant to the Christian idea that the soul of man comes from God and returns to God.

The blind, merciless fatalism of the Buddhist *ingwa* (cause and effect) is only another illustration of the all-pervading atheism; and this doctrine undoubtedly contributed largely to the corroboration of the Japanese-Stoical idea, embodied in the common phrase, *shikata ga nai*, that so often expresses utter helplessness and hopelessness. Christianity, of course, in this case also, supplies the needed help and hope; but Christian teachers find no little difficulty in eradicating the deep seated ideas of generations on this subject. Dr. Griffis has well said: [2] "Buddhism is law but not Gospel"; and "The symbol of Buddhism is the wheel of the law, which revolves as mercilessly as ceaselessly."

Some peculiar concepts of Buddhism are thus described by Rev. R. E. McAlpine: "We speak of God, and the Japanese mind is filled with (ideas of) idols. We mention sin, and he thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some an-

[1] "The Religions of Japan," page 190. [2] "The Religions of Japan."

chorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he can take in the truth." [1]

In the third place, we must take into consideration the Confucian element in the make-up of the Japanese intellect. "It is acknowledged that there is in Confucianism much that is excellent concerning the relations of men, and many points in which the doctrines of Christian revelation are almost echoed." [2] But there we find atheism, agnosticism, pantheism, materialism, negativism and impersonality. The atheism is not that of affirming that there is no God, but of not saying that there is a God, of ignoring the question of the existence of God. The materialism is like that of Shinto and Buddhism; and the agnosticism is not very dissimilar to that of the present age in the Occident. The impersonality is seen in the use of the word "Heaven" instead of "God." The negativism is illustrated by the "silver rule" of Confucius in contrast to the "golden rule" of Christ. Concerning pantheism, Dr. W. A. P. Martin has testified as follows: [3] "(Confucianism) has degenerated into a pantheistic medley, and renders worship to an impersonal *anima mundi* under the leading forms of visible nature."

Egregious conceit, manifesting itself in a narrow patriotism and unreasonable anti-foreign spirit, may also be called a feature of Confucianism. I do not mean to affirm that this spirit of bigotry is not also traceable to Shinto influence; but I mean that the natural patriotism of Shinto was confirmed, and possibly even narrowed, by the prevalent Confucianism of the Tokugawa Era. The extent to which the anti-foreign spirit has interfered with the propagation of the Gospel in both Japan and China is sufficiently well known to need mere mention. And, of all the unreasonable objections raised against Christianity, this is certainly one of the most irrational, but at the same time it has proven to be one of the most powerful.

Now it is not, perhaps, too strong a statement to say that, of the three elements, (Shinto, Buddhism, and Confucianism), that contributed more or less to the formulation of Japanese thought during the 250 years of seclusion, Confucianism was the most influential

[1] Quoted in "The Religions of Japan," p. 288.

[2] "The Chinese," p. 108. [3] Smith's "Chinese Characteristics," page 307.

among the educated classes. Buddhism, as I have said before, was despised, and Shinto had a period of neglect and decay, followed, it is true, by a revival of pure Shinto, in harmony, however, as far as possible, with Confucianism. Prof. Chamberlain says[1] that "during the two hundred years that followed, the whole intellect of the country was moulded by Confucian ideas." And Rein also testifies that in Japan "widely diffused religious indifference and formal atheism are the consequences" of the pursuit of Confucianism. Dr Griffis bears similarly strong testimony.[2]

We have now analyzed the three principal elements in the mental constitution of the Japanese as developed under the old order of things. If we compare these analyses we find that bigotry or nationalism, is common to Shinto and Confucianism; that polytheism and idolatry are common to Shinto and Buddhism, and are only apparently lacking in Confucianism, because it ignores religious matters; and that atheism, pantheism, materialism and impersonality are common to all.[3] We are thus able to comprehend clearly the kind of mental *pabulum*, intellectual nourishment, that the Japanese mind received, particularly during the period of seclusion and crystallization; and we need not be surprised that when Christian doctrines were offered as food, a sort of mental nausea was produced. Many a Japanese would sympathize with Vinicius, the young Roman who "felt that, if he wished to follow that teaching (Christianity) he would have to place on a burning pile all hi thoughts, habits and character, his whole nature up to that moment

[1] I can not locate this quotation. [2] "The Religions of Japan," page 135.

[3]

Shinto.	*Buddhism.*	*Confucianism.*
Atheism.	Atheism.	Atheism.
Polytheism.	Polytheism	Polytheism.
Pantheism.	Pantheism.	Pantheism.
Materialism.	Materialism.	Materialism.
Idolatry.	Idolatry.	Idolatry. (?)
Impersonality.	Impersonality.	Impersonality.
Nationalism.		Bigotry.
		Agnosticism.
		Negativism.
	Fatalism.	
	Pessimism.	

burn them into ashes, and then fill himself with a life altogether different and an entirely new soul." ("Quo Vadis.")

It is not therefore at all strange that when Japan was opened to the world, and Occidental learning and literature poured in, the atheism, pantheism, materialism and agnosticism of the West met with sympathetic reception, and tended to confirm the beliefs of Feudal Japan. The antiquated and worn-out garments of Shinto, Buddhism and Confucianism were often willingly and speedily discarded; but the old beliefs in their new Occidental dress were gladly retained. Thus it was apparently possible, without any intellectual revolution or cataclysm, to fall into line with the progressive nations of the world; and Huxley, Tyndall, Spencer and that school of philosophers became the teachers of the would-be scholars of Japan. Accordingly the indifference, prejudice and hostility of the educated classes to Christianity continue to be experienced.

The condition of Japan at the time of her opening, and even now, though to a much less extent, may be summed up in the words of Paul. In his letter to the Romans,[1] he utters this indictment; "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator." And again writing to the Corinthians,[2] he propounds this most profound paradox, the inspiration of which is unquestionable:— "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and

[1] Rom. 2: 22-25. [2] I Cor. 1: 20-25.

Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men." Now, inasmuch as the Japanese, in many points, may fittingly be called the Romans of the Orient, and in some points might be called the Greeks of the Orient, both of the passages quoted above are peculiarly applicable. In fact, human nature is quite the same the world over, as Paul well understood and taught the Corinthian Christian:[1]—"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them because they are spiritually judged (discerned). But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ." And it is just because we have received the Spirit of God that we are expected to instruct others.

It is the same old story. The seed of Gospel truth may be sown in the heart; and when the Japanese *savant*, wise in his own conceit, "heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."[2] Or, if it is not sacrilegious to change in one point Christ's application of that parable, the seed is sown in the heart, but does not spring up because the soil is hard and rocky.

And this figure naturally suggests the thought of the advantage of preparing the soil, whenever it is possible so to do. It was in such a way as this that the adamant hillsides of New Hampshire, cleared of their rocks, either dug up or blasted away, and thus prepared for cultivation, were made capable of affording sustenance to patriarchal families. Now, in this mission field, Christian education, (not nominally or superficially, but thoroughly Christian), may not inaptly be called a preparation for the Gospel. The unbelieving, the indifferent, the hard-hearted, if even unsuspectingly trained to look at nature, history, mankind and life with true reverence, will be having intellectual boulders removed. It seems to me therefore, that any method of work, whether social, philanthropic, educational,

[1] I Cor. 2: 14-16. [2] Matt. 13: 19.

or what-not, that tends or helps to remove prejudice and disarm hostility, is proper missionary activity.

We are laboring among a people, who, although "too superstitious," are "not highly endowed with what has been termed the religious faculty."[1] The fatalistic and stoical philosophy that has prevailed has deadened sentimentality and developed a comparatively unemotional nature. And yet we all know that the Japanese are abundantly capable, under certain circumstances, of being aroused and stirred up; that their emotions are only dormant and may be awakened; and that

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

As Dr. Griffis has well expressed it,[2] "The average Japanese man has not come to that self-consciousness, that searching of heart, that self-seeing of sin in the light of a Holy God's countenance which the Gospel compels. Yet this is exactly what the Japanese need. Only Christ's Gospel can give it." They must be led to see and realize that

"The fear of the Lord is the beginning of wisdom:
And the knowledge of the Holy One is understanding."[3]

We all know that seed sown even in stony soil does often spring up and that a tiny plant is able to push its way through some aperture in a boulder, or even split a rock and force its way out into the sunshine. It is therefore our duty faithfully to sow the seed, though we know not which shall prosper. And we shall surely see, as we have already seen, many of the wise men of Japan bringing their treasures to offer unto the Lord Jesus Christ.

[1] Huish; "Japan and its Art," p. 36.
[2] "The Religions of Japan," page 285. [3] Prov. 9:10.

DISCUSSION.

REV. J. H. DE FOREST, D.D., A. B. C., SENDAI.

Professor Clement has given us an able presentation of the three historical sources from which came the ordinary mental attitude of the Japanese towards Christianity. What I have to say will start from the last sentence of this paper;—"*We shall surely see, as we have already seen, some, perhaps many of the wise men of Japan bringing their treasures to offer unto the Lord Jesus Christ.*

The first thing to be said is that it *is mainly from the Educated Classes that come the* 40,000 *Protestant Christians of Japan.* You cannot cover the educated classes with any one adjective like "hostile," or "indifferent." There is a very small hostile minority. There is a large indifferent majority. But there is also a large friendly minority, and a small aggressive, earnest, Christian minority.

Let me give a few facts. In the northern third of this Empire, some missionaries are made honorary members of one of the great educational societies. Again and again we are asked to address these societies and full liberty is given to say anything we wish to say. I had ten principals of as many Middle schools to dinner recently, one or two of whom are open Christians, and only one of the ten was opposed to Christianity so far as I could learn. The principal of a Normal School told me that it was necessary that teachers should have religion, and he was glad that a score of the graduates and undergraduates had recently been baptized into the religion of Jesus. The principal of a Middle school stated in a meeting of educators where no foreigner was present but it was told me afterwards, that there was great need of more Western civilization, and that the best way to get it would be to get missionaries to come and live in their city of 25,000.

The fact is that the demand for Christian teachers in Government schools has been so great for the last few years that it has been impossible to keep the evangelists and pastors, and numbers of them have gone into official employment.

Then right here in Tōkyō, eminent Christians are in every department of responsible life,—Christian statesmen, Christian officials, Christian educators and Christian authors. Dr. Green's paper to *The Independent* has been copied in various magazines and tells the world how abnormal is the proportion of eminent Christian men here, and their influence is so widely felt that when the ultra-conservatives of the Educational Department last year loaded up their rusty old gun of opposition to Christianity and fired it off, it kicked, and hurt its authors so badly that the effect of that action is already wholly nullified. I have baptized more Christian teachers since that hostile edict than in the four years preceding. I hold in my hand a letter that says six of the professors in the Higher Normal School here are Christians. Without saying anything more it is evident that a remarkable section of the educated people are friendly to, and helping on the progress of Christianity.

But I want to say a word on the "indifference" over which there is so much lamentation. Have we ever thought how much we owe to this very indifference? Had the Japanese been as fanatic as the Mohamedans, or had they generally been of the same mind as those seventeen *ronin* who assassinated Baron Ii Kamon thirty five years ago, because he had made "treaties that abolished the customary trampling upon the picture of Christ, and gave foreigners permission to build houses of worship for their evil religion," Townsend Harris could have made no treaty, there could have been no glorious XXVIII Article in the Constitution that guarantees religious freedom, and there would be no conference of 400 Protestant missionaries here to day. This indifference, in the providence of God, has been a wall of protection for everyone of us all these years. It is the second necessary step in the evolution of religion here. It is a preparation for the third and last step of welcome. Only the other day I heard Professor Inoue Tetsujiro, of the Imperial University address a thousand teachers. This man who has written so strongly against Christianity surprised us all with this statement:—"Jesus Christ was crucified between two thieves. Who knows the names of the thieves? They are dead and gone. But Jesus lives and ever will live, because of the loftiness of

his ethical teachings." Thus many thoughtful men are changing from hostility to indifference, and from indifference to admiration.

But we shall have no accurate idea of the way influential people regard our religion unless we cease to confound dislike of Christian doctrines with hatred of Christianity. The men of Japan are turning markedly towards the ethical teachings of Jesus, while they distrust and dislike the miraculous with which his life is intertwined. Christ as Teacher is being widely welcomed. Christ as the Risen Redeemer of the world, sent to save us from sin, is not regarded with much favor. But I see no reason why the love of Christ as the greatest of moral teachers should not be a splendid preparation for faith, at last, in the Risen Son of God, the Lord of all.

REV. SIDNEY L. GULICK:

If Japan is to be won for Christ, the educated classes must be won. To be won they must be understood. It is often said that the Japanese have no religious nature. It is a mistake. The nation is in a state of transition in religion as in every thing else. The intellect of the nation has made enormous progress and can no longer rest satisfied with the old faiths, with their superstitions and puerilities. Knowing no better religious faith than that offered by Shinto, Buddhism, and Confucianism, is it strange that they are indifferent to religion? Would not we be in their places? Old forms of belief are necessarily given up before new ones are taken up. But this very dissatisfaction with the old religions, and their rejection, is itself a sign of religious progress.

We are also told that the Japanese are "impersonal." This also is a mistake. It is better to say that the old social order was communal instead of individualistic, as in the West. Individuality was merged in the family and clan, and was largely submerged. Although Buddhism is an intensely individualistic religion, it made no contribution to the development of the social order toward individualism, because of its extreme, atomistic individualism. It takes man entirely *out* of his social relations. It consequently has no social ideal and no social enthusiasm. Buddhism therefore failed to modify the Japanese communal social order, nor did it nor could it develop well-rounded, high-grade personality. But the Japanese

are not on that account "impersonal," only largely communal in their methods of life and thought.

Japanese young men are said to be quite indifferent to religion. Although that is largely true, yet we must not overlook the fact that it is not universally so. Large numbers of the younger and more thoughtful men are interested, both in religion in general and in Christianity in particular. They are discovering that a country withour a genuine religious faith is doomed. And non-Christians are beginning to say very widely that Christianity is the only hope for Japan. It is Christianity or nothing.

In working for Japan and for the educated classes let us see to it first of all that we understand them.

MRS. G. P. PIERSON:

The most vital enemy to Christianity in Japan to-day is Shintoism. Buddhism is an open enemy and can be met and overcome.

Shintoism is a concealed, insiduous foe. Closely entwined with patriotism and a proper respect and sentiment for the traditions and history of ancient Japan, it yet is idolatrous in its essence, and as a subtle form of idolatry pervades the whole community. Look at the little shrines in the back part of every schoolhouse in Japan, in which the emperor's picture is kept. On the emperor's birth-day the school children are marched to the Shinto shrines to make their obeisance.

REV. E. H. JONES:

I want to protest against the assertion of Mr. Gulick that in order that Japan may be won for Christ the educated classes must be won. "The *common people* heard Him gladly" it is written. "Not many wise after the flesh, not many mighty, not many noble are called." Mr. Wishard says that Japan is an exception among the countries being evangelized in that here the educated are won first. But are the educated won? As in all the world so here you will find that evangelization must begin with the common people and work from them upward. I stand for the evangelization of the common people.

REV. E. C. FRY:

Less than two years ago, one of the leading professors in the

Imperial University said in an address at an important meeting of educationalists, 'Japanese find great difficulty in accepting a religion, which, by the stress which it puts on its assertion that there is but one true God, interferes with the proper expression of the respect which we feel to be due to our ancestors.' Perhaps that utterance throws some light on the subject we are now discussing.

SECOND PAPER.

Methods of Reaching the Student Classes, and the Young Men's Christian Association Work.

GALEN M. FISHER, SEC., Y. M. C. A., TOKYO.

Japan is a land of quick adaptations to new conditions, Simultaneously with the adoption of new social and political ideas from the West, she founded her system of education and began training men to master and apply those ideas. The elders were for the most part too set in their ways to learn to handle untried machinery, hence plastic youths have been and are still being thrust into posts of responsibility to an extent almost unparalleled in any other nation. Moreover, according to the estimate of a prominent educator of Tokyo, ninety out of every one hundred leaders in public and professional life have received a high school or college education.

And as the organization of society becomes more complex and Japan's relations with other nations become more strenuous, the nation must increasingly depend upon educated men for guidance. Therefore, if the forces of Christianity would mould the life of coming Japan, they must win to Christ the allegiance of the men in the higher institutions of learning. What oracle can divine the power they may wield! Glance at the following summary of the male students of the Empire:—*

In	2 Imperial Universities, ...	2,560
,,	48 Normal Schools, ...	6,618
,,	6 High Schools, ...	4,664

* Report of the Department of Education for 1893.

„ 16	Commercial Schools, ...	5,995
„ 41	Professional Schools, ...	10,854
„ 86	Technical Schools, ...	5,197
„ 165	Government and Private Academies, .	65,793
		101,681
	Less boys in 1st and 2nd years of Academies, (estimated), ...	40.000
		61.681

What a challenge to the Church! Sixty thousand students, an army corps of the future generals of society, the most intelligent, plastic, awe-inspiring body in the Empire!

As a matter of fact there is hardly a missionary or pastor in the land who is not working more or less to reach students. This is due, on the one hand, to the admitted significance of students, and on the other, to their unusual eagerness to learn and their openness to conviction. There are two chief agencies at work for them: first and foremost the Church and missionary body, who operate from without and strive to bring students under their influence and into their fellowship; the other, the Young Men's Christian Association, a specialized agent of the Church to reach a special class, carrying on from within a campaign by students for students.

I. The methods employed may be classified as direct and indirect, although they often blend. Among indirect or institutional methods may be named: (a) English schools, (b) literary and debating clubs, (c) music classes, (d) reading rooms, (e) entertainments, (f) boys' clubs, (g) lectures.

a. The sufficient justication for the scores of English classes and schools conducted by missionaries is that they soften the soil for the implanting of Christian truth. But care is required lest they end with the mere softening. It is sometimes urged that our language is so impregnated with Christian and Biblical allusions that the teaching of it alone is a work worthy of the missionary. Yet it must be remembered that such chance-sown seed rarely yields a harvest. Drawing from the experience of others, we may venture to formulate the following principles for English schools; 1. There should be a

tuition fee, to limit the enrollment to earnest men and to make them self respecting and the school partially self supporting. 2. The Bible, in English or Japanese or both, should be taught either as a part of the curriculum or, if voluntary, at a time likely to secure a general attendance. 3. All the teachers should be in full sympathy with the Christian aim of the school. 4. The work should be dovetailed into the positive evangelistic agencies of the Church. 5. The curriculum should be definite and progressive. A missionary in Niigata who found scattering English teaching an interference with other work, hit upon the plan of arranging a series of classes with examinations and promotions and devoting one day a week exclusively to teaching.

b. An English literary and debating club is perhaps less easily shaped toward an evangelistic end than an English school. However, the possibility is attested by an excellent example in Tokyo, where the secret of success lies in having a nucleus of members in full sympathy with the missionary's purpose.

c. Music classes for the singing of foreign hymns and other music would seem to be especially effective in opening up the wells of sociability and confidence between missionary and student. Two Christian graduates of the Tokyo Imperial University have told me that English hymns learned in pre-Christian days had not only helped to win their hearts to Christ, but steadied them under the stress of doubt.

d. Wholesome entertainments should certainly find place in indirect work for students, especially in large cities, where vicious amusements appeal strongly to students living in cheerless lodging-houses. They would serve both as counter-attractions and as evidence that the followers of Him who graced the wedding at Cana believe in ministering to all sides of a man's nature. In this category come not only good concerts and patriotic celebrations, but the magic-lantern lectures which please the eye while they touch the soul unawares. Has not the Church and the missionary and the Young Men's Christian Association a special duty in the way of creating a clean social life for the Christian student, who too often gives up the pleasures enjoyed before conversion, only to receive none in their stead?

e. Reading and game rooms have been opened by some mission-

aries in their homes. Curiosity to see a foreign home, interest in the illustrations or hunger for good literature may draw the students inside, —and then the missionary is to blame if their interest goes no further. Merely as a dike against the ubiquitous flood of rapid and obscene novels lying in every book-stall, such a room abundantly justifies the trouble and expense. Many publications could be obtained at reduced rates or free, as for example, *The Student Christian Union*, *The Shinseiki* and *The Bible Study*, Kanzo Uchimura's excellent magazine.

f. The above methods appeal chiefly to students above sixteen years of age, but we cannot overlook the thousands of school-boys between thirteen and sixteen. They slip through the sieve of Christian work here as alarmingly as in other countries. If they have been in the Sabbath school in childhood, they desert it as they approach their teens and find no other agency that appeals to them. One of the best ways of retaining an influence over them is through Boy's Clubs, based on a recognition of the social and mechanical bent of boys, and leading them gently into the path of purity, temperance, brotherliness and an intelligent acceptance of Christ.* I have found men in the professional schools of Tokyo proud to continue membership in such a club, and over them the missionary founder retained her influence unabated.

g. In the winning of students it is of strategic importance to win the friendliness if not the cooperation of their teachers. Hence lectures before educational associations on pedagogy and ethics from the Christian standpoint are worth all the time they cost. Four missionaries of my acquaintance have gained the esteem of educational and civil officials over a large section by delivering such lectures. One of them supplemented his lectures by teaching English one hour a day for a week in a high school, and thereby not only disarmed the prejudice against Christianity of the intellectual leaders of a city but also secured a wide hearing for his preaching. Furthermore, such lectures demonstrate that the missionary is not only a religionist, in the narrow sense, but an educated man whose religion touches and vitalizes every phase of human life. At a time when sensational newspapers as well as dignified magazines are bristling with discus-

*See *Japan Evangelist*, Vol. 7, No. 7, p. 226.

sions on the demoralization of students and the relation of religion to education, what surer way is there to turn the eyes of educators to the Christian solution of these problems?

All this institutional and indirect work plays the part of sappers and miners in our campaign to help students. Organizations must be quickened into organisms by loving, devoted lives. Agencies minus personality are barren; plus personality, touched by God's life, they are fruitful in leading students to Christ.

Among direct or evangelistic methods from without are; (a) Bible classes, (b) mass-meetings, (c) Christian literature, (d) personal work for souls.

a. Bible classes for students have been more effective than any other single method. The Bible affords one of the surest and least alarming approaches to a suspicious student's heart. The simple reading and explanation of the text avoids what he might resent under the name of "meddling with private beliefs," and lodges the truth where later a word in season will make it spring into life. English or German Bible classes attract many who would resist other attempts to teach them about Christianity. Are not the noble group of leaders who resulted from Dr. S. R. Brown's English Bible class thirty years ago a type and prophecy of many more who shall be won for the Church by the same means? One common weakness of such classes is that the students are not stimulated to regular private study. As suggested remedies, it may be helpful to assign topics for investigation and subjects for essays, to have a question-box, or to follow outlines demanding daily home study, such as those published by the Student Christian Union. But aside from teaching the Bible himself it is incumbent upon the missionary to train Japanese professors and workers to conduct classes in their own tongue. At present less than five classes out of the thirty reported by Student Christian Associations are conducted by Japanese professors or students, whereas in America students far outnumber all others.

Futhermore, let me ask whether in Christian Schools there is not a need for voluntary Bible classes outside the curriculum. Doubtless compulsory study is wise, but does it secure the most receptive attitude? In a curriculum class the arrows of appeal are less

personal and have to pierce a coat of resistance which may be thrown off in a voluntary class.

b. Evangelistic mass-meetings are usually directed along apologetic or didactic lines. This must be so, from the fact that the majority of the audience have only a meagre knowledge of Christian views of God, sin and the person of Christ. Yet as the endless mining of the walls of the English Legation at Pekin had little effect because the powder was never touched off, so the indefinite extension of the preparatory period of preaching has often been a vital defect. When there is but one meeting a direct appeal might fall unheeded, but, as has been demonstrated by Mr. John Mott and Rev. J. Nakada, a series of meetings may be made to culminate in a personal appeal to lay the will, affections and understanding before Jesus Christ. One of the essential accompaniments of such appeals is an after-meeting, giving opportunity for asking questions and for engaging in quiet conversation or prayer. The Tokyo Young Men's Christian Association has successfully introduced such after-meetings. But even after the truth has been sown by addresses and cultivated in personal dealing, it is too often allowed to wither because no one takes the names of student inquirers and follows them up in their homes.

The major responsibility for the students of Japan rests upon the shoulders of Christian fellow-students. Perhaps the greatest service we can render will be to awaken them to this fact. The work done by the Edinburgh band, by the Cambridge band and by the Yale band in their respective countries shows what manly, Christian college men can do to win fellow-students. The Imperial University Association and others have made attempts along this line. It is the policy of the Student Christian Union to foster the conduct of public meetings by leading students in co-operation with pastors and missionaries. One factor of success in Japan lies in the fact that Christian students rank high in both scholaship and leadership in student enterprises. Associations and missionaries have frequently found it a wise investment of money to secure addresses from prominent Christian public men like the Honorable Messrs. Kataoka, Saibara and Ebara. Everywhere students eagerly listen to straightforward Christian lectures. Normal school students are under

religious restraint and are forbidden to attend evening meetings alone. But in one interior city the teachers themselves escorted seventy students in a body to hear two missionaries preach. Japan cries aloud for college evangelists like Drummond and Sayford who shall speak to students with conscience-stirring power.

c. The creation of good Christian literature is one of the later developments in the establishment of Christianity in a country. There is so little as yet in Japan that one is often at a loss to find good books for inquiring and skeptical students. If it be urged that works in foreign languages be circulated, we add a hearty assent, but the fact is, that for younger students, and even for college men, a foreign language rarely makes as direct and subtle an appeal to either their sentiments or their intelligence as their mother tongue. By whom must the gap be filled? Largely by writers like Uemura, Uchimura and Matsumura; partly by idiomatic translations of standard foreign books and addresses. The demand for a selected list of books, both original and translated, is so general that I append one below.*

* M. Uemura:	Shinri Ippan, Shinko no Tomo.
K. Uchimura:	Christo Shinto no Nagusame, Kyuanroku, Shukyo to Bungaku, Dendo no Seishin.
H. Kozaki:	Christo Ron, Shinko no Riyu.
M. Kawasaki:	Jikkenjo no Shukyo.
T. Tanaka:	Sei Nen Kishin.
H. Harano:	Christo Shinron.
K. Ukita.	Seiyo Risshihen.
K. Tokutomi:	Omoi Ide no Ki, (Christian fiction).
T. Murata:	Kokon Jinjin Den.
T. Nishi:	Garfield Den.
O. Matsuo:	Taika Sekkyoshu, Tsuzoku Christokyo.
K. Matsumura:	Shuyo Roku, Risshi no Ishizue, Gakusei Kinno, Tendo, Lincoln Den.
James Stalker:	Christo no Sugata, Yonin no Hito, Christo Den.
John Young:	Rekishijo no Christo.
John Bunyan:	Tendo Rekitei.
Charles Gore:	Shinshi Kesshin Ron.
R. F. Horton:	Jesu no Kyokun.
R. W. Dale:	Ikeru Christo to Shi Fukuin.
J. D. Davis:	Neesima Den, Kami no Hinsei, Shokuzai Ron.
Thos à Kempis:	Christo no Mohan.
John G. Paton:	Jiden.
Samuel Smiles:	Seikoku Risshihen.
Geo. T. Ladd:	Christokyo no Yosei.
Geo. E. Albrecht:	San Fukuin Sho Ron.
The following tracts:	Kyoikusha Toshte no Seisho, Jesu wo Oboeyo, Nippon no Katei, Kinsei Bummei to Christokyo, Himitsunaru Kito no Shogai, Rei Sei Shimpo no tame Seisho Kenkyu, Akatsuki no Kineu, Naaman no Hanashi, Futari Sei Nen.

When one reads in the autobiography of the late Admiral Serata that Christlieb's "Modern Doubt and Christian Belief" saved him from hopeless doubt, he realizes how potent good books may be in moulding the religious life of students. In three non-Christian schools in Tokyo, out of 400 students 342 declared themselves agnostic or atheistic.* This is but a typical instance showing the need of well written books that will point them convincingly to their as yet unknown God and Father.

d. The last method, personal work, is at once the most indespensable and the most accessible to every worker. Lyman Beecher's epigram, "the preacher is to shoot the arrow, the lay workers are to bring in the wounded, is an arbitrary distinction inapplicable to missionaries. They must do both. What is most of the institutional work for, if not that the missionary may understand the nature and gain the confidence of the student, as a help to winning his soul? Running like a trunk line through all the branches of our work must be incessant, tactful, prayerful personal dealing. Sometimes a letter, sometimes a prayer will bring the hesitating student at length to a decision. One of the best personal workers for students, a lady in an interior city, has so fired her converts with zeal for winning souls that when I asked one of them in Tokyo to go to a meeting, he replied: "I can't go to-day; I promised to devote the afternoon to prayer for a student while Miss—and our band are doing the same up in—." Perhaps there will be less reason to chide our Japanese brothers for backwardness in hand-to-hand dealing when we set them a more consistent example.

II. Let us consider more particularly the agency to which I have alluded as working for students from within, namely, The Young Men's Christian Association. In Japan it consists of two departments, the city and the collegiate. I shall confine myself to the latter, which was organized under the name of the Student Young Men's Christian Association Union of Japan at the time of Mr. John Mott's visit here in January, 1897. It finds its prototypes in the similar unions which have been playing an increasingly large part in the religious and missionary life of students in America and Great

* Japan Evangelist, Vol. VI, No. 1, p. 8.

Britain during the past decade. The first student Christian Associations in Japan were formed by students of three government colleges of Tokyo in 1888. Others sprang up in various schools until at present the national Union consists of 900 members in 34 Associations, 14 in Christian and twenty in non-Christian schools, including two Universities and six High Schools.*

Among the principles on which the Union is based are these:

1. Only active members, i. e. members in good standing in an evangelical church, may vote or hold office. Fidelity to the church is still further guaranteed by the fact that this evangelical basis is indispensable to continued membership in the World's Student Christian Federation. It also follows from this condition that the Union effectually promotes Christian unity, for its members and officers are drawn irrespectively from all branches of the Church.

2. It depends on voluntary effort by students, preeminently for the spiritual welfare of fellow-students. Thus it tends to develop an efficient corps of unpaid lay workers.

3. The systematic study of the Bible for personal spiritual growth and equipment for service.

4. The building up of symmetrical Christian manhood. It believes that students especially need spiritual culture to balance and give life to their too exclusive intellectual development.

* STATISTICS OF JAPANESE STUDENT ASSOCIATIONS FOR 1897—1900.

	97–8.	98–9.	99–1900.
Number of Associations { in Christian schools	14	14	14
Number of Associations { in non-Christian schools	15	17	20
Number of Associations { total	29	31	34
Number of male students in above schools	11,581	13,194	15,141
„ members of evanglical churches	576	545	590
„ of Association members	851	877	882
„ of Active „	564	572	619
„ of Assn's holding regular religious meetings	28	28	29
Average attendance at „ „ „	440	485	591
Number of Ass'ns, conducting Bible classes	15	21	24
Average attendance at „ „	209	281	331
Assn's. observing Universal Day of Prayer for students	...	24	26
Number of men baptized mainly through Assn's. influence	40	60	53
Number of men planning to enter religious callings as life work.	98	84	86

5. The development of systematic organization with the apportionment of responsibility to standing committees. This helps to ensure continuity even when leaders graduate.

Such are some of the facts and principles which qualify the Associations for their work. As far as such work can be matter of record what have they actually done? They have been chiefly instrumental in leading six hundred fellow-students to Christ within ten years. Under their auspices evangelistic mass-meetings have been held in churches, halls, and even in school-buildings which brought thousands of students and professors face to face with Christian teaching. They have promoted the Universal Day of Prayer for Students, and thus called forth a large volume of intelligent prayer from all Christians. They have published inductive Bible-study outlines in the Life of Christ and The Life and Character of Paul. They conduct an annual Summer School which has often been and is now a dynamo of spiritual life and a school of Christian work and Bible study.

The Union is supervised by a Central Committee of twenty-five members, (at present eight missionaries and seventeen Japanese), and is served by one Japanese and one foreign secretary.

We confess that the Union has achieved but trifling results in comparison with the immense field. The normal, technical, professional and middle schools are almost untouched. The existing Associations are by no means all vigorous. But it has striven to build solidly rather than rapidly.

Among many serious difficulties encountered let me state four:—

1. The changeableness of our constituency. In one instance all the leaders of an Association left the school simultaneously for one reason or another, and it was of course almost at a standstill. One remedy lies in more thorough supervision and organization so that men in the lower classes may be trained to step into vacant posts of leadership. As a matter of fact the permanence and prosperity of Associations generally corresponds to the degree of watchful and persevering aid rendered by resident workers like missionaries and pastors.

2. One of the strongest factors for the continuance and steadiness

of the college Association work in America is the comparative permanence of the supervising secretaries. Unfortunately we have had three Japanese Traveling Secretaries during the three years' existence of the Union. They had just reached the period of wide acquaintance with men and methods when they had to resign. Qualified men are rare, for the standard is as exacting as that for candidates of a mission board. It is almost indispensable that he be a graduate of an Imperial University. His opportunities for the investment of influence would be beyond computation. May we not have your united prayers that such a man may be raised up speedily?

The difficulty of securing college graduates to devote their lives to the secretaryship is only part of the larger problem of "How shall more graduates of higher government institutions of learning be led to devote their lives to some form of Christian work?" Surely there is sore need of some highly educated men to step into the thinning ranks of the first generation of Christian leaders. Every advance in material civilization makes this more imperative. If Christianity is to defeat mammonism and secure for itself a controlling place in the lives of men of action and of affairs, it must have as able representatives as any other department of life. In business and politics men of the highest training are bidding for the attention of all classes. Christianity too, needs men of commanding power, broadly and thoroughly educated. Pulpit and religious press, the problems of city and industrial life, all cry aloud for more such men. Christianity needs neither patronage nor government recognition; it depends primarily on neither might nor power, but it never suffered from adequate intellectual champions like Paul and Origen, Hodge and Fairbairn.

Whence shall such men be drawn? From two main sources. Until now only one source has been relied upon,—the Christian schools. It would be an irreparable calamity were this source to be cut off. But a second source waits to be drawn upon, namely, the government colleges and universities. No Imperial University graduate has yet devoted his life to distinctively Christian work. The idea has hitherto received but a passing thought from the average government student. It seemed demeaning to thrust himself upon a

struggling and dependent church, whose members have often failed to give proper respect and support to pastors. On the other hand professional and mercantile openings, in which he could earn an independent livelihood from the start, have competed for his services. Into these openings many an earnest Christian graduate has stepped with the fixed purpose to make his position and money a means of helping the cause of Christ. Who would wish to subtract one from the number of men who really adhered to such a purpose? But at the present crisis who does not wish for the eloquence of a Peter the Hermit that he might open the eyes of Christian government students to the need and dignity and opportunity of a life enlistment in direct Christian work?

A large percentage of them are undecided and open to persuasion as to their future, for out of forty-eight students at the recent Summer School, nine were planning to enter direct Christian work, while thirty-one, or sixty-four per cent, were undecided! Until the Church becomes richer or more gifted in the grace of systematic giving, few pastors can hope for more than a living salary. It seems premature to inaugurate a "student volunteer movement," but it is never premature to urge and to practice its war-cry of the complete devotion of life to direct Christian work that Japan and the world may be evangelized.

3. A third problem is that of finances. On account of the proverbial poverty of students their complete support of a Summer school and a Japanese Traveling Secretary can hardly be expected until the body of Christian alumni has become larger. During the past two years the Associations have raised *yen* 1,100, but *yen* 800 has come from other sources. For a few years more considerable aid must be sought from the Church at large. But in view of the value of the Association to the Church, could a wiser use be made of a part of its resources? Christian young men are worth more than government bonds, for, as Goethe well said, "the destiny of any nation is determined by the character of its young manhood."

4. Another gap in our work which missionaries can help mend is that student inquirers and Christians are allowed to move from one town to another without being followed up by any one. The

Union desires to perfect its own plan of keeping hold of moving adherents and to act as an agent for the churches. Information about any such students, especially those coming to Tokyo, will be communicated to the proper student Christian Association, or arrangements will be made to direct them to lodgings and to make them acquainted with Christian students.

In the line of extension the Associations are just now concerned over the question of Christian lodging houses and homes for students, in the centers of government education. We dare not think yet of founding homes for non-Christians, but we do feel an immediate responsibility for the Christian students who are doomed to the abnormal and perilous conditions of lodging-houses. A Christian student who has come to Tokyo, for instance, has exchanged the safeguards of family, home-church and an established reputation, for the laxity of a public lodging-house, and the chilling friendlessness and irresponsibility of school life in a large city. The successful operation of several such homes demonstrates that they fit this crying need. The Associations in connection with the Gymnasia in Sendai and Kumamoto have so far overthrown hostility that the school authorities have allowed them to hold meetings in the assembly halls. The secret of their strength may be largely traced to their Homes. The Association of the Tokyo Imperial University and First High School has become increasingly sturdy and vigorous since its Home was built two years ago. At present twenty-five men live in it and enjoy a genial Christian fellowship in striking contrast to the irreligious spirit of the class room. Non-Christians are also attracted thither to hear lectures about Christianity, to use the library or to attend the English and German Bible classes Similar homes are needed in Osaka, Nagasaki, Yamaguchi, Okayama and Kanazawa. In some interior cities where rents are low, homes have been self-supporting, but as a rule they are most needed where rents are highest. Hence money must be given to buy or build. It is doubtful whether equal sums could be spent in any other way more advantageously for Christian work among students of the government schools.

Should these lines fall under the eye of students in Western

lands imbued with the spirit of practical Christianity, let me say that there is room for college men of the West to come out for residential work among students, similar to the Christian university settlements of New York, London and Madras. St. Andrew's House, Tokyo, is a hopeful precedent in this line. It brings a man close to those he wishes to influence, and opens the way for unlimited heart-to-heart work. Considering the lamentable deficiency of good feminine society for Japanese students, it would seem that a married couple with a real home might be even more efficient than single men. In this matter of showing students an ideal of Christian womanhood and home-life, missionaries' wives are already exerting an influence wider than they know.

Such, in brief, are some of the forces already at work or imperatively needed to reach increasingly the student classes of Japan. And having won them into the Kingdom shall not we all, missionaries and Association workers, be untiring in inciting them to that vaster work of Christianization which we cannot do though we would?

As Luther is said to have doffed his hat whenever he passed a group of school boys, not knowing what future chancellors, bishops or scholars he might be saluting, so should not we stand in awe of the latent possibilities of the students of Japan and strive the more earnestly to turn their minds and hearts to the All-wise, All-loving Father of our Lord Jesus Christ.

DISCUSSION.

V. W. HELM, SEC., Y. M. C. A., TOKYO.

Mr. John R. Mott after a careful study of the students and student life among the leading peoples of the Orient says in his printed report, "The student body of Japan is likely to play a larger part in our generation than the students of any other country in the Orient." A leading statesman of Japan said, "I regard religion itself as quite unnecessary for a nation's life," but he admitted that he had long felt great uneasiness on account of the immorality among the students of this country. The conditions of student life bring

into it temptations which are peculiarly strong and subtle to the physical, intellectual and spiritual nature. Recent investigations in student life in Tokyo have shown conditions decidedly alarming. Aside from impurity and various vices there is a prevalent materialism, practical rather than intellectual. In conversation recently with a Japanese student of a government school the remark was made that after special interviews with many of his fellow students he had found scarcely one whose aim in securing an education was not measured by a money standard. I have heard from missionaries repeated lamentations because of the difficulty in securing recruits for the ministry owing partly or largely to the fact that young men are borne away by the current sweeping them into commercial or official life. This becomes a serious consideration with the thought that all history proves that material progress alone does not afford a secure foundation for any nation.

We recognize with grateful hearts the splendid work done by the group of Christian schools in Japan and devoutly hope for the time when the number and influence may be increased. I read recently from reliable authority that in no other country is there such a disproportion between the number of Christian and of government institutions as in Japan. This is due largely of course to the rapid multiplication of government schools. If in America the church would not think of giving over entirely the higher education of her youth to the state, how much greater peril would be involved in Japan! But the government schools are here, and their number will be rapidly increased. We cannot ignore them, we would not oppose them. Our only course is to cultivate the field and study the wisest methods of reaching these men who are destined to be the leaders of the new Japan.

Mr. Fisher spoke of the student Associations, the work within the institution, the organization of students to reach their own fellow students. I would speak of another phase of work for students, that which may lie within the province of the Young Men's Christian Associations. For the work of the student Association there is necessary a nucleus of Christian young men within the institution which may furnish its officers and its working force. There are

many government and private schools which at present contain no such group of Christian students. There are also many large middle schools in which the students are too young and inexperienced to properly manage an Association of their own; and in the third place there are certain lines of work which may be conducted on a large scale appealing to the students of many institutions.

As for the features which may be used successfully among students we can take the example of the Tokyo Association. Of 550 members of the Tokyo Association over 50 per cent are students. But the Association comes into contact with hundreds of students in addition, by means of the various agencies employed. Prominent among these are the Saturday afternoon lectures held weekly in this hall which are planned to be popular and educational. They are addressed by leading Christian educators, pastors, statesmen and scholars. In themselves they are always helpful and stimulating, but they bring the Association to the favorable attention of many who would otherwise never hear of its work. They have been said to be the best known gatherings among the students of the city. Not only so but many young men in our Bible classes first came to the Building to attend these lectures. Young men who have accepted Christ in the Building have testified that they first came for the same reason. During the first six months of this year at 19 lectures in this hall, there was an attendance of 5,932 young men or an average of 312.

These Saturday lectures contribute directly to the attendance at the Sunday gospel meetings for young men. The average attendance for the first half of this year was about 100. One of the most experienced and most conservative missionaries in Tokyo stated recently that these meetings are "probably, the most notable Christian gatherings in Tokyo." These gospel meetings have been thoroughly evangelical and used of God in introducing young men to a knowledge of Jesus Christ and the way of salvation, and in laying the foundations of faith. The directors of the Association hope to make them more aggressively evangelistic with their fruitage, by the blessing of God, in leading young men to a definite acceptance and confession of Jesus Christ as Saviour and Lord. Of the seven Bible

classes conducted by the Association five are composed largely of students having a total average weekly attendance of 70. The Association makes Bible study the corner stone of its work, and in Tokyo the effort will be to develop a work far reaching in its influences and assuming the proportions of a Bible institute though not such in name. A plan is at present under consideration for extending the work beyond the Building by gathering little groups of students in the boarding houses and open homes in various parts of the city, the Association directing the work and securing and helping to train teachers. We believe workers can be secured from among advanced students in theological seminaries and mission schools in the city. The Association would procure a strong teacher and conduct a normal course for these leaders of classes. We believe in time the great government school student body of Tokyo could be honeycombed by 100 groups of from 6 to 12 men studying the Word of God. We could use a man to give his entire time to develop and work out such an enterprise.

This is a work not for Tokyo but for Japan, because these young men come from the four islands of the Empire and will be scattered broadcast as seed either of tares or wheat; the harvest will be abundant but what will the harvest be?

Another field is in social work among students. Dr. Greene stated in a little conference last evening that he had been recently impressed with the need and desire among young men for social life. Think of the lonely students in the cheerless miserable boarding houses. A single illustration will suffice to show what such an Association as this can do. One week ago last Saturday evening a reception was planned for the new students who have this fall come up to Tokyo, and invitations were sent to the various schools. Before the appointed hour a heavy rain set in which continued throughout the evening. Notwithstanding this a splendid audience of 600 students gathered in this hall. Addresses of welcome, of warning, of advice and encouragement were given by such men as Rev. Kozaki, Prof. M. Honda, Hon. Taro Ando, Mr. Niwa, Mr. J. T. Swift and Mr. Fisher, followed by an interesting program of music and similar attractions.

Student boarding houses are to-day hot beds of moral corruption. Christian boarding houses are one of the most crying needs and most fruitful methods of reaching students. The Association owns property which it uses as such a home. There are accommodations for twenty young men. The home is full all the time and there are usually names on the waiting list. Pastors, missionaries and relatives write asking us to take in young men. It is arranged to have at least one third of the boarders Christians; these are organized for personal work among the others. Daily worship and weekly Bible study are arranged. There has been among the missionaries a growing sense of the need of such Christian boarding houses. As the Association has been the agency of the churches for united institutional work, so it has been suggested that under its auspices the churches may co-operate in establishing such homes. One great problem will be securing proper men for superintendents of the homes.

The field must be cultivated and we believe we must follow the plan recently adopted by American cities where only within the past five years has the great metropolitan field of professional schools been successfully cultivated. In a dozen larger cities in America there have been organized metropolitan student departments of the city Associations, with a secretary giving his entire time to studying, cultivating and supervising this scattered work. In Tokyo there must be such a department and a secretary giving himself exclusively to this field, studying the conditions, directing social work, organizing Bible classes such as have been suggested, and cultivating religious activity in those schools where there is not a sufficient nucleus for organizing a student Association as outlined by Mr. Fisher. Tokyo is the great pressing field. But there are other cities where a similar work on a more limited scale is possible and is needed. We hope the time may come when in a number of cities having a student population of from 2000 to 5000 there may be trained and consecrated young men devoting their lives to winning these men for Christ and His Church.

REV. F. S. CURTIS:

We all rejoice in the success of this great work. Some of us have been connected with the Y. M. C. A. work in the home lands.

To see it flourish here is a great encouragement. But one question for us is, how may we as missionaries do most for the student classes. One seventh of the population of Yamaguchi consists of students. We have found that one successful way of working is to get them together in our own homes. We have also a very flourishing English Bible class taught by a lady in our Sunday-school. We have also special opportunities when we itinerate; sometimes we hold English lecture-meetings, and have had as many as 250 students present.

DR. J. D. DAVIS:

I would emphasize the importance of getting young men to commit themselves. Get them to pledge themselves to something definite. There is lack of this in all our work in Japan. It is like heating iron and letting it cool again before welding it. Press home the issue. Get them to decide then and there. A few evenings ago here in Tokyo I had the privilege of speaking before an audience of young men. At the close of my sermon, I urged a decision for Christ, and fifteen or sixteen hands went up, and thirty remained for an after meeting.

REV. D. NORMAN:

Work among students is an open field. There are various ways of working. One of them is the circulation of literature among them. 1193 copies of the Bible and Testaments were sold during the year near the university. Mr. Uchimura's writings are in great demand. Then also the social life of students needs attention. We are in danger of having too narrow a conception of how the church ought to be kept holy, students should be invited to our churches and houses for social enjoyment. They are very open to receive sympathy and advice and tell their secrets even to a foreigner. Let me mention an incident. Sometime ago a student came to me and said his friend was in great trouble. I went with him to his friend, and found that the young man had done a wrong to another and was now in distress about it. I urged him to go and apologize and he did so after resisting for days. Soon he decided to become a Christian and in a meeting in the presence of his college friends he confessed Christ.

RELIGION IN THE HOME AND WORK AMONG CHILDREN.

FIRST PAPER.

Sunday-Schools.

Miss A. S. Buzzell, A. B. M. U., Sendai.

It is an old, old subject, one upon which pages and pages have been written, address upon address has been delivered, poems have been made, and songs have been sung. It is a subject that carries us in thought away back to the days when we found our chiefest Sabbath joy in the Sunday-school, whether it were in the gilded city church, with its brilliant musicians, its elaborate library, its trained teachers and all the delights which the loving heart of a consecrated Wanamaker could devise; or in the humble village chapel, with its cabinet organ, where the already over worked pastor must be Superintendent or at least, teach the Bible class, and where his wife and daughter, too, by virtue of their position, were in the teachers' ranks, where it was so hard to raise plenty of money for the periodicals, and where the modest library was one of the great attractions; or whether it were held in the sod school-house on the plain, with its rude benches and rough floor, where the neighborhood gathered *en masse* on Sunday afternoons, with "teacher" to lead the singing, and every consecrated heart ready to do its part that the children might be taught to walk in the paths their fathers had trod. How the Bible was studied, that its simple truths might be taught to the boys and girls! How gladly the preacher was welcomed when on the round of his circuit, it was his day to be at the school-house; and what shouts of joy greeted the child loving S. S. missionary, when he unexpectedly appeared on the scene. Ah! Is not that child to be pitied to whose heart the name of Sunday school brings no feeling of joy, no thought of delight, no glad anticipation?

But, as we consider this subject to-day, from the standpoint of our work in Japan, it is not to these scenes of the long ago that our hearts turn. Instead, we see the little twelve by twelve room, every available space filled with towsle-headed girls (with the ever-present baby) and noisy, restless, mischievous boys, the latter generally in a hopeless minority. We hear the singing, not the sweet tones of well-trained childish voices such as have so often gladdened our ears in the past but the squalling, bawling, discordant noise that passes for singing in the public schools of this age in Japan. But in spite of the difference in the sights and sounds, have our hearts ever rejoiced more over the children of any land than they do when we see that a roomful has gathered from the streets and alleys, from the by-ways and hedges, to hear for an hour the sweet story of the children's Saviour? As we look into the bright faces, not always overly clean, but intelligent and lovable, and remember what Sunday-schools have accomplished for England and America since the days when Robert Raikes first felt the responsibility of the children heavy on his heart, we thank God for the unparalleled opportunity that we have in the privilege of teaching the children. It *is* an unparalleled opportunity. There are open doors all around us but none *more* important than this. These boys will grow to the age when intellectual attainment, philosophical research and atheistic reasoning will appear to them the most important things in the limited horizon of their mental vision; but at that crisis, will not the lessons learned in the days when the heart was free from doubts, be the guiding star that shall help to lead the sincere seeker after truth to realize in his own soul that the spiritual life is above all these, and that there are some things that must be *believed* in order to be understood? These girls will be old women some day. Will they not have something better to comfort them in their declining years than the superstitious fears of the fox-demon, and the monotonous service to the spirits of the departed?

That which enters first into the understanding heart of the child will take the strongest hold, and endure the longest; therefore it behooves us to bear well on our hearts this important department of our work, in which we have the results of the past, the opportunities of the present, and the hopes of the future for our inspiration and

encouragement; as well as the never-failing promises of God to urge us on to sow the seed, the Word of God, broadcast in the hearts of the children of this generation, so that the tiny germs may soon be sprouting throughout all the land giving promise of the rich fruitage that is sure to come.

Already in Japan, in spite of opposition and difficulties, much has been accomplished by the Sunday school work. Homes, neighborhoods, villages have been opened, through the children, to the entrance of the Word. The name of Christ, by no means unknown in Japan, has grown to have a different meaning to many; the hymns, which gladden the ears of the parents, because of their pretty rhythm, have sometimes gone farther than the ears, even to their hearts; the Ten Commandments, memorized and repeated here and there, have given ideas of a God, higher and grander, nobler and more wonderful than has ever been conceived of in this land before; and the tiny Scripture cards, and the S. S. leaflets have carried many a silent message. If only a few hearts have received new thoughts and new ideas; if only a small number have heard that which, has caused the soul within to reach out after better things, to long for a purer ideal, for a higher life, great things have been accomplished; for thoughts, and aspirations, and heart longings after that which is pure and true and lovely, are greater things in the eyes of God than we can realize, and eternity only shall reveal their results reaching even through generations. If this were all, it would pay, but can you not look over your groups of Christians, here and there, and see already the direct fruits of work of the little mission Sunday schools? Not one, nor two, but many, and strong ones, destined to have a place, not only in the garner of the Lord, but in his harvest-field. As I write, there rises before my thought one young man, who first heard of Christ as a boy in the Sunday school, who to-day fills a most important position of influence and usefulness in Japan, and my heart exclaims, "Were he the only fruit of all the Sunday school work in Japan, the time and labor and money would have been well spent; and not far away there is a young woman of whom we often say, "That was a blessed Christmas that brought her into the Sunday-school," from which she entered the Church of the Lord, and the Christian Girls' school,

whence she went to the work which she is doing so earnestly to-day. Ah, the Sunday school pays, and it pays to have the "Christmas scholars" come in, too.

What are the opportunities of to-day? It appears to me that, for this work, they are very great. The cities of this land are full of children, and they spend much of their play time in the streets. There is hardly a neighborhood where you cannot gather together a group of children, if you can find a room for the meeting, and some one with tact and zeal to teach them. We have never found it difficult to procure a room, even though it may not always be as desirable as we would like. In other places, however, it may not be so easy, especially where the Buddhist priests forbid the people of their parish to open their houses, (even for a money consideration) to such gatherings, a difficulty which is often met. It is true, also, that the steady attendance of the children depends very much on whether their school-teachers approve, or ridicule and forbid their going to the Sunday school; and, also, upon the stand which the head boy of the neighborhood takes in regard to the matter. If he looks upon it favorably, and condescends to attend, and give earnest, honest attention, all the boys in the neighborhood attend and behave themselves decorously, and the girls have no fear of mud balls or sneers or jibes, for the Sunday school is popular, in spite of teacher and priest. Where the head boy is indifferent, the girls come well, and the boys irregularly, but where he is opposed to the whole thing, the boy who dares to brave his opposition is indeed a hero, and the girls find it not always an easy thing to be Sunday school pupils. Yet, in spite of all these things, there are many who can be reached all the time, perhaps more still who can be reached part of the time, and little short of a multitude who can easily be induced to hear the story sometimes, and we never know when the seed will fall into good soil, nor where the richest harvest is to be brought forth. At present, in Sendai, according to Mr. Noss, our statistician, one-tenth of all the children are in the Sunday-schools, and he says he thinks it is safe to make the statement that at Christmas time, fully one-fifth come under the teaching of the Gospel. This is a good showing, but Sendai is well manned with missionaries and evangelists, and has a Theological

Seminary, besides two Christian Girls' schools to supply the demand for teachers. But what of the hundreds of villages, and thousands of hamlets throughout the land? The opportunities are before us. There are plenty of children and plenty of places, children who are ready to hear and places open; but who is there to do the work? But, if we enter every place that we can reach, and work for every child that we can get hold of there will be some one for all these places some day, for we believe that the Word of the Lord is destined to accomplish that whereunto it is sent; so, if we are faithfully teaching that which He has given unto us we have the right to *expect* the results in due time.

As to methods, I will leave that part of the subject for those who are present at this Conference to present and discuss, for they are as many as the workers, and as varied as are the natures of those workers. But there is not one earnest, consecrated child of God, who loves the children and appreciates their value but can win them for Christ, if he determines to try it with all his heart; and, brothers and sisters, at the great ingathering in glory, shall we not rejoice together over the wonderful results, that shall then be made known, of the quiet, steady, often discouraging work that has been faithfully done in the hearts of the young? God bless the children of Japan!

DISCUSSION.

MISS I. R. LUTHER, A. P. C., KANAZAWA:

To those of us gathered here to-day, while listening to the paper just read, — have come thoughts of our childhood, of the good we received during these early days, of the gradual growth from childhood to youth, to young manhood and womanhood, when we took our places among those who fill the position of teacher.

Many of us began our first attempts for the Master in the Sunday school and now thank Him for so leading us, for, it has given that line of work a place in our hearts that it would not otherwise have held. Many people in recent years have been led to speak of the Sunday school as the Bible school; or the church at Bible study.

This is the ideal view of the Sunday school. It should consist of all the members of every congregation gathered together for Bible study just as they gather for preaching service; and the obligation to attend should be as great.

We, however, do not find the congregations of most churches well represented in the Sunday schools. Of course some of the older members of the church attend; then there are the English classes, but, to a large extent the work is among the students in our schools and the children gathered in from the streets. As the students in the schools receive daily Bible study, we very naturally think of the bulk of Sunday school work being among and for the children of this land to which we have come to tell the story of the Son of God.

It is then a subject in which we are greatly interested; a work which we long to see grow, about which we desire to know more, in order to work more intelligently.

It is the channel through which the children of Japan, largely, if not entirely, are to be brought to the Master who is indeed the children's friend.

Circumstances may differ, environments affect the life; but, principles applying to child nature hold true the world over. Horace Mann has truly said: "Where there is anything growing one former is worth a thousand reformers." So, anyone who has to do with the formation of character, especially the Christian character of the children of Japan, has before him a most important and also a most successful line of work.

It has been said that not until the second or third generation of Christians can we expect to see stability of Christian character displayed among a people brought from heathen darkness.

If this be true, even in a measure, it places more responsibility on the propagators of Christianity to begin with the child, to begin when life is most receptive to influences. It has not been until recent years that we have come to realize the value of forming rather than reforming character.

Think of what a child can be saved from, think of the pure thoughts that can be instilled, think of the saving of labor, for what

is rightly begun will not have to be undone, removed or overcome in later years.

Through reaching and saving the child an entrance into the home of that child is secured.

How many little ones have led parents and older members of the family into the church.

The very fact of the child carrying home portions of Scripture, Sunday school papers, and a mind and heart full of the Bible story makes him a gospel bearer, and the word of God, if not the missionary or worker, has an entrance into that home.

As only a very small number of children are gathered into our day schools and kindergartens, the importance of establishing and carrying on Sunday schools is all the more necessary.

Have we not heard from the paper read, of those whose characters were formed largely through the influence of the Sunday school, and could not many, many more cases be cited?

"The child is father to the man" in character as well as physical development.

When we remember that all one's after life cannot entirely obliterate early impressions we realize how lasting they are, and how important the training in Christianity is to the after life.

Much has been accomplished; of the Sendai results we have heard; all of you have in mind results secured in your own fields, yet none are satisfied that all that can be, is being done.

Opportunities for the future are greater than ever before. More people believe in the importance of this work, more helps are at hand for use; more trained helpers from our various schools are ready or being prepared for service; shall we not go forward from this time, with more interest, more zeal, a greater longing to do more aggressive work in helping to form the Christian character of the rising generation of Japan. We all know there are difficulties confronting us, very real ones in this line of work. As we have heard, in some localities buildings, suitable rooms are hard to secure, more often the money to secure is lacking. Attendance is irregular in many schools, which upsets plans made for the quarter's lessons, opposition and indifference on the part of leading boys, often on the part

of parents, are all great hinderances, yet prayer and earnestness through Jesus Christ will surmount even these obstacles and cause all to redound to God's glory.

At no time since the beginning of Sunday school history has so much time and thought been given to methods and plans of work.

In our home lands all sorts of ways of drawing scholars into the Sunday school are being used and all sorts of plans and methods to keep them there are resorted to. Plans are good, methods are useful, but unless these things are permeated by the power of prayer and the Holy Spirit's guidance, they will not be of much value to the spiritual life and growth of either the school or scholars.

Recently while reading the life of Moody, I was wonderfully impressed by his success in Sunday school work during the early days of his most wonderful career.

His aim was to draw the boys of that district of Chicago into the Sunday school. He got them there and then ran the risk of keeping them.

Often, he did not know of what the exercises would consist, how they would teach them, but he was so filled with the spirit of Christ, who came to seek and save the lost,—that whether the exercises went off smoothly or not, he, as we know, held his boys and brought them into the Kingdom of Christ. So above all and beyond all else, to be successful in our work we need the power which comes from above, that those whom we endeavor to bring into the Sunday school, may know we are in earnest; then we may make use of whatever ways and means will fit them to work in Japan.

A common difficulty in Japan and one so often brought up by teachers, is, that the children gathered into the preaching places so often come only once or twice in succession. Sometimes new one's being gathered in every Sunday. These children know nothing of the Bible, and teachers wonder how they can make it possible for them to understand the lesson for that particular day.

If we as teachers could always bear in mind the fundamental principle of proceding from the known to the unknown, we might be able with very little effort to lead them to the point of understanding the lesson in hand. There is always some point of contact be-

tween teacher and scholar and sometimes it is nearer than we realize.

A city missionary whom I knew in America was peculiarly successful in leading people whom he met to converse about their soul's welfare. He always found the point of contact and most naturally led the subject directly along the lines he wished it to go. In visiting among the homes he often saw women making bread, and in a short time he was discoursing on the Bread of Life. Again he would ask for a glass of water and would lead directly to the water of life. He was wide awake to the point of contact in the lives of those people.

If we were more imbued with the idea that Froebel advanced, that of leading these who wander into our Sunday schools from the known object, back to the,—in their minds,—unknown God we would find less trouble in creating an interest on the part of those who come into the school be they large or small people, for the older ones are children in thought when it comes to spiritual truths. Let us try it and see if we can not teach the Bible to even the babes, for it contains the word of life for all, both great and small, young and old, wise and ignorant.

There is a feeling that almost any one can teach in a Sunday school; that no special preparation is necessary; if the Bible is too difficult for the special class in hand, simply tell a moral story. Anything to keep them quiet. To be a good superintendent or teacher in a Sunday school calls for more than simply a willingness and desire to teach, important as they are; it requires careful preparation, much thought beforehand and constant planning for the interests of the school.

In our schools, both for girls and boys the Bible is taught daily; these students, together with our Bible women and evangelists make to a large extent our corps of teachers. So we have ample opportunity to help them plan for the Sunday schools. If in all schools a course of Normal Bible study could be given, our students might be much better prepared to both work out and teach lessons to others.

It this is not advisable for the school as a whole, certainly those engaged in Sunday school work should have the advantage of such help and this can be given in their regular teachers' meetings.

In some of our stations and in connection with some Sunday

schools regular teachers' meetings are held and I am sure from these places come reports of the value of such a gathering. The work demands conference, the teachers need the help of one another; by thus coming together both needs are met.

For teachers in the same school unity of teaching is secured, and many difficult problems are solved at such a meeting. We have a saying that the prayer meeting is the thermometer of the church, showing the degree of warmth or enthusiasm of the members.

If I may use the same illustration I should like to say, the teacher's meeting holds the same place in connection with the Sunday school. Its importance cannot be overestimated.

If our teachers knew the benefit of the teachers' meeting; knew and followed the principle of always beginning with something within the child's knowledge; knew the benefit of all deciding on one thought to be presented and worked it out together to fit the need of each class; knew the benefit of prayer together for the school and scholars represented; knew the sympathy one can both give and receive by coming together in this way, I am sure every teacher would make it his duty to see that in connection with his school a teachers' meeting was organized and sustained. There are subjects that directly touch Sunday school work that might be profitably discussed in every teachers' meeting.

Books have been and are being translated that are available from the standpoint of methods. A little book recently translated called, "Point of contact," should be in the hands of every teacher who aims to teach children. There are opportunities to inform one's self, to help one another. The privileges of those who teach the word of God are unexcelled. While not minimizing the Sunday school work done among the church members, who need to grow in grace; nor among the young men who come for English Bible, for certainly the word will find a place in the hearts of some; nor among the boys and girls in our boarding schools, for they are building characters for the future, yet, so long as so much of our work is among the children, let me say that great emphasis should be placed on this side of Sunday school effort. Life is taken at the very beginning; so

an opportunity is given for starting and training a soul in the right path for a long line of Christian usefulness.

The child's heart is impressionable, the mind is receptive and retentive and the results of planting and watering are more clearly seen.

There comes with this the overwhelming thought that the teacher of these little boys and girls, yes, older boys and girls too, is a pattern or ideal in the child mind; so the teacher must be what he wishes his scholars to become.

The perfect pattern must be shown. As some one has said, "In Jesus Christ is found a perfect pattern. To His words would God have every soul listen, and His actions obey." This pattern and this only is safe for reproduction, and the pattern is visible to the scholars only so far as they see it represented in their teacher.

Thus Sunday schools, the church at Bible study, is a God given institution for the study of the word of God. It is an important factor in the evangelization of this or any land.

Those engaged in it are sowers of precious seed, that in years to come will certainly bear fruit some 30 some 60 and some 100 fold. When He comes to gather together His own, the faithful sower and the happy reaper shall rejoice together over the redeemed of the Lord, that were first led to Him during childhood and in turn led other lambs to His fold. May the Great Shepherd of the sheep help us to gather the children, the youth of this land into the Sunday school where they may be taught of His redeeming love.

REV. CHRISTOPHER NOSS:

As you have heard we have in Sendai from among 12,229 children of school-going age 1,266 in our Protestant Christian Sunday schools every Sunday. But this fact in itself is not a matter for unmixed congratulation. The important question is; what impressions do these children get. I have heard a teacher systematically expound Aesop's fables to his children, the invariable moral to every fable being: now be good children, worship the true God, obey your parents and bring some one else along to school next Sunday. Very good doctrine that; but I must protest against the notion of so many

teachers that the children can understand nothing more. I remember vividly my own religious experiences from the time I was four years old. There are children converted before they can spell conversion or describe their impressions. If we believe in Christ we must believe in children. I know a little boy the son of a deserted wife living in dire poverty. When I first saw him he was all rags and sores. But he knew the Apostle's Creed even then. Later his mother was forced to give him to a family here in Tokyo for adoption. His foster-mother persuaded him that his mother in Sendai was his nurse only and he believes so to this day. His foster-father said that Yaso-boys are stupid and cannot succeed in business. So he tried to persuade the boy to worship idols. But in spite of every attempt the boy insisted that the idol was not God, being made by the hand of a man. He could believe a lie about his mother but he could not believe a lie about God. To make such impressions we must with vigilance see to it that teachers teach scriptural truth. I believe in the use of picture-rolls. Our Heidelberg Catechism says that we must not use pictures for the instruction of the laity. I don't use them for that purpose; I use them to keep teachers from going off on a tangent. Rolls that have been used in American Sunday schools can be sent over here at small cost and used six months behind time. As for the Sunday-school periodicals published in Japan, it will do them no particular harm to keep them on the shelf for six months until the rolls come.

Miss D. J. Hunter-Brown:

We have rather children's meetings than schools in Kagoshima, and with one exception attendance is highly irregular: varying perhaps from 12 children to 60. This is according to the time of year in the case of country children; or it may be that they have been frightened out of the wish to attend by the opposition of a school teacher, or by the shouted criticisms of some passing soldier at the previous meeting; or again among untrained street arabs it depends upon the absence or presence of any counter attraction.

The difficulty with us is how to give definite and sufficient teaching for a few children who have been coming regularly for a year or two together with a crowd who come at intervals.

We are trying a new plan in which the lesson is based on a doctrine, or some essential fact in the Saviour's life.

By drawing up a course so short that it can be gone through four times in twelve months, we hope all will hear these essential points in time, because though they miss No. 2. this time it will recur again in three months. And by teaching the same doctrines with different sets of scripture passages as the basis each time, we do not weary the regular attendants.

Our course stands thus: The Creator. The Father. Law, Sin, Heaven and Hell. The Saviour—His Birth, Deeds, Words, Death, Resurrection, Second Coming. And the first lesson would be worked outwards from the morning dressing and morning meal, to the earthly father who buys it, and up to the Heavenly Father who provides it. The 2nd time might be a lesson on Genesis with a chart showing the works of the seven days. The 3rd time the story of Elijah's magnificent appeal to the God of Creation, the God who wields the lightening on Carmel: and so on throughout.

MISS L. MEAD:

The children's souls are for their Saviour, and we want to get this idea into the hearts of the teachers. We need to press it home on them until they fully realize it.

I have nineteen teachers that I get together in a teachers' meeting every Saturday evening. I teach them, and require them to teach the children what I teach them. I go around from school to school, and see that they do it. If they do not do it, there is war in the camp, and they know it. A war of love it is true, but war. They know this, so they do what I tell them.

MRS. GURNEY BINFORD:

I would like to ask,—Is it well to have Christmas trees and other Christmas exercises in starting new work, or would other methods be better.

MRS. G. P. PIERSON:

We have learned to use Mr. Mitani Tanekichi's "Gospel Songs" in our Sunday schools and find it a most excellent book, one which children understand and delight in. They not only remember the

words, but, catch the tunes easily and are constantly singing them. The text is in pure *zokugo* and the subject-matter is simple, strong, Scripture truth. There is a real need for such a hymn-book. Twice recently in the Hokkaido, on country-trips, I have been asked for good children's hymns and these hymns have been found to meet the need so perfectly that they have been hailed with joy and adopted on the spot. We give them as prizes for good attendance, with marvellous effect on the attendance.

Miss G. Baucus:

I have a Sunday school, at which we seek to prevent children's coming in just for Christmas presents, by a system of wooden tickets. To those who come three times in succession, we give these tickets, which makes them regular members of the school. All others are regarded merely as visitors.

I regard the teaching of the teachers as necessary as holding the Sunday school.

Mrs. E. C. Fry:

All of us have not the army of school girls that Miss Mead has. If we can get competent teachers we should by all means use them, but if we cannot, we foreign women can do the teaching ourselves. With the efficient Sunday school helps now available, any foreign woman that has been in Japan for a year and a half can do good Sunday school work. We can hold the children, and do it without taking up all the time with rat stories, stories of grandmas and grandpas, etc. We should not be discouraged; we can do the work, and do it well.

Col. A. E. Buck.

Col. Buck, U. S. Minister to Japan, was introduced to the Conference, and said:

I am glad to be present and to look in the faces of the men and women engaged in the work you are engaged in. I am glad you are in Tokyo. I hope you will all return to your respective places with more enthusiasm and larger success.

SECOND PAPER.

The Kindergarten.

Its Rise, Progress, Principles, Criticisms, Dangers and Needs.

MISS A. L. HOWE, A. B. C., KOBE.

In the Thuringian forest in Germany are five famous towns, famous because they are the mile stones in the life of Frederick Froebel. In Oberweisbach he was born, in Keilhau he began to put into practice his extraordinary ideas on teaching, in Blankenburg, almost an old man then, he received his vision of the kindergarten ; in Liebenstein his work was recognized and in Marienthal this work expanded and he closed his eyes on life.

In Oberweisbach he led a sorrowful childhood ; in Keilhau he struggled with bitter poverty and a divine discontent, in Blankenburg his eyes were anointed, he saw a wonderful vision and with exultation he turned at once, like another apostle, to do its bidding ; in Liebenstein God sent him the friendship and support of one able to translate him to the world and in Marienthal, the beautiful country seat of the Duke of Meiningen, secured to him and his work by his influential friend, the Baroness von Buelow, he was able to see his heaven-sent ideas take form and here he peacefully went to his reward.

Such, briefly recorded, is the rise of the kindergarten.

Its Progress has been like its conception, a story of misunderstood ideas, of indifference and opposition. The story of many another reformer, a tireless fight to make the ignorant understand, the indifferent awake to their own welfare and bitter opponents change their minds.

When God sets a man at work he does not allow opposition from other men to stop him ! Paul was followed from city to city by his infuriated countrymen, he was stoned, imprisoned, but he carried his mission to the Gentiles.

William Carey was ordered to "sit down" by a body of clergymen, to give up his crazy idea of carrying Christianity to far off lands, but he went!

To show you how effectively Froebel's idea has made its way, let me sketch briefly the progress of his kindergarten. We will go with him into Liebenstein; it is in the year 1849. The summer visitors have arrived for the baths and seeing Froebel leading, day by day, his groups of ragged children in happy play, these visitors call him an old fool. The Baroness von Buelow goes with the rest to see this astonishing man; while others have jeered, she comes away with tears in her eyes, exclaiming, "This man is called an old fool by these people; perhaps he is one of those men ridiculed or stoned by contemporaries and to whom future generations build monuments!"

She was a true prophetess for in the very land where he received this insulting title, where his work was opposed by the clergy, attacked by the schools and for six years prohibited by the government, in that land in less than fifty years from the time of his death, the German people have erected monuments in Blankenburg, Schwiner, Marienthal and Oberweisbach and the 60th anniversary, June 28th, 1900, of his kindergarten, finds plans being made for a Froebel Home which is to be the head of the German International Kindergarten Union and is to provide accommodation for the Blankenburg kindergarten, the Froebel Museum and the Library and is also to contain a home for veteran kindergarteners.

In only the briefest and most cursory manner may we sketch the spread of Froebel's kindergarten from country to country, by no means giving even a summary, but taking examples here and there, pass on to other points, simply proving to you that Froebel's idea has found lodgment in every quarter of the globe.

In Germany we find it in Heidelberg, Leipsic, Berlin, Dresden and Hamburg.

It has spread to Switzerland, and there we find in St. Gall a building costing $12,000 and a society of 2000 of the most cultivated men and women pledged to extend the work of that "old fool."

On to Belgium goes the work and there we find the people work-

ing at extensive private enterprises in Brussels, Antwerp, Liege and Ghent.

Then to France, not so much real kindergarten work there, but a very great modification of the infant schools through the influence of Froebel's principles.

To Italy—and in Naples, Verona and Rome we find schools established to train women for this work. Good kindergartens are connected with all normal schools and the teachers of elementary schools are expected to take a course in kindergarten pedagogy.

In Turin a woman's society has received from the Government a fine building and 12,400 *lire*, which, with private gifts, gives an endowment of 50,000 *lire*, (20,000 yen).

In England we find a training school, two acres of ground and a gift to this school of $50,000.

If we go to America we find as Froebel predicted, I believe, the fullest development, completest recognition of this kindergarten idea.

In twenty five years the work has grown from 42 to 2,884 kindergartens, from 73 to 5,764 teachers. The kindergartens of America are many and varied. The public school laws in many States provide for them; others are private enterprises, some for the affluent, others for the people of the slums.

It is found that the kindergarten above every other agency bids fair to make good citizens out of the conglomerate mass of foreigners dumped on American soil. Philanthropists are beginning to realize that the presence of one kindergarten established in a depraved, destitute district exceeds any other form of work in the rapidity with which that district cleans itself up morally and physically; as Richard Watson Gilder says, "Plant a free kindergarten in any quarter of this over-crowded Metropolis and you have begun there and then the work of making better homes, better citizens and a better city."

The American Government in its efforts to establish public education in Cuba sends out Mr. Alexis Everett Frye, and Mr. Frye sends up to Cambridge this last summer nearly 1500 Cuban school teachers to take an object lesson in advanced educational methods on American soil;—does Mr. Frye think the Kindergarten something to be left out of such a program? Not at all; part of the work in Cambridge was

a course of kindergarten lectures and some of the more valuable books translated into Spanish for these teachers to take home with them.

In Hawaii we see Japanese, American, Hawaiian, Chinese and Portugese children in kindergartens under one Board. Seven kindergartens, one training school and estimated expenses for one year $5,500.

In South America as long ago as 1883, the public school authorities of the Argentine Republic sent to the United States for a woman to introduce the system. She has done it!

In Japan the work has attained remarkable proportions; established by the government long ago the educational report up to two years ago gives 325 Government kindergartens, 98 private ones making a total of 423 in the Empire; books are published, materials manufactured and teachers trained by the Government and also by private enterprise. All this does not mean that the work is satisfactory, it simply shows how the people of many lands have been impressed with the value of that "old fool's" ideas. A finely trained kindergartener has lately gone to begin the work in the Phillipines.

On to China, and we find a beginning there. In India, efforts have been made to introduce kindergarten teaching into the Girl's schools of Madras Presidency. In Turkey, Rev. Mr. Bartlett, of Smyrna speaks of "the inestimable blessing which the kindergarten has proved itself the last fifteen years."

Then, if you will go even to South Africa and Micronesia you will find that Mission Boards have begun the work in these far off, belated places; and in sixty years from the establishment of the first kindergarten in Blankenburg, Germany, we find that governments have recognized their value, school boards have adopted the systems, philanthropists value such an agency and missionary boards are adopting this work for the little children.

At the Ecumenical Council in New York last Spring, the number of kindergartens reported on foreign Mission fields was 127. I have tried to make a complete list of those of all Boards in Japan; if I am correct there are at present 27. The Presbyterians head the list with 10; Congregationalists with 5; Methodist with 4; Baptist with 3;

Methodist, South 2; Methodist Protestant 1; Canadian 1; Church Missionary Society 1.

But the establishment of kindergartens is not all that has been accomplished by the advent of Froebel's message: 1. General education has been influenced. 2. Societies for promoting the work may be counted by thousands. 3. Mothers are greatly helped in their child training; and Mother's Congresses are one of the features of this end of the century. 4. Clubs for study formed by kindergartens are among the most progressive and comprehentive of the day. 5. A large literature has been created. 6. And most hopeful of all, the kindergartener is rapidly becoming the best educated of teachers because the public is demanding it.

Do I need to multiply illustrations to prove the truth of that woman's prophecy? "This man, called an old fool by these people, perhaps he is one of those men who are ridiculed or stoned by contemporaries and to whom future generations build monuments."

Principles. It is impossible in a brief paper to consider the principles upon which the kindergarten has been founded. Suffice it to say that the two upon which all the others rest, are the principles which the most profound and progressive educators of the present day are emphasizing.

1st. The value of the earliest years for education; the necessity for providing quite as logical plans (though by no means the same) and quite as competent instructors for children from the ages of three to seven, as for the youth of fourteen to twenty. And while educators may not all agree as to the sort of early education, no one worthy the name of educator, any longer objects to the necessity of logical education of some sort for children before the school age. It is one of the most marked tendencies in present day education. It was this belief in the absolute necessity of the greatest care and skill in the very beginning of educational life, that turned Froebel after half a century to the conviction that the most important period of human education was before the child was seven years old.

To illustrate how this principle is being translated into action, let me tell you of one striking example. There was opened in Chicago this year, a school illustrating the most advanced ideas of modern

education in the United States, if not in the world. This school was built and equipped at the expense of half a million of dollars and is to receive $90,000 a year for running expenses. The "Preliminary announcement" says, "In the Academic school an attempt will be made to provide ideal conditions for the education of children and youths between the ages of *four* and *eighteen*, in order to prepare them for the duties and responsibilities of life and higher education.

The School will, therefore, include the kindergarten and all the grades of elementary and secondary education." The world is becoming filled with the idea of Froebel.

I have heard it said recently that the President of one of our leading Universities has remarked that the only things really indispensable to education are the kindergarten and the University. And that the head master of a great boy's school declared that no modern educator questions the fact that all *true* education is based on the kindergarten. Universities are beginning to give serious attention to the subject, as may be imagined when I tell you that a little while ago Johns Hopkins University arranged for a course of lectures on the kindergarten, the lecturer being the first woman ever invited to speak from that platform. The same year Harvard University arranged for another course on the same subject.

"To Froebel more than to all others are we indebted for the advanced movements in education that have been so fruitful in results during the last half century. He gave to the world a system of education that has triumphed over all opposition; a system that will, when fully understood and generally adopted, revolutionize educational methods."

It is this idea of the value of early years that gives a large place to the kindergarten in general educational assemblies. It is this idea of the value of early years that makes the kindergarten so large a factor in present philanthropic work. It is this idea of the value of early years that has led the psychologists, doctors, pedagogues and philosophers to studying child life in all its phases and tendencies. It is the feebly dawning idea of the value of early years which is convincing missionary societies of the wisdom of adding the kindergarten to their educational and evangelical work in foreign fields. And may

I add, it is the recognition of this idea which allows this paper a part on the program of this conference of missionaries.

2nd. It is the idea of giving the same importance to each stage of study, and of establishing the closest relation between them, that has made possible that wonderful Chicago Institute, and has established another, not so richly endowed, but commanding scarcely less attention, the University Elementary school established by Dr. Dewey, Prof. of Pedagogy in the University of Chicago. In this University Elementary school thoroughly educated instructors are ready to bring to elementary education, the same resources of training, knowledge and skill that has long been at the command of higher education. This real connection between all grades of instruction, this giving as much value to the kindergarten as the university, this binding them together in one unbroken whole, is the second of Froebel's principles I would like to impress upon you. If it were not that the most advanced educators to-day are trying to translate Froebel's theory on this point into practice, we should say it was true enough as a theory, but not a matter for practical people to bother themselves about.

In the University Elementary school of which I have already spoken, this unity of all grades is being carried out. Dr. Dewey says, "The problem is to unify, to organize education, to bring all its various factors together through putting it as a whole into organic union with every day life. We want to bring all things educational together; to break down the barriers that divide the education of the little child from the instruction of the maturing youth; to identify the lower and higher education, so that it shall be demonstrated to the eye, that there is no lower and higher, but simply education." So says Dr. Dewey, while I say, happy the day when all Government officials, when all teachers, when all connected with missionary work, will cease to make the present invidious distinction, when they, too, shall feel the force of Froebel's theory, and no longer be content, while providing richly for so called higher education to give to the children the crumbs.

Criticism. We may safely consider the kindergarten to have made a place for itself, but that does not mean that it is fully understood, faithfully applied, or perfected in practice. Because it is yet very

imperfect, it suffers criticism. Wit and sarcasm are levelled at those "baby schools," and well for the cause that it is so. The mistaken ideas or the ignorance of only too many people have filled the ranks of the kindergarten with most incompetent exponents.

We do not wonder at the attacks, but the result has been most wholesome. In Philadelphia the following is said, "The reasons at the bottom of the more assured status of the kindergarten, may, I believe, be summed up in a few words, the kindergarten began to improve as soon as they felt the spur of criticism." The sources and the nature of these criticisms were many and varied, but they almost invariably effected one inestimable result, they compelled the kindergartener to get outside of her work and to regard it with the eye of her critic. Antagonistic or friendly, coming within kindergarten circles or without, it exerted a wholesome influence. It created a sense of uneasiness, of a noble discontent, of a determination to know how far her critics were in the right, and to profit by their suggestions and their captions. It impelled her to get below the surface of the material she was too often mechanically using, to understand principles back of methods, and make them still clearer to herself by explaining them to others. This desire to know more, to *be* more, gradually possessed the body of kindergarteners and made welcome to them all, all higher standards.

What dangers threaten? 1st. False estimates of the relative values of what is called higher and lower education. It is true that in highly civilized lands large sums of money are spent for elementary education, but the equipment of these schools is only just *beginning* to approach that of Colleges and Universities. This is true of civilized lands, but when we come to Missionary efforts in foreign lands, the difference is painful. Thousands, one might almost say millions, for high schools and colleges, and so little for the children! Forgetting the value of early years, money is poured out lavishly for the education of youth while for the foundation work of all, it is as yet given most sparingly. It will be well to remember that in 1902 all small, dark, overcrowded apologies for kindergarten buildings in Japan must make way for the educational law promulgated in 1899; the dimensions of kindergarten rooms then must conform to the standard of less

than four children to one tsubo, and these rooms must further conform to Government regulations in regard to light, air and general sanitation. While as for play-ground, there must be one tsubo of space for each child. Penuriousness in building now, will be a dead loss then. In these matters the Japanese Government lead the United States. I cannot speak for other lands. I bless the words of Dr. Dewey when he urges *endowment* for *elementary* education. He says, "It is well to emphasize from an educational point of view, that elementary as well as advanced education requires endowment. There is every reason why money should be spent freely for the organization and maintenance of foundation work as well as for the later stages."

2nd. The second great danger is the still wide-spread idea that any one is competent to do kindergarten work. Recently a kindergartener in America heard a charwoman say in earnest conversation to a friend, "I haint going to send her to the high school, there haint no need of it, I am going to have her study kindergarten, she knows enough for that." If charwomen *only* held such opinions, we might not fear for the future, but it is still too often a stand-up and all-day fight to get educated girls for this work. (I speak now of Japan alone; the same is no longer true in the United States at least). That educated girls are sorely needed in other departments of work I know. We all want the best, but nowhere so much as with the little children. The Japanese Government gives us the privilege of taking their children of kindergarten age: let us honor this trust by giving our most finely educated, most consecrated girls to kindergarten work.

Then as to the attitude we shall take toward supplying foreign teachers for these "child gardens," well, I will simply ask you to look at the situation. We have dozens of doctors of divinity, scores of college graduates for the education of youth in our field, while many a mission Board is still unwilling to allow even *one* woman to give her whole time to this work which is challenging the respect of the world, this work for those of whom Christ said, "Let them come unto me!"

Another grave danger is the making kindergarten work, even where it is allowed, a side issue. I have seen some very poor apologies for kindergartens carried on upon this principle, and I have also seen, after the novelty has worn off, a dwindling of pupils and a final end up

of the whole project. When you are willing to run a college by putting it into the hands of a girl with primary school education, you yourself directing its affairs, when time from evangelistic work for adults, touring, studying or preaching will allow, when you can do this to your own satisfaction, to the best progress of your students, and the best influence on the educational world, then I will concede that kindergartens can be run on the same plan.

Needs. I have been twenty two years in this kindergarten work, I have watched its progress as well as its mistakes. Will you pardon me if I suggest to you what seems most necessary for the successful carrying out of those principles, which are said to have in them the power to revolutionize the educational world, and which philanthropists say are so wonderful in uplifting character?

1st. In all cases delay establishing kindergartens until a thoroughly reliable well trained woman can be employed.

2nd. Allow never more than sixteen pupils to one teacher, i.e. have in each kindergarten one experienced woman in charge with enough assistants to allow one woman to each class of sixteen. Set your faces like flint against any number beyond this. In the Glory kindergarten in Kobe we have followed this rule with the result that after having raised our tuition three times, now placing it at .80 sen a month for each child, we find ourselves so popular that parents apply a year or two in advance, in order that their children may enter our kindergarten when they arrive at the proper age. We have between seventy and eighty on our list at the present moment.

3rd. Do not build until you can conform to Government regulations, or rather do not begin the kindergarten until you can do this.

4th. Use your influence with your Board to provide some one who shall be free to give her time to the kindergarten, as others are free to preach, teach or do evangelistic work.

5th. Let all those in charge of the so called higher education for girls encourage their graduates to add to their higher general education a course in kindergarten theory and practice. It will greatly help to place this training of little children where it belong as one of the most honorable professions to say nothing of the effect upon the

students themselves. Says Miss Peabody, "To be a kindergartner is the perfect development of womanliness, a working with God at the very fountains of artistic and intellectual power and moral character." It is, therefore, the highest finish that can be given to a woman's education to be educated as a kindergartner. Dr. Harris, in speaking of the effect of the kindergarten training on young women says, "A nobler and more enlightened womanhood will result and the family will prove a better nurture for the child.....It is significant, that those who read Froebel's work are always growing in insight and in power of higher achievment." There is much said in Japan these days about the education necessary to make good mothers. I could give extracts by the dozen as to the value of the kindergarten in this respect. Max West writing on the Sociology of the kindergarten says, "The soul of a wise and loving mother, the mind of an earnest woman, the heart of a little child, that comprehends the personality of an ideal kindergartner." A course in a good kindergarten training school is in itself a liberal education, and that and the practical work of the kindergarten together, constitute the best possible preparation for motherhood. But let no one think there is any short cut to such a goal; a term or two terms or three terms of child study, pedagogy or even distinctly kindergarten theory during a college course or at the end of a college course will no more produce the women of whom Max West has written than the same amount of time spent will make an artist, a surgeon or a preacher. Such a course may indeed open a student's ideas to the value of Froebel's principles, or of educational theory in general, but the practical gain will be almost nothing. I greatly desire that those in charge of higher education would present this matter to their graduating classes encouraging them to discard the too prevalent opinion that "any one knows enough to teach those little ones. What knowledge can be required to amuse babies?" "Lead them to believe that there is no spot so big with fate as the four walls of a kindergarten." I wish all graduating classes of girls might read that little classic "Unconscious Tuition," written by Bishop Huntington of New York. Bishop Huntington says, "I protest against the superficial and insulting opinion that in the education of children there is no room for the

loftiest intellectual enterprise and no contact with divine and inexpressible wonders. The school room, no less than the laboratory, the studio, the church itself opens upwards into God's boundless heaven."

People say to me sometimes, "Your ideas are too high, we don't expect to do such work as you preach about." I contend that only the *best* is good enough for missionary work, and especially in a country like Japan, we would do better to let any form of educational work alone unless we are prepared to do it well. The true kindergarten is the most religious, the most universally adaptive to any race, the most all-embracing in subjects of instruction of any phase of education.

Hamilton Mabie in writing of the New York Kindergarten Association says. "In its field, and according to its means the New York Kindergarten Association commits itself unreservedly to enforce and illustrate the spiritual ideas of the child's nature and need. It aims not only to set the light of the kindergarten in the darkest places in the Metropolis, but to feed that light with the purest devotion, the finest character and the highest intelligence. It means to make childhood holy in the thought of parents, to make it beautiful in its own opportunities, and to bring it into conscious relation with the great world of nature, of organized society and of spiritual order. It is striving to do this by steadily advancing the standard of its teaching through the fine quality of its teachers. Every kindergarten under the direction of the Association must be a model." I would that everywhere those who contemplate establishing kindergartens would say with Mr. Mabie. "We aim not only to set the light of the kindergarten in the darkest places, but to feed that light with the purest devotion, the finest character and the highest intelligence. We mean to make childhood holy in the thought of parents, to make it beautiful in its own opportunities. We mean to do this by steadily advancing standards of teaching through the finer quality of our teachers. We mean to make every kindergarten under our association a model." "With fortitude which never tires and hope which is not cheaply satisfied," let us lend our energies and our influence to creating high standards for this work with the little children.

DISCUSSION.

Miss Isabelle M. Hargrave, M. C. C., Nagano.

When I tell you that I have had no special training in kindergarten work, you may consider my appearance before you on this subject as the height of presumption; some may even question the advisability of an untrained worker undertaking the management of a kindergarten. I must admit that when the request came to take part in this discussion, I felt that I who had yet so much to learn had no right to occupy the time of this conference.

One of the requirements for missionary candidates of our Society reads—"Power of adaptation to circumstances is an essential qualification." However much or little of this qualification one may naturally possess, the work on the mission field furnishes abundant opportunity for its development, and my own experience has been no exception to the rule. Whether or not I have profited by my experiences, the exigencies of the work, have placed me alternately in connection with girls' schools, woman's meetings, orphanages, industrial schools, and lastly, kindergarten work, and while recognizing the value and necessity of each in its place, I have found none to be more promising as a means of extending Christ's Kingdom in this land, than the kindergarten.

While there can be no question of the desirability of having a kindergarten fully equipped and scientifically managed, yet to the great majority of us this is impossible, and if, because we cannot do *all* that may be done through the kindergarten, we decline to do what we can, do we not shut the door of one of our best opportunities? No one would claim that the little miscellaneous country school has equal advantages with the thoroughly graded schools of the city, yet who will deny that the country school is in its place a power for good, or argue in favor of its abolition. Then I say if we cannot do the best, let us do the best we can.

I believe the average lady missionary who desires to use her opportunities for feeding the lambs, will find she has both the ability

and means to make herself sufficiently familiar with the fundamental principles of kindergarten work to enable her to accomplish much as an amateur kindergartener that will aid materially in the evangelization of Japan.

We all know how very important are the impressions made on the child's mind before it is seven years of age. When we recall the years when morning and evening without fail *our* mothers gathered us as little ones about their knees and taught us the meaning of "now I wake to see the light," and "now I lay me down to sleep" and led our young hearts out in intelligent loving understanding of the Great Father and Master above, we must admit the wisdom of gathering the little ones, who are without such home teaching, into kindergarten homes where they can have daily instruction. Again when we recall the fact that so many of the Christian mothers of Japan are themselves just out of heathendom and therefore not as capable as we would wish of giving their children a knowledge of Bible truths, our hearts must long to see a Christian kindergarten in every town in Japan, where also the children from Christian homes may have their young hearts drawn out in love to the all-Father, and be taught to know and obey His laws.

My experience of the past two years has shown me the value of kindergarten work as an evangelistic agency (not only reaching the children, but through them the mothers) as I never appreciated it before, and I say most emphatically if we would win this people for Christ we must not neglect to lay a foundation by beginning with the very little children.

Mrs. R. A. Thomsom:

Just a word to urge the establishing of kindergartens for the children of the poor. Some of us know from personal observation the influence of these in the home lands. Where would they be more appreciated than in this country—"the paradise of children?" Thanks to Miss Howe and others, kindergartens have become very popular in Japan even under foreign auspices. And we have found here some born kindergartners; some of whom have been willing to forego good positions with their accompanying salaries for the sake of teaching among the children of the poor.

They gather these dirty, begrimed, sore-headed little ones in from the gutter side and watch them as in the kindergarten they grow and develop and become transformed quite beyond recognition.

There is in Tokio, now, a Japanese lady of fine education, who, trained under the influence of one of the most charming kindergartners on the Pacific coast, came back to this country filled with the desire to establish a free kindergarten. But her friends were not ready to help and her own means not being sufficient to allow her to both establish and teach in one, she accepted a position offered her in one of the highest schools in the empire and is now using her salary and influence in the fulfilling of her cherished dream, the establishment of a kindergarten for the children of the poor.

MRS. GENEVIEVE FAVILLE TOPPING:

There is much that I long to say for the kindergarten as an evangelistic agency, but cannot for lack of time. Just a word to the many who already believe in this work and although they may not hope to undertake the ideal kindergarten so admirable set forth in Miss Howe's paper, they would gladly have some part in forwarding the cause. For the kindergarten means far more than a mere pedagogical system. It means a Gospel to be known and loved and lived by all who have to do with the little child. It stands for a great social movement among parents and educators for the scientific study of child nature and the methods of training and teaching best suited to his development.

The scholarship of the world has delved into the rocks, brought up the secrets from the deep sea, peered into the farthest heavens and achieved marvels in the development of the sciences of plant and animal life; but in this dawn of the 20th century there is an awakening to the fact that beyond every other science in importance and interest is the science that shall deal with the beginnings and the development of the physical, intellectual, and spiritual being of the child. This awakening found expression in those remarkable "Congresses of Mothers" that have attracted so much attention in America. It is indicated by the multitude of Child-study organizations throughout Europe and America and by the great number of books and magazines devoted specially to this subject.

I do not need to urge that Japan needs this same awakening, and that each one of us, in his and her own place has opportunity, and therefore a responsibility,—to help lay the foundations among this people of a reverence for childhood, of a fatherhood and motherhood that shall be intelligent, devoted and undefiled.

May I take just a moment more to say that I wish Miss Howe's translations of Kindergarten Songs. Vols. I. and II. might be introduced into every home and school in Japan. Said Walter Scott,—"Let me make the songs of a nation and I care not who makes its laws!" The good, the true, and the beautiful that fills these blessed little songs cannot fail to have an influence on all who use them both old and young.

Through Miss Howe's efforts we have a translation of the book which forms the corner stone of every Kindergarten Training School, Froebel's "*Mutter und Kose Lieder*,"—a book written expressly for mothers,—philosophic enough to give food for thought to the wisest mind, and simple enough to attract every true mother heart.

I have just learned also that Elizabeth Harrison's most valuable little book,—"A Study in Child Nature" has been adapted and translated by Mrs. Curtis of Yamaguchi. I hope it may be widely read and used.

Miss Lanius:

In Hiroshima there are two kindergartens, one of which is free and has about 60 pupils while the other has 70 in regular attendance. Religious teaching in kindergartens is not limited to prayer and Bible reading in the morning but all through the day children are taught about God and our Savior. The most blessed means of reaching the mothers is through their tiny children. We have mothers' meetings once a month and sometimes have had as many as one hundred women present. At these meetings there are always religious exercises followed by talks which are sometimes upon the care and training of children and sometimes are more directly evangelistic. Homes of the children are regularly visited, the visitor is always welcomed and her message cheerfully heard.

THIRD PAPER.

The Sabbath:

Its Practical Observance in Relation to the Home and Religion.

Rev. C. B. Moseley, M. E. C. S., Kobe.

A. Historical Sketch.

I. The Origin and Antiquity of the Sabbath.

(1) The history of the Hebrew institution, together with that of its Christian successor, has its beginning, according to the Scripture account, with the commencement of the history of man himself.

"And on the seventh day God finished his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made." Gen. 2:2, 3.

(2) The evidence from archaeological sources goes to prove that the institution of the Sabbath was known and observed in Babylonia before the chosen people, as such, had national existence. Notice the statements of the following authorities: "It (the Sabbath) is an old Hebrew institution, recognised before Moses, but is not of specific Hebrew origin; it was rather an old Babylonian institution which the Hebrews brought with them from their residence in South Babylonia at Ur of the Chaldees. Upon the monuments we meet first of all with a seven-day week having the seventh day as a day in which no work shall be done, and sacrificial offerings brought. [Inscriptions and the Old Testament, by Schrader.]

Another authority says: "The custom of naming the seven days of the week after seven plants is an ancient Babylonian one—and a syllabus which treats of the divisions of time explains Sa-ba-tu by Umu muh libbi, hence the Sabbath is also in Babylonic-Assyrian expression a day of delightful and festal repose."

Another says: "We are justified, therefore, in looking for a

Sabbath among the Hebrews prior to the period when the present pentateuchal regulations for the Sabbath were drafted. ..... That the Sabbath is an old institution is generally admitted. The Hebrews themselves preserve the recollection of its having been observed in Egypt. Gunkel designates it as "very old" and there are some very obvious indications of significant changes which the institution in the course of its development underwent." (Prof. Morris Jastrow, Jr., Ph. D., Am. Jr. of Th. for April 1898.)

Referring to Gen. 2 : 3, Dr. Philip Schaff says: "This passage is sometimes explained in a proleptic sense, but religious rest-days, *dies feriati*, are found among most ancient nations, and recent Assyrian and Babylonian discoveries confirm the pre-Mosaic origin of the weekly Sabbath." (History of the Christian Ch. Vol. I. 477).

Again Dr. Chadwick in Expositor's Bible, Book of Exodus says: "The Lord of the Sabbath already taught his people to respect his day. Upon it no manna fell, and we shall hereafter see the bearing of this incident upon the question of whether the Sabbath is only an ordinance of Judaism."

Coming later to the discussion of the Fourth Commandment he says "The institution and the ceremonial application of it to Jewish life are entirely different things; a just respect for property is a fixed obligation, while the laws of succession vary. Bearing this distinction in mind we come to the question, Was the Sabbath an ordinance born of Mosaism, or not? Grant that the word "remember," if it stood alone, might conceivably express the emphasis of a new precept, and not the recapitulation of an existing one. Grant also that the mention in Genesis of the Divine rest might be made by anticipation to be read with an eye to the institution which would be mentioned later.

But what is to be made of the fact that on the seventh day manna was withheld from the camp before they had arrived at Horeb, and, therefore, before the Commandment had been written by the finger of God upon the stone? Was this also done by anticipation?

Upon any supposition, it aimed at teaching the nation that the obligation of the day was not based upon the present precept, but the precept embodied an older and more fundamental obligation.

Keil and Delitsch's Commentary on the Pentateuch says: "The fourth word, Remember the Sabbath day to keep it holy, presupposes an acquaintance with the Sabbath, as the expression "Remember," is sufficient to show.

"The blessing and hallowing is not meant as pointing onwards from the standpoint of the Mosaic legislation (in this respect God subsequently hallowed the Sabbath at the departure from Egypt), but is a fact following upon the conclusion of creation, and having in view the history of the world, which, now that its creation is completed, is about to begin."—(New Commentary on Genesis, Delitsch, p. 108).

Passing, the question of changes in the institution in the course of its development which has been raised by Prof. Jastrow, I think we may safely conclude with him and the other authorities examined, that, (1) The Sabbath of the Hebrews and the *Ummuh libbi* of the Babylonians were originally identical, and therefore, (2) The institution is of pre-Mosaic origin.

2 The Post-Mosaic Period.

The Jewish people appear to have been in need of many solemn warnings before they were willing to submit to the authority of the Sabbath by obedience to its requirements of the non-performance of physical and profit-getting labors. But if the people were slow to acknowledge and render obedience to the authority of the day of rest, the leaders of the people were all the more determined that the commandment should be obeyed: and so the man found gathering fuel on the Sabbath was solemnly condemned of a capital offence against the theocratic state and paid the penalty with his life.—Num. XV: 32-35.

But if disobedience to the law was severely punished there were held out motives also for the prompting of obedience and the education and training of the people to a better state of mind toward the subject: "If thou turn thy feet from the Sabbath from doing thy pleasure on my holy day; and shalt call the Sabbath a delight and the holy of the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will

make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah LVIII, 13–14.

3. Character of the Sabbath in its later development among the Jews.

Later a tendency to the opposite extreme set in. It reached its climax in the Sabbatarianism of the Pharisees, thus described by Dr. Philip Schaff: he says, "After the exile and in the hands of the Pharisees it became a legal bondage rather than a privilege and benediction." The proofs of this abuse of the Sabbath privilege are too numerous and too well known to be lingered over. The following from Dr. Smith's Scripture History will suffice as illustration. He says: "But in B. C. 320 Ptolemy the son of Lagus, the governor of Egypt, took Jeruselem on a Sabbath when the Jews would make no resistance." Again speaking of Antiochus Epiphanes, the same author says: "Two years later he came to Jerusalem still more infuriated by his forced withdrawal from Egypt at the order of the Romans [B. C. 168]. But this time he assumed the show of friendship till the Sabbath came, and a frightful massacre was made of the unresisting people."

With these facts before us we are prepared to better understand the difficulties met with by our Lord, and his treatment of those difficulties. But to bring out the Jewish notion yet more clearly let us take one more example. "The spirit of the pharisaical sabbatarianism" says Dr. Schaff," with which Christ and Paul had to deal may be inferred from the fact that even Gamaliel, Paul's teacher and one of the wisest and most liberal rabbis let his ass die on the Sabbath because he thought it a sin to unloose him; and this was praised as an act of piety. Other Rabbis prohibited the saving of an ass from a ditch on the Sabbath, but allowed a plank to be laid so as to give the beast a chance to save himself. One great controversy between the school of Shammai and Hillel turned round the mighty question whether it was lawful to eat an egg which was laid on the Sabbath day and the wise Hillel denied it." Schaff, Hist. of the Christian Church).

We are told that the scribes had rules referring to thirty nine

kinds of work. So when the disciples plucked the ears of corn they violated the one relating to harvesting; Jesus, the one forbidding medical aid to the sick man unless in immediate danger of death. It has been correctly stated that the Jewish ideal "was absolute rest from everything that could be called work: and even the exercise of those offices of humanity which the strictest Christian sabbatarian regards as a service to God and therefore as especially appropiate to his day was looked on as work."

4. Christ and the Sabbath of the New Testament.

We have now come to the consideration of an important period in the history of the institution of the Sabbath—the time of Christ and the disciples. It is sometimes said that the institution of the Sabbath was set aside by our Lord, that having served its purpose and fulfilled its mission it no longer had any claims: but belonged to the class of Old Testament rites and ceremonies which were to be entirely ignored and left behind; that Christ set himself against the Sabbath to break it down. There is an important element of truth in all these statements. If we would understand the attitude of the Saviour toward the institution we must always (1) separate between the Sabbath in its true character and the sabbatarian fanaticism of his time. The one he upheld by his example and teaching: the other he opposed by a noble disregard of the popular teaching and belief concerning it. In other words he did not oppose the Sabbath Day principle, but the perversion of it. (2) We must separate between the day which was appointed for the weekly rest and the essential principle and law underlying the institution itself. The one is important as a means: the other is the essential soul and purpose of the day.

No word or act of Jesus Christ's can be pointed out as in any way opposed to the principle of repose, or contrary to the idea of the divine appointment of the institution of the Sabbath. Did he not the rather regard it as binding on himself and his followers? He observed the Sabbath; so also did his disciples. He took part in the public worship of the time, read and expounded the scriptures in the synagogue, and we are informed by the third synoptic Gospel that such was his ususal custom.

5. The Change of the Day.

The dropping of the seventh day and the substitution of the day next following, or the first day of the week, is a matter about which much discussion has been indulged in. It is a debate which began in the second century of our era and continues to call forth discussion in bulky books in our own day. Men have even suffered the cruelties of martyrdom in the cause. At one extreme are the Seventh Day Baptists, who hold that the *seventh* day is essential. Their position is thus stated: "In the terms of its constitution and in the reasons for its enactment it is inseparably connected with the seventh or the last day of the week, and any attempt to connect the Sabbath law and Sabbath obligation with any one of the other days of the week is illogical, and in its tendency destructive of the whole sabbatic institution."—(Schaff-Herzog Encyclopedia, Article on Seventh Day Baptists).

At the other extreme we have those who are logically at one with the Seventh Day Baptists on the question of the essential importance of the last, or seventh day of the week, but who say that the institution has passed away with the non-observance of the seventh day: or that as an old Jewish institution it has no longer a place in the Christian dispensation. If I am correct (1) in my theory of the acknowledgement by Christ of the claims of the Sabbath Day principle as a divinely instituted law for all time and (2) that the principle itself as a law of our being, and not the day, is the only essential part and (3) if this principle underlies—as no one doubts—the Christian Sabbath: then the truth lies between the two extremes. According to Bishop Potter of New York, "An integral part of the Christian faith is the day of rest."

That the day observed by the Jewish Church,—by being dropped on the part of the Christian Church,—has passed away, at least for most Christians, is a fact of history; the principle of a regularly recurring repose after six days of labor is one which has not been affected by the change of day: but, *in full vigor and authority*, is embodied in the day next following the old, the resurrection day of Christ, as the Christian Sabbath. "But" it may be asked, "if this is true where is the command concerning it?"

To this I would reply by asking why should one be given? He gave no new commandment; none was needed; the old applies. Did he give any new commandment about theft, murder, adultery? Did he not the rather say, "Keep the commandments.

"Christ is Lord of the Sabbath and after the completion of his work, he also rested on the Sabbath. But he arose again on Sunday; and through his resurrection, which is the pledge to the world of the fruit of his redeeming work, he has made the day, "the Lord's day for his church to be observed by it till the captain of its salvation shall return, and having finished the judgment upon all his foes to the very last, shall lead it to the rest of the eternal Sabbath which God prepared for the whole creation through his own resting after the completion of the heaven and the earth."—(Commentry on the Pentateuch, Keil and Delitzsch.)

Again in the words of another, "The Lord's Day took the place of the Jewish as the weekly day of public worship. The substance remained, the form was changed. The institution of a periodical weekly day of rest for the body and soul is rooted in our physical and moral nature and is as old as man dating, like marriage, from paradise. This is implied in the profound saying of our Lord: "The Sabbath was made for man."

This sketch may be suitably closed with this somewhat lengthy quotation taken from an address before the World's Congress at Chicago on the subject, Place of Sunday Observance in Christianity, by Rev. W. W. Atterbury, D. D.

"Theoretically, at least, these branches of the Christian church are, as it seems to me, in substantial accord in holding the weekly rest day to be a divine ordinance founded in the nature of man, consecrated by God at the creation of the race, formulated in the fourth command of the decalogue, recognized by Christ, perpetuated in the Lord's Day of the Christian church. .... Now, in the absence of such specific rules under the Gospel, have we any principle to guide the Christian, as to how he should observe the day in his new circumstances, in the midst, let us say, of our nineteenth century civilization, and the complicated exigencies of our modern life? We answer, yes. Christ himself has given us just such a principle and

has taught us by his own example how to apply it. "The Sabbath was made for man and not man for the Sabbath."

B. The Sabbath Question.

The question, how ought I, as a Christian, to keep the Sabbath? is one which many of us have had reason to think about a great many times.

It is one which must at times trouble the conscience of every individual Christian. What ought I to do on the Sabbath? What things should I refrain from doing on the Sabbath? What things are required of me in order to the proper keeping of the Sabbath? How should I conduct myself so as not to go contrary to the claims of the sacred day? Such are the questions which have pressed themselves upon all those who regard as serious their Christian principles and membership vows.

Sometimes, it may be, that we have undertaken to lay down rules for ourselves. We say, I will do these things because there is nothing in the doing of them which will in any way violate the spirit of the law of the Sabbath; but these I will not do because I do not think they would be right on the Sabbath. Thus we start out to put into practice our principles but soon we find other men doing without scruple the very things which we thought wrong to be done on the Sabbath Day while others there may be who will question the propriety of doing those other things which we thought harmless. And so we come back to the same unsettled state of mind as before, —not knowing what to do. It is with such sincere but perplexed seekers after a true basis for a right course of conduct in this practical difficulty that I want to study the subject. Let me ask you attention to.

I. *The grounds of authority for the Sabbath.*

There must be found an authoritative ground for the claims of the Sabbath which is at the same time an adequate foundation for the institution, or otherwise our difficulties become unreal things which need not be thought of any more and the institution itself need not be regarded any longer, as a thing of importance to the church and to society.

1. Institution and purpose. Now Christ, who is Lord of the

Sabbath, yet whom the Pharisees accused of Sabbath desecration, states at once the rights of the individual and the grounds of authority for the institution in the following words: "The Sabbath was made for man, and not man for the Sabbath."

(a.) "The Sabbath was made,"—i.e. instituted, (b) the purpose which called it into being and set it apart as a special day was that it should be for the benefit of man—it is "for man." Thus our Lord, in these words, recognized and proclaimed the authority of the Fourth Commandment, and at the same time aimed a well directed blow at the abuses by which the institution had been disguised beyond all recognition. The Sabbath was in its real character and original intention for man, as his own portion and high privilege. Whatever else he might exact of himself during six days or might be exacted of him by others, the seventh was his own by an authority higher than all others. He could be free, within the limits which were necessary in order that he might possess and use the day for himself. Because the Lord's, it is also man's own day.

This does not mean however that man for this reason may take unrighteous liberty with the institution itself. Because my hand is mine I have no right for that reason to sever it from my body. So man because the Sabbath Day privilege is his, has no right to destroy that privilege by disregard for, or misuse of it. The Sabbath is one of man's best and most needed blessings. It is not to be taken from him by being made a tyrant over his life one day in seven.

(2) The Sanctity of the Sabbath. The Sabbath is called a holy day. Its purposes are sacred not secular. Man is not to continue his work of producing and of profit-getting toils on that day, neither he nor his servants nor his cattle. So emphatically was its sanctity to be regarded by the ancient Israelites that they were made guilty of a capital offence when in disobedience to its demands they gathered fuel or food on the Sabbath, instead of providing those comforts the day before. And again our Lord acknowledged its purpose and sacred character by the act of going into the synagogues on the Sabbath days to read and expound the scriptures.

(3) Physiological Basis of the Day of Rest.

Not only as a divinely authorized day but upon scientific grounds

the Sabbath asserts its claims. The government of Japan might well have chosen to adopt the Sabbath day as a day of rest for all her people, who would avail themselves of it, for this reason alone even if no higher one were present in the consideration.

First of all, medical men tell us that the hygienic value of the periodical rest is of great importance. Dr. Samuel B. Lyons of New York says, "One theory of preventive medicine is that immunity from germ disease is enjoyed largely and in proportion to the vigor of the individual.

"The vigor of man is dependent upon his enjoying hygienic conditions of life; among which periodic rest is most important.....The man who is exhausted by overwork who is depressed by anxiety, or who is poisoned by bad air, falls the readiest victim to every form of moral or physical evil influence. When the disease germs find an overflowing vitality opposed to their attack they cease to flourish. They thrive best in a soil prepared for them by previous lowering of the vital forces."

As to the extent of waste in the vital forces through continuous labor without Sunday rest between, experiments with instruments have been made and the results charted. Dr. Lyon alluding to these experiments says, it was "found, that on each succeeding day the wave of strength failed a little of reaching the height of yesterday, and that during the six days of weekly labor a similar decline was experienced by the subject, which was depicted upon the chart. If the subject, however, enjoyed a day of rest and change after the six days of labor, he then returned to his work on Monday in as good condition as he had been on the preceding Monday."

And on the other hand; we are told that when no Sunday rest was taken it was shown that a progressive decline took place which went on getting lower and lower from week to week. As a consequence of the too great expenditure of the vital forces, by such a course we see that health must eventually be undermined and life rendered useless if not cut short.

Dr. M. L. Roehrich of Geneva has said: "It is not a question of simple pleasure, it is a question of the right to live, because repose is necessary to life."

Again in a resolution adopted by the International Congress on Sunday Rest in Paris in 1889 we have the following words: "It is a condition essential to the ability to work and to long life."

In the second place the influence of repose upon mental health must be considered. Dr. Lyon says; "The weekly rest also has its bearing on the saddest, I might say of all diseases, insanity."

It is known that persons of a nervous temperament may keep well and happy when living in a calm and restful atmosphere; but when compelled to live in too great excitement and strain of overwork, nervous collapse may be followed by insanity.

A third point to be considered, is, the influence upon the race in the succeeding generation. In this case not only the man who sows shall reap that which has been sown by him but his children are joint reapers of the harvest. They take into their veins the deoxidized blood and all the results of the impaired vitality of the parent. Dr. N. S. Davis at the Worlds Congress of Religions at Chicago said; " It is necessary for the preservation of the race and its highest health, to have all the vocations of life arranged in such a way that at least every seventh day may be a day of genuine rest."

II. *Some General Principles for Guidance in the Practical Duty of Sabbath Observance.*

(1) One of the first is discoverable in and deducible from the requirement laid upon the Jews respecting the providing of their food for the Sabbath the day beforehand. We find here a broad general principle, very simple, easily understood, and which can be followed by every one. No man in order to the gathering or the production of his food or the equivalent of it needs to labor seven days in the week, no matter how poor or how unskilled. There would be something wanting in the manhood of any man against whom the charge could be brought of not being able with six days labor to provide for himself and his ordinary dependents seven day's rations. I am not ready to accept any sociological doctrine contrary to this; that for six days of honest toil seven days supply of bread is his right from his fellowman. He is not a Sabbath breaker merely who cannot maintain himself and family without the extra day in the factory at the plow handles, or in the mine. Moreover man does not live by

bread alone but by every word that proceedeth out of the mouth of God. His souls must be fed. For this he needs one day out of every seven. A man may feed the body with the bread of Sunday toil but at the same time he loses far more in the starvation that comes to the soul and does violence to conscience and to the command of God and the laws of well-being.

"Six days shalt thou labor and do all thy work but the seventh is the Sabbath of the Lord. In it thou shalt not do any work." The six days of labor are just as much a part of the Fourth Commandment, and just as essential as a condition of its fulfillment as the seventh day of rest. In fact it constitutes the positive element of the injunction. Man disobeys the Fourth Commandment when he squanders or misuses the six days just as much as when he labors on the seventh day. Six days of productive labor and one day of recuperative rest is the divine method.

(2) "Do good." In answer to the Pharisees, Christ declared the lawfulness of doing good on the Sabbath Day.

"What man shall there be of you that shall have one sheep, and this fall into a ditch on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep?

Thus our Lord gives us the plain positive principle that it is right and our duty to do good to our fellow man on the Sabbath when occasion requires. He seems to say, "with what means you have at hand and what powers you possess relieve and help others when required, on the Sabbath as on other days." But we have no right to perform services for others which we could not allow done for ourselves. But if our brother man needs hands to do for him what he cannot do for himself, be hands for him; if he need feet to go for him, be feet for him; if he wants comfort that you can give, comfort him. Of course there is always the question of worthiness or unworthiness, about which this discussion is not concerned.

(3) The third principle may be found in our Lord's example. In the Gospel of Matthew we read, "And when he was departed thence he went into their synagogue." And immediately following is the story of the healing of the man with the withered hand which was on a Sabbath. Again in Mark, vi, 2, "And when the Sabbath

day was come, he began to teach in the synagogue." Also in Luke iv, 16, "And he came to Nazareth, where he had been brought up and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

From these passages we see, (a) that our Lord recognized the Sabbath as a time of public religious gatherings, (b) that Jesus himself attended and took a leading part in religious services. Thus while resting from toil, a part of the time can and ought to be spent in the nourishing of the soul by meditation and worship.

First then man ought, after six days of labor, to enjoy a day of recuperative rest; he ought not on this day to labor for purposes of gain.

Secondly he ought to do deeds of kindness and works of mercy.

Thirdly while attaining one of the primary objects of the Sabbath, recuperative rest, a part of the time should be devoted to religious instruction.

C. Let us notice thirdly some popular conceptions.

These are as numerous and varied almost as the faces and features of men. But numerous as they are, they may be grouped according to their broader outlines as, first, the notion of the Pharisees. Second, the opposite or destructive view. Third, the middle ground view.

Pharisaical sabbatarianism has not even yet been altogether outlived.

There are still those who pervert the institution into a sort of fetish as if it were in itself an object of worship, or make of it a sort of amulet that must needs be kept as one of the treasures of the place, lest evil consequences come. Or if not so bad as that, their notion of the Sabbath is at least one which finds no sanction in the Scriptures or in the example and teaching of Christ. It is an unreasonable and unnatural view and may be designated as the notion of absolute inaction. It takes man's blessing, and changes it into a tyrant over his life and makes man, the master, slave of his servant. In its logical outcome it makes it sin to do anything except to take breath 1080 times per hour, during the twenty four hours of the day; or in other words it would take away all his rights to anything save

mere existence. It was in opposition to such an idea of the Sabbath that Jesus spoke the words, "The Sabbath was made for man; not man for the Sabbath."

The opposite and destructive view of the Sabbath goes to the other extreme. With the teachers of this theory, the Sabbath would be regarded as nothing more than a relic of a decayed civilization, with nothing of divine sanction behind it to give it authority and dignity and binding force. They would permit any and all kinds of activity on the Sabbath as on other days because, they say, this is an age of exceptional enlightenment; so that if the hunter or the fisherman or the shop-keeper, teamster or farmer, the man in the slaughter house, if you please, venders of Sunday morning newspapers, peanuts and collar-buttons, shoe strings and such like delicacies and conveniences of the twentieth century, if all these want so to employ their time on Sunday, why, let them alone because it is an age of exceptional enlightenment! Then, if these can have their way about it who will call in question the conduct of owners of factories, railway systems, lines, and that of all the privileged classes of merchants and bankers and brokers and lawyers and men of all the various pursuits and professions?

The advocates of this theory would be quite willing to have one day in the week, the Sunday, as a holiday in which to be released from ordinary work and spend it in sports or otherwise in self-indulgence. But a day separate from other days and sacred; a day set apart for the higher purpose of spiritual exercise and religious culture they want not. It is a conception of the Sabbath divorced from the idea; "six days shalt thou labor and do all thy work but the seventh is the Sabbath of the Lord thy God."

In the third place there is a very large class of people whose ideas of the Sabbath are not represented by either of the foregoing accounts. Among those of this middle class there are persons more or less indifferent to the claims of the Sabbath day. There are yet others who have a desire to keep the Sabbath, but find difficulty in deciding upon the question of the rightful claims of the day.

They know that many of the common notions about Sabbath observance are not necessary because they have been condemned by

Christ and are condemned also by their own common sense. They know too, that the idea of *no* Sabbath day will not do because of the command to "Remember the Sabbath day to keep it holy," and because Christ himself acknowledged the authority of the day and commended the observance of it by his own example. The question then with them reduces itself to this; how shall I avoid the errors of both extremes and properly honor the day and benefit by it?

The answer to this question has been suggested in the discussion of principles of guidance.

D. The Relation of the Sabbath to Family Life and Religion.

The true home is a product—a result of conditions. Homes are not made to order and dumped down to fill vacant places. The home is made by the union of lives and interests on the one hand and the right use of opportunities on the other. The home is the outward expression of the family life within it. The two columns which support the home in its ideal completeness are the father and mother. They are also the soul and spirit of the family unit. The home and the family co-exist in a mutual interdependence. Let the family be broken up and the home is at the same moment disintegrated. Let the family be nourished by moral and spiritual culture, by intellectual and physical training, and the home becomes solidified into a strong and impregnable fortress.

It has been well said that, "The germ of the nation is in the family. In the formation of such ideals, therefore, the family life holds a place of first importance. The true home is so essential to the best forms of civil government, that it is impossible to conceive of anything worthy of the name of a nation without it,"—(Mrs. J. K. Knowles, in the Sunday Problem.)

If therefore the home and family have such important relations to national well being then the safe-guarding of the home, and the protection of the family life become matters of prime moment.

Among the essentials of home building are,

1. Devotion. I do not mean a mere subjective sentiment of devotion which is by no means discounted but the devotion which defends like a soldier, protects and nurtures as a husband and father,

and trains and guides as the true head of the household. But in order to such there must be devotion.

2. Time. Time in this instance means opportunity; and what better time is to be had in this age and so easily obtainable as the Sabbath Day.

Yet it is the one thing our busy world likes to do without. There would be no Sunday question at all but for the fact that men cannot spare the time involved in Sabbath obervance.

It can give the public library, the park, the theatre, the electric tram, the trans-continental excursion, the Sunday mail delivery and Sunday morning newspaper of seventy five pages of reading matter, including church notices, and a three column and a half sermon; but time! "why, it is money." A Sunday is one seventh of a week! Yes, in this age of ours, time is money, and unfortunately, with too many, money weighs more than family ties. "The blessings of home and family life," says, Dr. Stewart, "can only be known on condition of a certain seclusion and withdrawal from the gaze and rush of the world without."

The element of time in spiritual and moral culture is as important as any other sort of culture. You cannot plant seeds of thought one moment and gather the fruits the next.

And for this purpose there is no time comparable to that of the Sunday and so it is truly what it has been called,—"The soul's opportunity."

Dr. Stewart says, "But to him who regards Sunday as the soul's opportunity how precious its hours are," ("Sunday Problem.") Another speaker at the Conference on Sunday Rest at the Columbian Exposition says; "The mother must work on Sunday, if the husband does, to a greater extent than she would if he rested. Morally the example of Sunday work is very injurious to the family." Take away the Sunday and four fifths at least of the people in Christian lands are left without one of the first essentials of home building and family religious culture. The results following such a loss of Sunday are strikingly described in the following taken from the pastoral letter of the Third Plenary Council at Baltimore.

"The Lord's day is the poor man's day of rest; it has been taken

from him,—and the laboring classes are a seething volcano of social discontent. The Lord's day is the home day, drawing closer the sweet domestic ties, by giving the toiler a day with wife and children: but it has been turned into a day of labor,—and home ties are fast losing their sweetness and their hold. The Lord's day is the Church's day, strengthening and consecrating the bond of brotherhood among all men, by their kneeling together around the altars of the one Father in heaven; but men are drawn away from this blessed communion of saints,—and as a natural consequence they are turned into the counterfeit communion of socialism and other wild and destructive systems. The Lord's day is God's day, rendering ever near and more intimate the union between the creature and his Creator and thus ennobling human life in all its relations; and where this bond is weakened, an effort is made to cut man loose from God entirely and to leave him according to the expression of St. Paul, "without God in this world." The profanation of the Lord's day whatever be its pretext is a defrauding of both God and his creatures and retribution is not slow."

E. Conclusion, Reforms Needed.

It is not so much legislative enactment that is needed as interdenominational unity so as to come to an understanding on a few chief principles together with unanimity of purpose and action.

Nothing else will make wise legislation possible or of any worth when obtained.

The subject of the claims of Christianity's Sabbath upon the individual and upon society is one so intimately connected with our mission in the world as Christian ministers, so bound up with the final issue and success of all that for which we toil and hope, and so inseparably connected with the most vital interests of the church in all lands, as to demand our urgent attention.

The words of our President in the opening address of this Conference, should linger in our thoughts and have due consideration by this body. He says,—"Without such a day, and one which is observed in common, the same day by the whole church and by the Japanese people, there is no hope that Japan will become a Christian nation."—(Dr. Davis)

Without going into details as to reforms needed, let us have a Sabbath observance which is,

1. Stripped of all unwarranted conservatism.
2. Clothed with the freedom of a truly Christian Sabbath.
3. In harmony with all the rightful demands of existing conditions.
4. A thoroughgoing universal Sabbath.

DISCUSSION.

H. B. Price, A. P. C. S., Kobe.

The wording of the topic before us, indicates that we all are agreed that the Sabbath should be observed, but the question is whether its observance is practicable or not.

This is indeed a very important question and one which forces itself upon our attention at all times; for the proper observance of the Sabbath lies as the foundation of the Christian life. Without it the continuance of real living Christian faith is impossible.

It well becomes us to sound a solemn note of warning upon the question, lest Japan should lose this precious heritage of the Christian.

There is danger lest the church failing to realize the true purpose and blessedness of the Sabbath, should drift away from the true Sabbath and lose the benefits which come from its proper observance.

Is the observance of the Sabbath practicable or not?

Let us first see if it is necessary. Has the advance and progress of civilization with its great labor saving machines made life so free from care and worry that a day of rest for the body is not needed? Nay, on the contrary the greater demands made upon man, mentally and physically, the higher rate at which we live, and the constant strain on man's nerves make it even more necessary than it was in olden times.

Has the so called evolution and progress in Christian thought and doctrine so elevated man above what he was that he does not need the restraining, sanctifying and elevating influences of the Sabbath day? Is he able without it to resist temptation and live a consistent Chris-

tian life? Unfortunately he is very much the same as he has always been. The tendencies to evil, the temptations to evil are the same as they were, and consequently the restraints and safeguards are as important as ever.

Have the developments of this age, the increasing and changing needs of the same, rendered the keeping of the Sabbath day impracticable and impossible, so that the Sabbath command has become a dead letter owing to the greater demands and progress of the times? This has rendered it more difficult to decide what is lawful and what not according to the broad principles of Christ, but it has not rendered it any the less practicable and important. But though we may need a Christian Sabbath, unless God has commanded us to keep it holy it is useless to discuss whether its observance is practicable or not.

If, however, the Sabbath command is still binding as a divine command and we believe it is, then we may rest assured that its observance is practicable, for God would not give a command which it is impossible or impracticable to keep.

If God expects the birds to fly he provides a way by which they can fly, and when God commands us to keep the Sabbath holy, he will provide a way for us to keep it.

To make it clear that the observance is practicable we must recognise the fact that the Sabbath is the Lord's day, it belongs to him, and the man who appropriates it to his own pleasure or use is guilty of taking what belongs unto God and using it for himself. He is a defaulter just as the bank clerk who appropriates the bank's money to his own private use.

We may, however rest from our labors on the Sabbath and still not keep it holy.

It is not a day to be spent in idleness, self indulgence, and mere pleasure, but it is a day to be spent in the public and private worship of God. This is the chief object of the Sabbath, i.e. to provide a time when we can render worship and adoration to God which is well-pleasing in his sight.

Some may consider a day entirely spent in this way a burden, but such is not the case. The Sabbath should be a time of joy and happiness, as we commune with God the Father.

As the husband and wife, parent and children, gather in the quiet sitting-room on this day and commune together about the temporal and eternal welfare of their souls, about the infinite love of God towards them, and the love which caused Christ to die for us and give us freedom from sin, there should be in all their hearts a peculiar feeling of joy and peace.

Thus gathered together, husband and wife, parents and children should be drawn closer together. The sweet Christian influence exercised in the home by the proper observance of the Sabbath, will do much towards making an ideal home, a home in which sanctified Christian love rules.

The Sabbath properly observed would not be irksome or wearisome, but the sweet intercourse of Christian with Christian and the heart's communion with God enjoyed on that day would give us a foretaste of heaven, with its Sabbath of eternal rest.

But though the Sabbath is without doubt a blessing still it presents a difficulty to the enquirer who is just beginning to feel his way towards God.

The acceptance of the Divinity of Christ and the observance of the Sabbath are two of the great difficulties in the way of a Japanese' accepting Christianity. The first however is essential to belief in Christianity and the second to the continuance of vital Christian faith. Although the proper observance of the Sabbath is so important we are sorry to say the spirit of the time seems to be against what is called a strict observance of the Sabbath, and many of the Japanese Christians fail to keep it as a day of rest holy unto the Lord.

Indeed there seems to have been a backward movement in Sabbath observance during the last twelve years, and there is need for us to sound the alarm lest the hallowed quiet of an Anglo-Saxon Sabbath should be lost to our beloved Japanese Church.

But why do not the Christians appreciate the value and blessedness of Sabbath observance, and how can we assist in bringing about a change.

I fear one trouble is, that we missionaries do not keep the Sabbath properly. We weaken our testimony by our practice. We do not keep it always in our homes, often putting too much work on our

servants. Are we not at fault in the way in which we use jinrikisha and the railway on the Sabbath in connection with our work, and also in the Sabbath use of the government mail, are we ourselves not stumbling blocks in the pathway of others?

Again the Japanese preachers do not properly instruct the Christians with regard to this subject.

Ministers and missionaries must realize the importance of the Sabbath question and in their own lives set an example of how it should be kept.

A clear idea of the spirit of the Sabbath must be inculcated, the purpose for which it was established, the way in which it should be kept, and the spirit of those who keep it.

But although the binding nature of the Sabbath command may be admitted, and the great moral, spiritual and intellectual advantages growing out of its proper observance may be recognised, unless there is more of the spirit of self-sacrifice in the church we can not expect it to be better observed in the future than it has been in the past.

We must be willing to give up some of our own plans and ideas, suffer loss of money and worldly influence, if need be, to enable us to keep God's commands, one of which is the command to keep the Sabbath holy.

As a means of promoting Sabbath observance I would like to see a Japan Sabbath Union organised which should work along the lines of work of the American Sabbath Union. Such a Union would do much to make Sabbath observance more general.

If the Christian church is filled with the spirit of God the Sabbath question will solve itself and we will be made glad by seeing it kept holy unto the Lord.

DEVOTIONAL PAPER.

THE INFLUENCE OF THE SPIRITUAL LIFE OF THE MISSIONARY UPON OTHERS.

Sunday, Oct. 28th, 3 p. m.

Rev. Jas. H. Ballagh, R. C. A., Yokohama.

Scripturs Lessons: Joel 2 : 28–32.
Ezek. 37 : 1–10.
Rom. 15 : 13–33.

The object of the Committee in assigning this subject for our consideration this afternoon of the only Lord's Day that we meet together during this Conference, must have been the importance they conceived to belong to the subject, and the hope they entertained that it might be so blessed of God as greatly to deepen the spiritual life of each one of us, who have by the grace of God been counted faithful and have been put in trust with this ministry. Whatever therefore may increase our sense of the responsibilities and privileges of our high calling of God, by His blessing, may increase a deeper and more abiding spirit of devotion to His service. I invite you therefore to a consideration of "The Privileges and Responsibilities of the Missionary's Calling."

1. First of all, it is a *calling*. Its instruments are all chosen of God, selected by the Lord Jesus, and guided and directed by the Holy Spirit. It were right to expect this. The Lord Jesus himself was called "the elect servant" of God through his prophet (Is. 42 : 1), "Behold my Servant, whom I uphold; *mine elect*, in whom my soul delighteth;" and our Lord's enemies even cast it up to him as he hung on the cross, "He saved others; let him save himself, if he be the Christ, *the Chosen of God*." (Luke 23 : 35).

All Kings and potentates appoint their own representatives, and it is meet that He who is Sovereign over all hearts should make

selection of whom He will to represent Him. The Apostle Peter recognized this not only in his original call as one of the twelve, and in the subsequent calls to be a fisher of men and a pastor of the Lord's flock, but in the special sphere of his labors when he said to his brethern discussing the status of the Gentile believers—"Men and brethern, ye know how that a good while ago God *made choice among us*, that the Gentiles by my mouth should hear the Gospel and believe." (Acts 15 : 7). So also our Lord testified to Amanias, when sending him to open Saul's eyes, "He is a *chosen vessel unto me*, to bear my name before the Gentiles, and Kings, and the children of Israel." (Acts 9 : 15–16.) Paul subsequently most gratefully recognizes this, saying, "*When it pleased God*, who separated me from my mother's womb, and called me by his grace, *to reveal his Son in me, that I might preach him among the heathen*, immediately I conferred not with flesh and blood." (Gal. 1 : 5). And before King Agrippa he narrates, more fully than at any other time, the exact language of the Lord in giving him his original commission. "Arise, stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people and from the Gentiles, *unto whom now I send thee*. (Acts 26 : 16–17.) In all his epistles he recognizes that his apostleship was "not of men, nor by man, but by Jesus Christ, and God the Father who raised him from the dead." (Gal. 1 : 1). To Timothy, his own son in the Gospel, very tender is his allusion to the grace bestowed upon him, "I thank Him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, *appointing me to his service*." (1 Tim. 1 : 12, R. V.)

The first thing therefore for gratitude on the part of a missionary is assurance of the Lord's call of him to this holy service. For subsequent deepening of this conviction of the Lord's choice, there is need of the Holy Spirit's enduement with power, and for trophies of divine grace wrought in the hearts and lives of those brought under his ministry. The Apostle Paul constantly refers to believers as "seals of his ministry," as commendatory epistles, as "epistles of Christ" ministered by his servant's agency. (1 Cor. 9 : 2 ; II Cor.

3 : 2–4 ; Gal. 3 : 5). Special appointment to a given work, as a general commission, is also important, In this light we must view the choice made of Barnabas and Saul, ministering with others in the Church at Antioch, to be the first missionaries of the Gospel to distant places. Their being set apart by prayer and fasting and laying on of hands was significant both of the authority and sphere of their labors. The first victories gained for the truth, as when Saul full of the Holy Ghost called for judgment upon Elymas the sorcerer for seeking to turn away the deputy, Sergius Paulus, from the faith, and his change of name from the lordly Jewish name to the more humble Roman name "*little*" may have been not less as an earnest of future triumphs than of compliment and fellowship with his first distinguished convert. Sacrifices for Christ, loss of all things; of ease, reputation or earthly advantages, add much to this assurance of the call of God that we may know that we are not of this world, even as Christ was not of the world. According to the depth of the conviction of a personal call to the missionary work will be a man's fidelity therein.

2. A second consideration of great importance is a deep sense of personal unworthiness, of absolute unfitness for so great an undertaking. This is a preeminent characteristic of all whom God has been pleased to employ for distinguished service in his Kingdom It marked the character of Moses, "the man of God," of Isaiah and Jeremiah, of the Old Testament prophets, and of the great "Apostle to the Gentiles." How constant, and how touching were his allusions and confessions on this subject. To the Ephesians he writes (3 : 8) "*Unto me, who am less than the least of all saints,* is this praise given, that I should preach among the Gentiles the unsearchable riches of Christ." To Timothy he writes, (1 Tim. 1 : 15–16 R. V.) "I thank him that enabled me, even Christ Jesus our Lord for that he counted me faithful appointing me to his service: *though I was before a blasphemer, and a persecutor, and injurious:* howbeit I obtained mercy because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying and worthy of acceptation that Christ Jesus came into the world to save sinners, of whom I am chief:

howbeit for this cause I obtained mercy, that *in me as chief* might Jesus Christ show forth *all his long suffering*, for an ensample of them which should hereafter believe on him unto eternal life." And to the Corinthians he writes, when narrating the order of the Lord's appearances after his resurrection to the disciples, (1 Cor. 15 : 8. R. V.) *And last of all, as unto one born out of due time*, he appeared *to me also*. For I am least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me was not found vain, but I labored more abundantly than they all ; yet not I but the grace of God which was with me." There is no mistaking the depth nor the sincerity of the Apostle Paul's humility, nor the clear recognition that all his sufficiency was only of the Lord. On this latter point see his second letter to the Corinthians 3 : 3–6, R. V. Three aspects of the need of this deep sense of unworthiness on the part of God's servants might be presented. (1) It is necessary to be acceptable to God "He resisteth the proud but giveth grace to the humble." (Jas. 4 : 6 ; 1 Peter 5 : 5). Twice our Lord, gave his disciples special instructions on this subject. (Matt. 18 : 4 ; 23 : 12.) (2) Again it is necessary for acceptance with man. How can any one hope to be a comfort, or a guide to the fallen or to the outcast, who himself is not poor in Spirit and lowly in heart? Who himself has not at one time or another cried out with the very chiefest of the Apostles, "O wretched man that I am! Who shall deliver me out of the body of this death?" Our Lord himself according to the prophecy, "that the bruised reed he shall not break, and the smoking flax he shall not quench" (Is. 42 : 3.) adduced as the reason for "all that labor and are heavy laden coming unto him for rest" that "he was meek and lowly in heart." (Matt. 11 : 28). (3) A third reason is the safety and comfort, not to say success of the laborer himself. God is too holy, and too considerate to employ any one for distinguished service for the souls of his fellow-men who has not himself become deeply impressed with a sense of his own sinfulness and unworthiness, and of his absolute dependence upon God for any sufficiency in spiritual things. The meekest man, Moses, after the first rash attempt at the deliverance of Israel, and his forty years' severe dis-

cipline as sheep herd in the desert of Midian, and his forty years of faithful service as "the Shepherd of Israel" was at last excluded from the privilege of bringing them into the promised possession through a momentary failure of his sense of dependence upon the Holy One of Israel. Joseph and Daniel were splendid examples, and David too in consequence of trials long and patiently endured in preparation for God's service. The Apostle Paul's continual trials and buffetings seem not to have been enough, but a messenger of Satan was allowed to afflict him that he might not be exalted above measure by reason of the superabundant revelations bestowed upon him. Happy servant of God, who not only recognized the source but the necessity and the benefit of the thorn in his flesh, through the grace of Him who was himself made perfect through suffering!

3. A third requirement, and one leading to humility from an opposite point of view, is a profound sense of the greatness of the trust committed to our care—a comprehension of the great and glorious truths of the Gospel and their contemplated results—called by the Apostle in the passage quoted from the epistle to the Ephesians (3 : 8), "the unsearchable riches of Christ." It was the greatness and glory of these, as well as the sense of his own unworthiness that made him say, "Unto me, who am less than the least of all Saints, is *this grace given*." Grace is favor, free and exceeding all desires, bestowed of God's benevolent purpose, in and for the sake alone of the Lord Jesus Christ. To this Paul attributes his conversion as well as the grace of apostleship. Speaking of the former he says, "But I obtained mercy—and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus," (1 Tim. 3 : 13,14.) In Him both as source and object. Justification, sanctification, redemption are all in Christ and imparted freely by His Spirit given unto us. Personal salvation is a first grace, but there is also a grace of administration, of apostleship; of this the Apostle speaks when he says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In exact proportion as the human instrument is weak, the Divine Agent makes known His own exceeding great and glorious power. The more completely and distinctly this truth is realized on the part of God's servants the more efficient they

become either to do or to suffer God's holy will. It is not they but God working in them, and so the Apostle declared "I can do all things through Christ which strengtheneth me," (Phil 4 : 13.) The greatness of the Gospel Dispensation appeared to the Apostle from two important points of view. First, in contrast with the Old Testament, or Jewish Dispensation, and second, in its absolute universality, or extension to the Gentiles. This was "the mystery, which from the beginning of the world hath been hid in God," (Eph. 3 : 9.), but was now made known through the apostles and prophets of the New Covenant. The great purpose of God was "the gathering together in one all things in Christ, both which are in heaven, and which are on earth; even in Him," (Eph. 1 : 10.) The restitution of all things, the breaking down of the wall of separation between Jew and Gentile, and making one new man in Christ Jesus. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," (2 Cor. 5 : 19.) This is the mystery of Godliness that Paul declared incontrovertibly great, (1 Tim 3 : 17); and its results for salvation or condemnation were such that he cried out, "Who is sufficient for these things?" (2 Cor. 2 : 14.)

4. A fourth necessity for comfortably and successfully accomplishing the work of a missionary is a deep sympathy with those for whom he labors. It is consideration of the condition, state or sphere of those for whom his life is to be spent. This the Apostle emphasizes when he says "Unto me.....that I should preach *among the Gentiles.*" This the Lord emphasized in the original Commission: "Delivering thee from the people, and *from the Gentiles, unto whom* I send thee." Then followed the important object of his Mission—appealing both to his own and his Lord's sympathies—"To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me," (Heb. 26 : 17. 18. R.V.) This Commission was the same in substance and almost identical in language as the Lord Jesus himself received, as recorded in the prophecy of Isaiah. "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open

the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house," (Is. 42 : 6,7.) All these humane motives in our Lord's renewal of the Commission to his chosen servant were powerfully reenforced by the eternal and spiritual benefits typified thereby, viz: "*that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.*" No uncertainty was left in the Apostle's mind as to the state of those to whom no knowledge of this salvation should come! Whatever else they might receive they could not be made partakers of the inheritance of those who are sanctified through faith in Christ.

This the Apostle confirms in his reasoning in the 10th of Romans, on the necessity of the preaching and hearing of the word of the Gospel in order to faith in Christ and to calling upon God for salvation. This it was that made the Apostle magnify his office, that made him willing to become all things to all men, "that he might gain the more," (Cor. 9 : 19.) This it was that led our Lord, "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross," (Phil. 2 : 8.) This also made Paul ready to be offered that he might fill up in his body the sufferings of Christ for his body—the church's sake. Perhaps the strongest motive any man can have for enduring hardship or suffering for Christ is thus supplied. It is not in supplementing our Lord's atonement for the sins of men, for in this he was absolutely alone, and his atonement is perfect:—but it is the fellowship of suffering to make it known, to bring men into connection therewith. In other words Christ's atonement is perfect, but not self-declarative. All these sufferings are in vain unless men are brought into contact with Christ crucified and enabled to believe in him. It is this that made Paul the true Christian soldier ready to be poured out on the offering up of the Gentiles that they might be accepted in Christ, (Phil. 2 : 17.)

5. A fifth necessity for the successful accomplishment of the work of a missionary is distinct and definite views as to the specific work assigned to him, and singleness of aim and devotion of soul in its accomplishment. "The Holy Ghost said "Separate me Barnabas and Saul *for the work* whereunto I have called them," (Act. 13 : 2,5.) That work we find was "preaching the word" at Salamis, at Paphos,

at Antioch in Pisidia and wherever they went. Our Lord had originally through his commissioning the twelve, and afterwards the seventy, and by his own example shown broadly the sphere and nature of their labors. His last command was, "Go ye into all the world, and *preach the Gospel* to every creature." *Disciple* all nations by baptizing them, and by *teaching* them to observe all things whatsoever I have commanded you." He had said before this to his enemies, "Behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify," (Mark. 23 : 34 : Luke 11 : 89 : Heb. 1 : 8.) Another evangelist in giving the same statement calls them, "prophets and apostles." The Lord told his disciples in his last interview that on their receiving the power of the Holy Ghost, "Ye shall be *witnesses unto me*, both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth," and their first act after receiving the fulfilment of the promise was *witness-bearing*, or public declaration of the truths of the Gospel. The appearance of the tongues of fire, and the gift of tongues was indicative of the great instrumentality for the dissemination or making known of the great salvation. Peter had a like experience in the case of Cornelius and friends at Cæsarea, "While Peter yet spake these words (of the Gospel) the Holy Ghost fell on all them that heard the word," (Act. 10 : 44.) Peter and John's testimony before the people concerning the healing of the lame man, and their defence before the Sanhedrim, and Stephen's before the council were all examples of the power of the testimony to the truth by the tongue and with the wisdom and boldness imparted by the spirit of God. No one had more definite views as to the agency to be employed for the salvation of man than the Apostle Paul. He said "Christ sent me not to baptize"—(1 Cor. 1 : 17.) to administer ordinances—"but to preach the Gospel." While he organized churches, ordained elders, shepherds or bishops to care for and feed the flock of God, his own special calling was rather that of an evangelist, that by him the preaching of the Gospel should be fully known. He was a successor of the prophets rather than of the priesthood. Christ and the whole body of believers are priests: His mission was to make known "the glorious Gospel of the blessed God." Next to definite views as to the scope of his mission, was his definite

aim as to the subject matter of his discourse, and the manner of making it known. That aim was to preach Christ crucified, and the manner—with great plainness and directness of speech. "Not with wisdom of words, lest the Cross of Christ should be made of none effect." To captivate his hearers by learned address, was beneath the earnestness and spirituality of his ministry. He did not wish his hearers faith to stand in the wisdom of man but in the power of God. The weapons of his warfare were not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exaltest itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," (2 Cor. 10 : 45.) Acknowledgement of, and dependence on, the Spirit of God in presenting the soul-humbling truths of the Gospel, this it was that made the word preached "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," (Heb. 4 : 12.)

6. A sixth requisite for a successful evangelist is an abiding sense of personal accountability to God for the manner and spirit in which he performs his duties. "It is required in stewards that a man be found faithful," (1 Cor. 4 : 1, 2.) but what of the ministers of Christ, and stewards of the mysteries of God? Stewards of mysteries not to be kept for themselves but to be faithfully dispensed to others. "Ambassadors for Christ,"—His honor and dignity at stake, His commissions to be executed, the good of those to whom he is sent to be consulted. What responsibility like this! "A wise masterbuilder" laying a right foundation, and looking well as to what he or others build thereon, knowing the test to which all is to be subjected. "A husbandman laboring first before partaking of the fruits." An athlete so running as to obtain the prize. "So fighting not as beating the air." "Keeping his own body under, lest having preached to others he himself be a castaway." "A good soldier of Jesus Christ" "enduring hardness, not entangling himself with the affairs of this life that he may please him who hath chosen him to be a soldier." Counting not his life dear for his Master's sake, nor for the members of his church, his body's sake, looking unto Jesus the author and finisher

of his faith and at last he can boldly say, "I am ready to be offered, I have fought a good fight, *I have kept the faith,* I have finished my course; henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me in that day, and not to me only but unto all them that love his appearing," (2 Tim. 4: 6-8.) Fidelity to the truth of the Gospel, faithfulness to the souls of men, not pleasing men but God, as one who is to stand at the judgement-seat of Christ to receive as his works shall be, is a solemn and soul-constraining thought. Not fear alone but love and gratitude have much to do therewith: "Love I much? I am much forgiven; I'm a miracle of grace." A seventh and final requisite for a successful missionary, is an abiding sense of the Savior's personal presence and protection. He announced as the reason for his great and last command "All power is given unto me in heaven and in earth. Go ye therefore.....;" (Matt. 23: 18-20.) and he added a final encouragement, "Lo I am with you alway, even unto the end of the world. Amen." To the Apostle Paul he said at the outset, "delivering thee from the people, and from the Gentiles," and again and again, "Fear not Paul, I have much people in this city," (Acts. 18: 10, Acts. 23: 11, 27: 24.) "No man shall set on thee to hurt thee," "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." And in the shipwreck "Fear not Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee," (Act. 26: 22.) So he testified before Agrippa "Having obtained help of God I continue unto this day," and to Timothy he writes, in his final epistle, "At my first answer no man stood with me, but all men forsook me notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear;"—all from the Emperor to the prison guards; "and I was delivered out of the mouth of the lion." And then triumphantly adds, "And the Lord shall deliver me from every evil work and will preserve me unto his heavenly Kingdom; to whom be glory forever and ever. Amen." It was a like vision that Stephen, the proto-martyr, had of Jesus, standing at the right hand of God as intent on his faithful witness closing his career triumphantly in death crying, "Lord Jesus, receive my spirit. Lord, lay not this sin

to their charge," and so saying he fell asleep. Few indeed in recent times have been called to testify with their life's blood to their love and fidelity to Jesus, but that grace seems now to be renewed to his faithful martyrs on the mission field. How many this past summer, this closing year of the nineteenth century, have been called to seal their holy faith and calling with their lives. Many others have hazarded their lives for the Lord Jesus. "Let us be imitators of such as through faith and patience have inherited the promises." "Those that overcame the great dragon, that old serpent, called the Devil and Satan, by the blood of the Lamb, and by the word of their testimony; *and they loved not their lives unto the death*," (Rev. 12 : 9, 11).

Under these several heads, that fall far short of exhausting the subject, I have sought to present some of the more obvious considerations for deepening our sense of the responsibilities and privileges of our glorious calling. I have failed most in not showing the effect of the spiritual life of the missionary himself upon others. His spiritual life is more than a sense of duty or even of privilege. It is the very life of Christ inwrought by the fellowship of the Holy Spirit abiding in him. "Not I but Christ in me." It was so with the blessed Lord himself, "Not I but the Father that dwelleth in me, He doeth the works," was his declaration. This was the perennial fountain of his joy and power. This is the crown of any life, and of no life more than one called to minister spiritual life to others. This bore the Apostle up amid all weakness of believers, or opposition of unbelievers, —"Thanks be unto God who always causes us to triumph through Christ Jesus." He had a like faith for others,—"God is faithful who has promised and also will do it," "being confident of this very thing that he who hath begun a good work in you will perfect it until the day of Jesus Christ." (Phil. 1 : 6. R. V.) It is with such views of our privileges and responsibilities that we have need to magnify our calling. In no age of the world more than now, this age of secularism, of formalism, of ritualism, in no part of the world more than where our lot is cast, at no point of time more than at the close of this 19th century of the Christian era, and the close of the 1st century of modern missions has there been a more urgent and universal "call for Pentecostal men, for Pentecostal methods and for the Pentecostal

spirit." These were the heads of a missionary sermon by that greatest of preachers of the present century, the Rev. Charles H. Spurgeon. How much his great and chivalrous soul has done for the cause of evangelical doctrine in the world! An evangelist of no less consecration and of far-reaching influence was the unordained Dwight L. Moody. What made these men so extensively useful in their respective spheres is no less imperatively needed, and by the blessing of the same Lord and Master may be vouchsafed to each one of us called to be ambassadors to the forty and five millions of Japan, who shall be made his willing subjects in the day of his power; and to the four hundred millions of precious souls in the Great Empire of China who are to become loyal members of the kindgom of our God, and of his Christ. Was there ever such a needy time as this in the whole world's history? Two great and ancient nations, with intellectual and other qualifications to make them ready and profitable recipients of the transforming power of the Gospel, undergoing political and social upheavals preparatory to the passing away of the old and the receiving of a new civilization; with hundreds of missionaries both men and women, of culture and piety, with thousands of supporters in Christian lands; and yet very little progress made in the rapid, or deep, or extensive propagation of the Gospel. Whence is this disproportion of results to the opportunities and means afforded and employed? It must be in the lack of the true Spirit of evangelism. May it not be that the Lord is saying unto us, as unto the Jews, returned from captivity at the rebuilding of the temple, "Not by an army (by numbers), (R. V. margin), nor by power, but by my spirit saith the Lord." (Zech. 4: 6.) Did not our Lord guard his early disciples from the mistake of trying to extend the Gospel by their own power, by counselling them to await the enduement with the power of the Holy Ghost coming upon them? They continuously sought and received that power by which alone the Kingdom of God can be extended among men. That kingdom has received new and marked developments from time to time as the Spirit of God has been shed forth upon his church and upon the world. No greater need no greater boon can we crave for ourselves, or for those among whom our lot is cast—these great apathetic nations—than the all-enlightening, all-quickening spirit of the living God.

"Come from the four winds, O breath, and breathe upon these slain *that they may live,* and stand upon their feet, an exceeding great army." (Ez. 37 : 9-10.)

HINDRANCES TO THE SPIRITUAL LIFE OF THE MISSIONARY.

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It is with much misgiving that I undertake to present the paper for this morning's devotional hour. The subject is a vastly important one, and there are before me many whose experience in the spiritual life is deeper and broader than mine. May the Divine Spirit grant us his aid, so that although feebly begun this fourth devotional hour may again be a season of refreshing before the Lord.

The "hindrances to the spiritual life of the missionary"—what are they? The hindrances to the spiritual life of the missionary should I think be divided into two kinds, those common to all Christian workers and those peculiar to the missionary.

The hindrances of the first kind, namely, those met with by Christ's servants everywhere are those that come, not from without, but from within. They are manifold in form but one in principle, and that principle is what St. Paul calls "the old man." When I was a boy I imagined that missionaries were a sort of semi-spiritualized beings, almost too holy to tread common earth. But I know better now. To my sorrow I have learned that though one be transported over land and sea and carried to the ends of the earth, the old self which troubled him before, will go with him like his own shadow and will so continue to assert itself in his life that he ofttimes needs to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" Too often do we catch ourselves laying the blame for our unchristlikeness upon the circumstances of our life—upon our separation from Christian lands, upon the people, upon the climate, upon our fellow-missionaries and what not, when the real cause of the trouble is the deep and subtle workings of our own sinful hearts. Too much thought of self, too much indulgence of the flesh, too much indifference about the salvation of the multitudes around

us—these are the things that poison the life of the missionary as well as of other men. Let us not deceive ourselves This hindrance from within, though it is not peculiar to the missionary, in his life too stands foremost . . . . . .

Yet although all other hindrances to the spiritual life of the missionary must be considered secondary to this one, there are spiritual hindrances that are peculiar to the life of the missionary It is, I think, specially our purpose to look into the face of these on this occasion. Let us then, secondly, take up this kind of hindrances.

As all persons differ from each other, so the spiritual hindrances of no two persons are just the same. Speaking generally, however, not from my own experience and observation only, but with the aid of kind suggestions from others, I would enumerate five things which often prove harmful to the spiritual life of the missionary in Japan.

1. First in the order of time is the period of language study. The new missionary comes upon the scene of his labors filled with that spirit of devotion which impelled him to turn his back upon home, country and friends, and, perhaps upon the prospect of a promising career, and go and give up his life to the missionary cause. But when he arrives upon the field his first work is not to impart of the fulness of his heart to others. He can not preach to the people; he can not speak to them, and he realizes that his inability does not give them any special concern. His first work is (or should be) to sit down for three full years to acquire a working knowledge of the most difficult language on earth. During these years, excepting perhaps in the larger foreign communities, he hears few sermons that are intelligible to him; he derives little benefit from the worship he attends; most of the literature which he is obliged to study until it is threadbare, for the sake of the language, furnishes no fuel for his missionary enthusiasm. His ardor cools, he feels the inspiration of Christlike purposes less and less, his scholastic attainments are almost forgotten, and his soul becomes hungry and lean.

2. Before this time of soul-withering language study is over another process has begun. The missionary has begun to feel the force of his environments. His sensibilities become dulled. If at first "his spirit was stirred in him as he saw cities wholly given to idolatry,"

it is not so stirred any more. If his moral sense was at first shocked by the sights and sounds and practices that greeted his attention, they are not so shocked any more. He has become accustomed to his surroundings,—morally and spiritually acclimated; which means, not that the surroundings have changed, but that he has changed, that, although he may be profoundly unconscious of it, the whole tone of his moral and spiritual life has been lowered by his unchristian surroundings. Again, as in the physical air of this country there is said to be a lack of ozone, so the spiritual atmosphere lacks the bracing quality that characterizes a Christian land. No great Christian gatherings, no large Christian movements, no prevailing Christian sentiment, no inspiring Christian "go," to use a colloquialism, here inspire the heart. The spiritual lethargy so apt to creep over the missionary on account of this lack of stimulus, is aggravated by the positively depressing influence of the utterly different religious views of the great mass of the people around him. By them the very foundations of his faith are not recognized. The ignorant can not see why their god's whom they can see are not just as good as the Christian's God whom they can not see. As for the educated,—although a profound debt of gratitude is due to a host of educated and public men who have in times past and are to-day, in ways known and unknown, giving countenance and help to the Christian movement,—yet as a class, materialistic and agnostic themselves, the educated look upon Christianity as only another form of superstition, and regard its propagators as engaged in a foolish, if not mischievous, enterprise. Even the foreign press, with several note-worthy exceptions, as well as many of the tourists from Christian lands, have no sympathy to show for the missionary's work. Is it any wonder that amid these things the buoyancy of the missionary's spiritual life often gives place to listlessness and depression?

3. A third hindrance is that of overwork. The opportunities are many and the fields are inviting. So, very often before even a bare working knowledge of the language is acquired, the missionary finds himself entangled in a net-work of routine duties that keeps him in a state of feverish hurry month after month, year after year. If the work that keeps him so busy were that of actual preaching or

teaching, he might be spiritually helped rather than hindered. But it is not these things that keep driving him; it is the machinery of the work,—the meetings for conference and consultation, the details of management, the deciding of questions, the hearing of requests, the writing of reports, the care of mission property and mission finances, the social requirements, and a multitude of the other things that crowd themselves upon him every waking hour of day or night. As a result there is little time for that fulness of communion with God and the study of His Word, that peace of mind and Christlikeness of manner, which are yet so necessary to the spiritual effectiveness of his missionary life. Unable to replenish himself by reading and study, his direct work becomes more and more perfunctory, mere mechanical giving out with less and less of heart in it.

4. Fourthly, lack of intimate contact with the people. It has been said that in Germany theological students after losing their faith under the rationalistic teachings of the universities, regain it as pastors at the bedsides of the dying. Be this as it may, it is certain that what quickens and deepens the spiritual life of the faithful Christian pastor in the home lands more than any other earthly agency is his being admitted into the inmost chambers of men's souls in the supreme hours of sorrow,—distress, sickness, death. Such experiences call upon all that is within him to be spotless and efficient so as to worthily tread these sacred portals. But such are not as a rule the experiences of the missionary. He is not often admitted into the inner chambers. The reasons are manifold and obvious. The missionary wisely works alongside of and through Japanese co-laborers, and these naturally get into close relation with the people rather than he. Moreover the missionary in most cases must extend his labors over a large territory, and has little chance to become intimately acquainted with any one group of Christians. Lack of fluency in the language is with many another reason. Then there is the difference of race which is not easily forgotten on either side; and the differences in the mode of living and in customs, tastes and feelings. Again there is the divisive effect of mutual misunderstandings and wrongs. Under such circumstances it is indeed difficult for the missionary to be among the people as a good shepherd, tender and

mellowed and hallowed by sharing with them their deepest experiences of joy and sorrow, of life and death! Great is the danger that he become coldly critical and exacting and hard, and thus unchristlike!

5. In the fifth place we may group together certain hindrances, which, though as serious as the preceding, are less general. One of these is the effects of isolation. Far removed from the moral support of his fellow-workers, without Sabbath services and prayer meetings, excepting in an imperfectly understood language, all around him spiritual deadness, no Sabbath-keeping, little appreciation of the motives that actuate him, the little meetings of Christians often more of a disappointment than a help, the missionary sometimes becomes heavy-hearted and faint. Another trouble is the choking of the flow of spiritual life through uncongenial companionship. People utterly without affinity for each other are obliged to live and work together in closest intimacy, and be they ever so well-intentioned, they are a constant trial to each other. The sense of failure that comes to more than one missionary also frequently comes in as a verily paralyzing element in the spiritual life. The missionary, though talented, conscientious and faithful, may from the very beginning fail to find hearty acceptance with the people. Or he may be acceptable for awhile, and the work of his hands may seem to prosper; but in later years he finds the results of half a life-time of work apparently crumbling into ashes, his popularity transferred to others, and himself left forsaken and seemingly a useless incumbrance; and, like a John the Baptist in prison, he becomes morbid and gloomy. Lastly, and perhaps this point ought to have a more conspicuous place, is the physical deterioration that overtakes so many missionaries sooner or later. The physical conditions are different from those in the home lands, the sanitary conditions yet undeveloped, and the more enthusiastically the faithful missionary presses on in his work the more he exposes himself to the dangers of these conditions. Moreover, the life of the missionary is one of inevitable nervous tension. And in addition to all, his unnecessary or enforced neglect and violation of the laws of health too frequently aggravate the evil. But whatever the circumstances or justifications may be, the result is sure, namely, that of enfeebled or broken down health. And that ruined health is a hindrance, especial-

ly to that inexhaustible patience, that complete control of temper, that charity and long-suffering, that courageous faith and never-failing hope which are such essential elements of the true Christlike spiritual life is too sadly evident to need argument.

Something like this, the hindrances to the spiritual life of the missionary appear to me to be. But merely to set these hindrances in array before ourselves and lament over them would be worse than folly. The question is, what shall we do with them? How shall we meet them as they will yet come to us in our future missionary careers? Oh, would that this Conference could be made to mark an epoch in the overcoming of these obstacles!

As for the chief hindrances, that of the old ego, the first step is to recognize his probable presence in all our missionary difficulties. His presence may be so completely disguised as to be unsuspected; but generally he is there. Let us take that for granted. Then what shall we do? The writer of Hebrews says; "Our God is a consuming fire." If we live near to God we get burned. Burning is a painful process. But that which gets consumed is the old dross of self; the Christlike life remains and shines forth with purer brightness. Let us then draw near to this Consuming Fire day by day until the old self is purged away.

Taking up the hindrances from without which are peculiar to the missionary, I think in a general way they may be reduced, and if they can be reduced they should be reduced. For in this race above all others, it is necessary to "lay aside every weight."

The impoverishing influence of language study may in a measure be overcome by engaging in a small amount of direct work for the salvation of those around us. There is opportunity for this almost anywhere in Japan through the medium of the English language. This will not hinder study, and will supply that direct contact with souls which is a necessity of the spiritual life.

The depressing influence of our environments can to some extent be counteracted by the cultivation of an eye for nobler traits of Japanese life and character. For there are in Japanese life many evidences that that Light "which lighteth every man that cometh into the world" has been present with this people and has been

preparing them for the full salvation of the Incarnate Christ. Moreover, there is help in constant communion with that which is high and holy through the faithful study of God's word and the diligent reading of such other literature as is fitted to stimulate the moral and spiritual life. Missionary furloughs at proper intervals are also helps here, for they serve the purpose of an intellectual, moral and spiritual toning up.

The dangers of over-work can be reduced by caution about the multiplication of machinery. Let the missionary conscientiously beware of getting "too many irons into the fire." Let him beware of taking up more stations or establishing more schools than his Board can properly man. Let him guard against multiplying meetings and classes and committees and associations until there is no time left for study and meditation and prayer and rest. Thus will he be the more able to have in him the "same mind which was also in Christ Jesus."

The lack of intimate fellowship with the people—what of this? Bringing with us as we do that Gospel under whose benign power the distinctions between Jew and Greek, bond and free, male and female, are wiped out, and all become one in Christ Jesus, surely it should be possible to have increasingly close and hallowed communion between Japanese and missionary. Are any among us parents? Let us recall for a moment how we rejoice when our children do well and how when they do wrong and even trample upon our very hearts, we are not angry but pained and sorrowful. When they are unfortunate we pity them, and in no case do we delight to publish abroad their faults, but rather keep the knowledge of them hidden in our own, hoping to lead the precious loved ones to overcome their sins, praying that the tottering footsteps may at last reach the safety of the eternal home. Of all the kinds of feeling now known to earth, it seems to me that this comes nearest to giving us an exact clue as to what our state of heart should be toward the people for whom we are spending our lives. But it is a state of heart to which we can perhaps not fully attain; it may be beyond us. Our finite spirits are too small. And yet we can make progress toward it; we may approach it in our feelings toward a few, and in the degree in which we succeed we gain

access to these Oriental hearts (the whole world is kin), and our own spiritual lives will be unspeakably enriched.

As for the hindrances arising from isolation, uncongenial companionship, the sense of failure, these too can to some extent be obviated by wise management. The failure of health can to a large extent be prevented by strict obedience to the divine will as written in the sacred books of our physical constitutions.

But over and above all this remains the fact that in the main these various hindrances to the spiritual life of the missionary will always exist so long as missionary work is necessary. The language must always be studied, the depressing influence of the surroundings will always be felt, the missionary will always be more or less overworked and his relations with the people can never become as close as with those of his own blood. What we need to do therefore is not to keep vainly hoping for the entire disappearance of these hindrances, nor lament and fret over them and pity ourselves, but by the alchemy of divine grace to transmute these leaden hindrances into golden helps for our spiritual life. We know that the foreign missionary service has produced some of the noblest saints that have ever trodden this earth,—Paul the apostle, Columba and Boniface, Carey and Judson, Martyn, Livingstone, Paton, and a host of others, a grand galaxy of God's most precious sons. Paul, beaten with rods and imprisoned, Martyn, sick and faint, riding over the desert wastes of Persia, Paton, digging the grave of his wife with his own hands, —were these without spiritual hindrances? Nay, rather were these great because they converted their appalling hindrances into great stepping stones to rise into very near fellowship with their blessed and eternal Lord. And what they did we may do,—yea, what they did has already been done by many revered ones in this land, some living, some fallen on sleep, whose lives have become strong and beautiful and bright through these very hindrances about which we are speaking, and with which they have faithfully wrestled. Out of the carcass may come honey. The charming lotus grows by transforming into marvellous beauty the filth of its miry bed. "All things work together for good to them that love God," not because God orders all outward events to suit the special welfare of his people, but

because He vouchafes to them that spiritual superiority which enables them to transform all things into blessings for their inner life. These hindrances, instead of being obstructions in our way may become to us heights to scale, whose tops lift us into the very presence of God. Over-work and drudgery may become radiant in the consciousness that it is all a part of our one sacrifice for Him who sacrificed all for us. The uncongenial co-worker, the consciousness of failure, the decline of health are all opportunities which beckon to us to show the Christlike spirit and call us to rise a step higher in the Christian's path. And, lastly, our isolation, our untoward surroundings, the lack of intimate fellowship with men may drive us closer to the bosom of the Father. When we remember these things, when we rest ourselves upon the promise, "The eternal God is thy refuge and underneath are the everlasting arms," and when we hear ringing in our ears the words of the Master, "Lo I am with you alway even unto the end of the world," shall we not become bold and defiant in heart and say, no, these hindrances shall not hurt us; they shall be our helps to glorify in our lives the spirit of Him for whom death itself became the gateway to a resurrection and who through his death also achieved eternal life for his people.

CHRISTIAN LITERATURE IN JAPAN.

FIRST PAPER.

The Preparation and Spread of Christian Literature: Past Work and Present Needs.

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First a word in reference to Japanese literature in general. It is sometimes said that the Japanese are not a literary people, and, again, that they read very little. Neither statement is correct. The earliest Japanese book extant is the *Kojiki*, or Record of Ancient Matters, written 712 A.D., a date almost as far back as that of the earliest literary productions of our Saxon forefathers. From that far off day to this, Japanese literature has flowed on in a copious and unbroken stream, through the double channel of the Japanese language and the Chinese. Speaking of this, Prof. Chamberlain says: "Chinese has been generally preferred for grave subjects—law, for instance, and history; Japanese for poetry, romance and other branches of belles-lettres." Books in both these languages from very ancient times have been both numerous and widely read. Many intelligent Japanese of to-day are enthusiastic readers and admirers of the old literature of their country. Chamberlain, following the lead of Sir Ernest Satow, proceeds to give some account of this literature. Satow's classification is made under sixteen heads and includes a large number of works on a great variety of subjects, showing clearly the literary tastes and proclivities of the Japanese people from very early times. To this already long list Chamberlain adds another head which he designates "Europeanized Literature;" and under which he says: "The recent opening of the country was the deathblow to Japanese literature proper. True, thousands of books and pamphlets still pour annually from the press—more, probably, than at any previous time. But the greater number are either translations of European works, or else

works conveying European ideas." As to the value of ancient Japanese literature the writer of the above is more than sceptical. He declares that what it most lacks is genius; that "it lacks thought, logical grasp, depth of pathos." Yet, he cheerfully grants that it has a certain charm of its own and that it is of value to the student of history, philology, etc.

Surely nothing is more strikingly characteristic of the New Japan than the rapid production and wide circulation of general literature. A little more than a quarter of a century ago there was not a newspaper or a magazine in all the empire; and as for books they were, as already intimated, largely Chinese and in the hands of the few. To-day the whole land is flooded with books, pamphlets, tracts and periodicals of all sorts. Reading matter is thrust into the hands of the multitude and claims the attention of all classes even of the peasant and the coolie. This revolution in the literary world did not take place without its difficulties and its martyrs, even. Under the old regime Samurai (the vassals) were allowed the advantages of education such as the times afforded, and also considerable freedom of thought and speech within their own ranks. Thus in a measure the way was open for the incoming of a new literary era. About the middle of the present century there were a few Japanese scholars familiar with the Dutch language. Men of this class soon began eagerly to collect information concerning the outside world and to publish it, but the government of the Shōgun was not ready for a step so far in advance. The patriotic Samurai who had begun to move in the matter were seized, imprisoned, and in some cases either executed or driven to commit suicide. They were however really the inaugurators of a new era in the world of letters. Of what has since come to pass in the one line of journalism alone, let a recent Japanese writer tell the story. Says Mr. T. J. Nakagawa in the May (1900) number of the *Forum:* According to the latest statistics, there are now published in Japan 745 periodicals, of which Tokyo has 201, Osaka 56 and Kyoto 51. The report from which these figures are taken does not give the number of daily newspapers, but I estimate that it is about 150. Tokyo alone has twenty, and yet, a little more than twenty years ago, there was not throughout the whole of Japan a

single regular publication to which the name newspaper could justly have been applied." As to literature in its more permanent form, the saying that of making many books there is no end, is as true in this country as anywhere else. In all the great cities there are publishing houses, and almost every village has its bookstore. Books are to he had on all subjects, social, political, scientific and religious. Books in foreign languages, especially in English, are plentiful and widely circulated, as any one may see by a glance at the book-stores in certain districts of Tokyo and elsewhere. Not only is this foreign literature widely disseminated; it exerts a powerful influence on a large number of Japanese minds. The number of Japanese who can read English fairly well is large and growing. It is not an uncommon experience for missionaries to meet, even in remote country districts, school-masters and other professional men who have read more or less extensively the writings of Shakespeare, Macaulay, Carlyle, Guizot, Longfellow and other standard writers. Editors of Japanese periodicals have on their tables such magazines as the *Century*, *Forum*, *Contemporary Review*; and such papers as the *Independent*, the *Nation* and the *Spectator*. But the longing for something to read is not confined to the educated classes. The Japanese people, high and low, are of an inquisitive turn of mind. Hence, if the supply of reading matter is great, so also is the demand, and missionaries and Japanese Christians have not been slow in seeking to avail themselves of this condition of things. Hitherto however their efforts in this direction have been put forth under serious difficulties and in the face of many unfavorable circumstances, so that the work done can not be regarded as altogether satisfactory. But no department of missionary work can be of greater importance or fraught with more far-reaching possibilities of good.

Some one has said: "It is a trite saying that Christian literature is indispensable; and like most trite sayings, it is trite because it is true." From the beginning the Christian Church has recognized the need and labored to supply it. Moreover, at the present time Christian literature has an especial value as a means of spreading the Gospel. This is a day of quick and easy transportation when printed matter can be carried far and wide as it were on the wings of the

wind. True, the press can never take the place of the preacher. The living voice will always have its own peculiar charm and power; it can never be dispensed with as a means of persuading man to forsake sin and live for eternity and for God. But the press can now do much of the work that was formerly done by the preacher and do it to better purpose. Moreover, the printed page can often go where the preacher can not. Without question the wide diffusion of ideas and sentiments by means of the press is the greatest creative force of the present day. It is a fact of the greatest importance that one can sit at home, though it be in some obscure corner of the world, and hold communion with, and be instructed by, the best and most thoughtful minds of every land. It goes without saying that such a fact must be taken account of in Christian work.

In attempting to give some insight into what has already been done in the way of preparing and circulating Christian literature in Japan, I shall consider the subject under the three heads, *Tracts*, *Books* and *Periodicals*.

Tracts.—The American Tract Society began its work in Japan as early as the year 1874, sending in that year the sum of $208 to different missions to be used by them in the production and distribution of Christian literature. This plan of making annual grants to the missions was continued by the Tract Society until the year 1878, when the amount sent had increased to $815. By the year 1880 two committees had been created, one in Tokyo and the other in Osaka, which thereafter had the oversight of the work. These committees continued in operation till 1891. In the meantime, the London Religious Tract Society had likewise undertaken work in Japan. The earliest available record of its work is dated February 7th, 1876. On that day, it is recorded that a meeting of the Corresponding Committee of the London Religious Tract Society was held at No. 18, Tsukiji, Tokyo. The Rev. John Piper was elected chairman and the Rev. Hugh Waddell secretary This committee, with various changes in its personnel, continued its work for several years with very gratifying results; but the time soon came when it was felt that the work of the American Tract Society and that of the London Religious Tract Society should be united. Accordingly, with the consent of

these Societies, "The Tract Societies' Committee" was formed in 1891. The committee consisted of ten members representing both English and American Mission Boards or Societies. Annual grants of money were made by each of the Tract Societies to this committee; and from these funds and from the proceeds of sales the salary of an agent, the Rev. W. John White, together with all other expenses connected with the production and distribution of books and tracts, was paid. But in the fall of 1897 the American Tract Society, owing to financial embarrassments, felt obliged to discontinue its connection with the work in Japan. The work was then carried on for a time with the aid of the London Society only. But the time was already ripe for another change of organization; and after conference with both of the home Societies, the Tract Societies' Committee resolved itself into The Japan Book and Tract Society. This society, though on an independent basis so far as its organization is concerned, has the cordial goodwill of the home Societies and is so constituted that it may receive aid from them and also solicit funds in Japan and elsewhere. Thus, through various changes, extending over many years, the organization has reached a form which, it is hoped, will prove to be permanent; and the day is looked forward to when the work can be taken over by the Japanese Church and the Society become a Japanese institution. From a day of small beginnings the work has grown into very large proportions. Reference to results will be made later on in this paper.

We must now go back a little. It is interesting to trace, as far as possible, the very beginnings of tract work in this country. What was the very first tract ever printed in the Japanese language? What was the first white winged messenger sent forth to tell of the true God and his love? Records are few, some voices are silent, heads have grown grey and memories are failing; so that it is not easy to decide between rival claims. But so far as the writer has been able to ascertain, the first thing in the way of a tract for general distribution was published by Dr. J. C. Hepburn, probably about the year 1870 or 1871. This was not an original production, but consisted of the Ten Commandments, the Lords' Prayer and the Apostles' Creed. It was called the *Sanyōbun*, and was printed from wooden

blocks, as metal type was not to be had, This was soon followed by the publication of a translation from the Chinese, by Dr. Hepburn, of Dr. D. B. McCartee's tract called the *Origin of all Things.** A tract entitled the Great Love of God was translated under the direction of Miss K. M. Youngman and published in 1873. This tract is still on the list of the Japan Book and Tract Society. By this time the movement had already begun in Western Japan also, and the tract known as *Chika Michi* was the immediate result. We shall let the author, the Rev. Jerome D. Davis, D. D., tell the story in his own words. He says: "In the summer of 1873 the writer sat under the maples by the waterfall in Arima, the only missionary in the place, and wrote in Romaji, in his broken Japanese, the first draft of a little tract; two months later, when his teacher had copied this into Japanese, he asked him to revise it, and it came back in such high Chinese that none of the common people could read it; he then asked a scholar of the pure Japanese language, to put it into such language that the masses could read it, and after another month it came back about fifty degrees higher yet; the writer then took his original draft and sat down by his teacher and fought it over word by word and sentence by sentence, demanding that the words which could be understood by the greatest number of the common people should be used, and after two months more it was ready for the block-cutters, but his teacher begged of the writer not to let anyone know who helped in the preparation of it, as he would be ashamed to have it known that he

* Since the close of the conference at which this paper was presented, the Rev. Otis Cary has called my attention to a letter of Dr. Hepburn's which appeared in "The Spirit of Missions," February 1864. The article, of which the letter is a part, is headed "Printing of the First Protestant Publication in the Japanese Character." Dr. Hepburn writes: "I am now publishing a Christian tract. The block-cutter is at work on it, and will probably finish it in a month. It is one of Dr. McCartee's tracts, which my teacher, with my supervision and help, has translated into what appears to me to be very good Japanese. It is the tract, 'The True Doctrine Made Plain, or Easy.' I have to be very secret in getting the blocks cut. No doubt, if the officers of the Government knew it, they would soon put a stop to it. Most providentially, as it seems, the man who is cutting the blocks is employed by one of our merchants and lives in his compound, and that merchant, strange to say, is a Jew, but a most liberal one; indeed, I think he is more of a Christian than a Jew, though he makes no profession."

The above letter was probably written late in 1863, and the tract published in 1864.

prepared so colloquial a book." Within the first ten years after its publication this tract had a circulation of more than 100,000 copies. It was certainly one among the first tracts to appear in Japanese and is still in demand. Since however it was, according to the above account, first written in the summer of 1873, and not ready for the block-cutter until five months later, it was probably not published before the beginning of 1874, certainly, not until very late in the previous year.

The wide circulation of this tract within the first few years of its existence shows how rapidly and completely public sentiment toward the new faith was already changing. For it was in 1871, only a little more than two years before the issue of *Chika Michi*, that a Mr. Ishikawa, with his wife, was seized in his own house at midnight, and thrown into prison; his only crime being that he had in his possession, and had read, a copy of Dr. Hepburn's translation of St. Mark in manuscript. In 1874 another Japanese gentlemen was arrested and imprisoned for having distributed some copies of *Chika Michi*; and it was nearly two years before he was finally released. The other gentleman, Mr. Ishikawa, was released only by death, having died in prison at Kyoto in November 1872. A few years later the Christians of Hawaii sent over to Japan a tract called the *Story of the Cross*, with money to pay the expenses of translation and publication, the tract was accordingly translated and published, and continued in use for several years, but is now out of print. These early efforts, and possibly other similar ones, in the way of preparing and distributing tracts were made before either of the Tract Societies had begun to send funds to Japan for the purpose. The tracts thus produced were born of the necessities of the times, and were the harbingers of the great work that has been done along this line in the years that have followed.

Of the tracts now to be had in Japanese, the Japan Book and Tract Society has on its list 234; the Methodist Publishing House, 100; the Keiseisha 58: a total of 382. If tracts published by other companies and by private individuals could be added, the total would be much larger and the number is increasing year by year. During some years, of course, the number of new publications is much larger

than at other times. For example, in 1894 there were 125 different tracts published, some of them, however, being reprints. An idea of the extent to which tracts are made use of can be gotten by reference to the annual reports of the agent of the late Tract Societies' Committee. He reported the total circulation of tracts for 1895 as being 436,580; for 1896, 460,506 for 1897, 524,487; for 1898, 533,085; and for 1899, (for the Book and Tract Society) 512,266; making a total circulation for the five years of 2,466,424. During the same period of four years the Methodist Publishing House published on its own account 494,000 copies of tracts.*

The tracts now available for use cover a wide range of subjects, and are adapted to almost all classes of readers. (1.) Tracts especially for non-Christians. Of this kind there are many; some of them excellent. They are suitable to every stage of inquiry, from that of the man who knows nothing at all of Christianity up to the one whose knowledge of it is considerable but who is indifferent or sceptical. (2.) Those specially adapted to children and the young, such as Little Henry and His Bearer, The Little Drummer, A Little Boys' Faith, A Little Girls' Faith, The Little Cripple, What Katy Did and many others. (3.) Those for Jinrikisha men: The Jinrikisha, Talks to Jinrikisha Men, Helpful Words for Jinrikisha Men, The Jinrikisha Man's Lantern, A Leaflet for Jinrikisha Men, and others. (4.) Those for Candidates for baptism: Easy instruction suited to Candidates for Baptism, by the Rev. A. B. Hutchinson; and a number of others published by different missionaries for their own use and that of their Japanese associates. (5.) Those on the Sabbath should be mentioned; Why Christians Should Keep the Sabbath, by Dr. M. L. Gordon; The Sabbath, by Dr. McCartee; Our Lord's Sabbath Keeping, by Dr. Garratt. (6.) A long list of devotional tracts, including several by F. B. Meyer and by Andrew

* This by no means covers the list of tracts published; and it will be observed that no reference whatever is made to books. A large number of books have been published by the Japan Book and Tract Society, by the Methodist Publishing House, and by the Keiseisha. In addition to this the Methodist Publishing House reports "many thousand copies of books and tracts printed for missionaries at the expense of the missionary." Nor is any reference made to Helps prepared for the use of Sunday-schools of which the Methodist Publishing House alone report 761,000 copies.

Murray. (7.) Sunday school cards which may be had in large numbers and considerable variety; also lesson papers, leaflets, etc. In reference to Sunday-school cards it is interesting to note that as early as 1876 the matter was taken up by the Religious Tract Society's Committee, and that a sub-committee was appointed to make inquiries as to the possibility of getting such cards printed in this country. As a result the committee was able some two years later to publish a large number of cards with scripture texts in Japanese, though the printing had to be done in England. There is a growing demand for Sunday-school literature, and praiseworthy efforts are being made to meet it.

As to the value of tract work in Japan there is a great variety of opinion. A few missionaries and Japanese workers seriously doubt the utility of all such literature, and condemn the practice of tract distribution as being of little or no value. A still larger number, perhaps, both of missionary and of Japanese workers regard most of the tracts now in use as poor in quality and ill-suited to their purpose. Some of the tracts are said to be more likely to do harm than good. Such views and criticisms have their value as spurs to those who have in hand the production of tracts. They stimulate to greater effort and carefulness in the preparation of this class of literature. But in general they are ill-founded and in a great measure unjust. Good, faithful and substantial work has been, and is still being done, along this line. The truth is that on the whole the tracts to be had in Japanese are as good and as well fitted for their purpose as tracts in English are in England and America. In many known cases they have resulted in the conversion of men and women to the Christian faith. They have their place, and God has used and will continue to use them for his glory. An extract from a paper, prepared some years ago by a missionary of wide experience, but of conservative views, on the matter now in hand, may serve as a fitting conclusion to this part of our subject. He says: "In view of the difficulties that have been overcome, we owe a great debt to those who have provided us with so many efficient instruments for carrying on our work. I believe that very much has been accomplished by these scattered leaves. The good already done is not to be measured mere-

ly by the number of those who ascribe their conversion to these tracts* These publications are one of the means by which Christian truth is more and more affecting the thought of the Japanese people. One cannot read newspapers and magazines, or listen to the conversation of thoughtful men, without seeing clearly that Christian ideas are gaining wide currency, so that many who are far from accepting the Gospel are getting some knowledge of its teaching." *

Books.—Christian literature in its more substantial and enduring form is to be found in the large and growing number of Christian books now to be had in Japanese. Here also, as in the case of tracts, growth has been steady and rapid for the last fifteen or twenty years. Thus far however the work has been done largely, though by no means wholly, by missionaries or under their direction and with their assistance in one way or another. The time will come when the Christian literature of Japan will be produced solely by the Japanese themselves. Already there are men among the Japanese who are doing work of this kind and doing it well; far better than any foreigner can ever hope to do it. But for the most part this literature is as yet confined to newspapers and magazines, and reference will be made to it later on. The number of Christian books by Japanese writers is still small. The books also are small in size and are mostly practical and devotional in character. That as little original work has been done in this direction by the Japanese is due partly to the fact that the Christian Church in Japan is still very young. It is hardly more than a quarter of a century since the first Church was organized with a mere handful of members. More time must elapse before a sufficient fund of knowledge and experience can be had for the production of many Christian books of a permanent and standard character. Then again, it must be borne in mind that the men in the Japanese Church who are best fitted for literary work are obliged to give themselves chiefly to other forms of activity. Up to the present time, therefore, the burden has of necessity fallen upon missionaries. If for no other reason, they have been the only ones who could give themselves continuously to literary work, and at the same time be sure of a comfortable living.

* The Rev. Otis Cary. See the Japan Evangelist, Vol. V. page 76.

Of course it is not possible within the limits of such a paper as this to give an account of the many books now published in Japanese, or even to mention them in detail; indeed, it is neither necessary nor desirable to do so. Such information can easily be had by consulting the catalogues of the Christian publishing houses now existing in Japan. Most of these houses issue descriptive catalogues of their publications which can be had for the asking. The first Christian books that came into use among the Japanese were in the Chinese language. Special mention should be made here of *Tendō Sōgen* (Martin's Evidences), *Maruko Kōgi* (Lectures on St. Mark) and *Kaku Butsu Tangen* (The Origin of All Things, by Williamson). These works were afterward translated from the Chinese into the Japanese language; in both of which languages they have had a wide circulation and have exerted a powerful influence upon many thinking minds. To this day the *Tendō Sōgen* in Chinese is thought by many Christian workers to be one of the best books to put into the hands of an intelligent inquirer who cannot read English well. The other works mentioned are also still called for now and then, though far more rarely than of old. Christian books in the Japanese language are for the most part translations from English, original works being comparatively few. Among the earliest translations were Line upon Line, Precept upon Precept and the Peep of Day. Bunyan's Pilgrim's Progress was also translated at an early day, and has passed through several editions. It is still much in demand, and doubtless will continue to be so.

In order to give some idea of the books now available in Japanese, mention may be made as follows:—

First of all there is Dr. Learned's Commentary on the entire New Testament in fifteen volumes; also a small pocket Commentary by Mr. Tsuji. Besides these there are known to the writer, the following commentaries on separate books of the New Testament: On St. Matthew, three; St. Mark, three; St. Mark and St. Luke together, one; on St. John, three; Romans, one; First and second Corinthians, one each; Galations, one; Ephesians, one; Philippians, one; Colossians, one; the Revelation, one. Commentaries on the Old Testament are very few. The following only are known to the

writer, viz,—three on Genesis, one on Job, three on the Psalms, one on Isaiah, one on Hosea and one on Amos. In addition to the above list there are translations in two volumes, of John Wesley's Commentaries. The Old Testament presents a wide and open field for literary effort. Work in this field should be attempted only by those who are especially qualified for it, not only in scholarship and literary ability but also in point of religious life and experience. It should be done in the interests of no particular school, conservative or liberal, but solely with a view to disclosing the truth as revealed by the Spirit to the prophets, apostles, and holy men of old. Within the knowledge of the writer there are in course of preparation commentaries on Exodus, Samuel, Kings, Ecclesiastes, Isaiah and Micah; also on Romans, 1 and 2 Corinthians, Philippians, and the Epistle of James.

Of Lives of Christ there are five in Japanese, the best of which is that by Dr. William Imbrie. There are half a dozen or more works on Systematic Theology; the most elaborate of which is by Dr. J. D. Davis, a volume of 1071 pages. There are also several works on Church History; The most recent and the largest, in three volumes, by the Rev. John Davis, D. D., formerly of the American Episcopal Mission. On subjects related to Theology are translations of such works as Beet's Through Christ to God, Gore's Incarnation, Dale's Atonement, and many others. Books on biography are also becoming numerous. Already we have the Life of St Paul, lives of Luther, Wesley, Mary Lyon, Elizabeth Fry and others. The list of devotional books is a long one and embraces both translations and original works of great merit. It includes such works as Foster's Story of the Bible, The Imitation of Christ by á Kempis, Stalker's Imago Christi, Murray's With Christ in the School of Prayer, An Exposition of the Sermon on the Mount by the Rev. K. Ibuka. For children there are such books as A Biblical Catechism for Children, Jessica's First Prayer, The Dairyman's Daughter, The Life of John Paton, Stories for the Young, etc.

As to the value of these Christian books and the estimation in which they are held by Japanese readers, especially those of the intelligent and educated class, it must be said that they leave much to be desired. Most of them are merely provisional and temporary in

character. They are only stepping stones to something higher, but stepping stones are both good and necessary. As already intimated, work in this field must be done by the Japanese themselves in order to be of lasting value and fitted for the highest usefulness. In the meantime however we must make the best use of what we have and what we may be able to produce.

Periodicals and Christian Journalism.—It is here more than in any other department of Christian literature that we see evidences of rapid and substantial progress. According to the Report of the Missionory Conference held at Ōsaka, April 1883, a little more than seventeen years ago, there were in Japan only four religious journals. The names of these are given as the (1) *Shichi Ichi Zappō* or Weekly Miscellany, * (2) *Yorokobi no Otodzure*, Glad Tidings; (3) *Rikugo Zasshi*, The Cosmos; (4) the *Mai Shū Shimpō*, Weekly News. Two of these periodicals were weeklies and the other two monthlies. In 1894, or eleven years after the Osaka Conference, there were forty vigorous periodicals dealing for the most part with distinctively religious (Christian) subjects. At the present time there are eighty-five Christian periodicals registered at the Naimu-Shō (Home Department) at Tokyo. Four of these are weeklies and about seventy are monthlies; the rest being either bimonthly or semi-monthly publications. Of the seventy or more monthly periodicals twenty are small papers of four or six pages, issued by individual churches and intended for limited circulation only.

Of all the Christian journals in Japan the oldest without doubt is the *Shichi Ichi Zappō*, already mentioned. The first number of this paper appeared December 29,1875, now a little less than twenty-five years ago, and it may be said to have come to the Japansse people as a Christmas gift from the missionaries. As first issued it consisted of four pages of nine by twelve inches; but after the first six months it was enlarged to eight pages. The first purpose of starting such a paper originated with the Rev. O. H. Gulick, then a missionary of the American Board in Kōbe, but formerly connected with the same mission in Hawaii, where he had been associated with Christian newspapers and had seen their power for good among the

* Before the time of the conference the name had been changed to Fukuin Shinshi.

people and churches of the Hawaiian Islands. It is interesting to note, in passing, that after many years of faithful and successful work in Japan, Mr. Gulick has in more recent years gone back to Hawaii, where he is spending the evening of his days, not in peaceful quiet, but in continued active service for the Master From the first the *Shichi Ichi Zappō* had for its publisher Mr. K. Imamura, for editor the Rev. S. Murakami, and for missionary associate editor the Rev. O. H. Gulick. For seven years and a half these coworkers carried on their almost unique experiment, "with substantial and unbroken harmony," at the end of which time the paper, together with the printing establishment, was passed over entirely into the hands, of the Japanese partners. The *Shichi Ichi Zappō* then became extinct, and an entirely new enterprise was undertaken in Tokyo. The Keiseisha Publishing Company was organized in 1883, with a capital of about three thousand yen, under the auspices of the *Fukuin Dōmei Kwai*, (Japan Evangelical Alliance). This Company was organized with a view to starting a Christian paper which should take the place of the *Shichi Ichi Zappō*. The editors of the new paper, were messrs. Kozaki, Uemura and Ukita; it was thus at first an interdenominational enterprise and took the name *Fukuin Shimpō* (Gospel News). The name was afterwards changed to *Kirisuto Kyō Shimbun* (Christian News) and later still, to *Maishū Shinshi* (Weekly News), under which name it continues at the present time, under the editorship of the Rev. H. Kozaki. Within a short time after its beginning the paper lost its interdenominational character and became the organ of the Congregational Churches in Japan, as it now is.

Next in the order of time is the *Yorokobi no Otodzure*, (Good Tidings), which was begun in 1877 by Miss McNeal of the Woman's Union Mission. Miss McNeal however returned to America in 1879 and left the paper in other hands; and finally in 1882 it passed into those of Mrs. E. R. Miller who has had charge of it ever since. The Rev. T. Miura has been connected with the enterprise from its inception to the present time as associate editor. In June 1883 the paper was stopped by the Japanese Government and a license fee of *yen* 500 was demanded. This requirement having been complied with, the publication was continued, the issue being steadily enlarged until it reached 3,300

copies in 1889, subscriptions coming in from every prefecture in the empire. In March 1883 a leaflet in very simple style for young children published as a supplement, was begun, with an issue of 500 copies. This was continued as a supplement to the *Yorokobi no Otozure* without a name of its own until the end of 1893, when a license fee of *yen* 175 was paid, in response to government requirement, and the name *Chiisaki Otozure*, or Little Tidings, was given to the little sheet. In ten years from its beginning the issue gradually increased from 500 to 4800 copies. In 1897 the license fee of *yen* 175 for the supplement was returned by the government. In 1894 it was thought best to publish both the *Yorokobi no Otozure* and the supplement twice, instead of once, a month. This change was made and has been continued to the present time (1900). The two together make a monthly issue of 14,800 copies. No other Christian paper in Japan approaches this figure.

Mention should be made also of the *Fukuin Shimpo*, Gospel News, edited by the Rev. M. Uemura. It has a circulation of about 1200 copies, and is considered by many the best of the Christian weekly papers. It is perhaps the only Christian periodical in Japan that is entirely self-supporting, paying all expenses of publication and also a small sum annually to its editor.

The *Rikugo Zasshi*, or Cosmos, is the oldest of the Christian monthly magazines. It was established by the Rev. H. Kozaki and the Rev. M. Uemura in 1880, the first number having appeared on October 11th of that year. For many years past it has been conducted under the able editorship of the Rev. D. Ebina, and a few years ago was combined with the organ of the Unitarians in Japan, retaining however its own name, and general character as well, which is ethical and literary rather than religious. Many other magazines and papers are worthy of special mention but the above must suffice. It should be stated that of the 85 Christian periodicals mentioned above as being registered at the office of the Home Department in Tokyo, only one represents the Roman Catholic Church and one the Greek Church ; all the rest are Protestant.

It is in the field of journalism that Christian literature of the purely Japanese type is seen to best advantage. If it is true, as

already stated, that very few books have been written by Christian Japanese, and that most of the work accomplished in that line hitherto has been largely due to missionaries, just the reverse is true in the sphere of Christian journalism. Here missionaries have done comparatively little and Japanese talent is strongly to the front. Nowhere can the elasticity and expansiveness of the Japanese mind be seen to better advantage than in the Christian journalism of to-day. Here the seed of Christian thought has found congenial soil and is already bringing forth an abundant harvest. Christian ideas have come in with their elevating and purifying influences and have expanded the mental horizon of a great number of Christian writers and opened to them a new and inviting field for literary effort. To this new condition of things they are responding with an alacrity and an efficiency worthy of all praise. If any one is looking for proof that Christianity is fast becoming a power in the new Japan he has only to look at the growing number of Christian writers who are to-day wielding a wide and powerful influence through the press. In the writings of these men we see a living power transforming observation, knowledge and experience, as well as the contents of faith, into spiritual food for the multitudes. Familiar with the history and the traditions of their own people, born and reared in circumstances and under conditions which must always remain strange to alien minds, these writers are rich in thought, in suggestion and in illustration. In beauty and versatility of style and felicity of expression they take high rank and are thus able, not only to quicken thought and to stimulate to higher living the members of the Church, but at the same time to commend the cause which they represent to people of literary taste and accomplishments ontside the pale of the Christian Church. Through the various forms of prose and poetry, by means of story and parable original and translated from foreign sources, they are doing a work for the Master that will last to all time. Here is a fountain-head of growing possibilities, already sending forth its streams of blessing into all parts of the land. It will help greatly to bring in the day when the desert shall rejoice and blossom as the rose. In mentioning some Christian writers of recognized influence and position, only the names of those who happen to be best known to the writer of this paper will

be given. In the Christian ministry there are such men as the Rev. Messrs. Uemura, Uchimura, Kozaki, Ibuka, Hiraiwa, Matsumura, Harada, Ebina, Tomeoka, and Drs. Motoda and Yuwasa. Among laymen mention should be made of Nakashima, (a former president of the House of Representatives), Iwamoto, Tsuda, Yūya, Takahashi Gorō and Profs. Mano Nakashima and Wadagaki of the Imperial University at Tokyo. Besides these more distinctively Christian writers, reference may be made also to a somewhat large and an influential class of writers prominent among whom are Mr. S. Shimada, editor of the Tokyo Mainichi Shimbun, and Mr. Tokutomi, editor of the Kokumin Shimbun (also of Tokyo). Both of these gentlemen are Christians and are commonly recognized as such; and although they are editors of secular newspapers, nevertheless their writings often reflect Christian ideas and sentiments. It is to such men as have now been mentioned that we are to look for the uplifting and the Christianization of the Japanese people. It is through them, even more perhaps than through the missionaries, that Christian knowledge and spiritual privileges are to become the common heritage of the masses in this country.

Having now passed in review, very hastily and imperfectly, the different departments of Christian literature as it exists in Japan to-day, it may be worth while to pause and pass judgment upon it as a whole. What is the value of the work already accomplished in this field? As already remarked in regard to Christian books in Japanese, there is certainly much left to be desired. A well known and very devoted Christian minister of the Japanese Church, when asked recently what were the defects of the Christian literature now existing in Japan, said: "I am inclined to ask, where is the Christian literature to begin with?" In the opinion of this well informed and well disposed critic such literature has, as yet, hardly begun to have a place in Japan as an effective agency for good. He however mentions several Christian books which he regards as very good, such as *Genji Monogatari, Tosa Nikki, Makura no Koshi, Tsurezuregusa.* Of course this list might be considerably enlarged; the books named by him are all by Japanese writers. There are many more emanating from the same source, also a goodly number by missionaries, which will be of

more or less lasting value; and, as already said, some of the work now being done by Christian journalists is excellent and will have an abiding influence for good. But of Christian literature in Japanese as a whole it must be said that it is ephemeral and transitional in character, as well as lacking in value and in power. It will have its day, but its day will be short; and it must soon give way to something better and higher. The truth is, that the Christian literature that is influencing the minds of educated and thoughtful men in Japan more than any other is not in the Japanese language at all, but in English. The number of men and women who can read English is a very large one and is ever growing larger still. Reference has been made already to this subject. It should here be emphasized and should never be over looked by those especially interested in producing Christian literature for this people. It is Western ideas coming in through the channel of the English language that are moulding Christian thought in Japan to-day more than anything else. Many, perhaps the majority, of the Christian clergy, not only can but do read English books. There are some among them, exceptional cases to be sure but none the less real, who are very far better read in the modern Christian literature of the West, than the average missionary or the average clergyman in England or America. It is this reading that furnishes them with materials for their work in the pulpit and on the platform, as well as with ideas for their literary work. Moreover, such reading is by no means confined to the clergy. As already pointed out there are many men throughout the empire, mostly official and professional men, both Christian and non-Christian, who are much of their time busy with English books. For readers of this class the literature thus far produced in the Japanese language is for the most part paltry and insignificant. It neither attracts nor instructs them, because they have access to something better. Of course however such readers though numerous, must always be in the minority as compared with the multitudes who do not, and never will, know English. It is not likely that the Japanese as a people will ever give up their own language in favor of English, or of any other foreign tongue. Hence there is, and must always be, a real place and need for a thoroughly Japanese Christian literature; but in order to serve its purpose it must be of no mean and insigni

ficant quality. Reference to this matter will be made again in the course of this paper.

Before closing our review of the work already accomplished in the sphere of Christian literature for the Japanese notice should be taken of a Life of Jesus published in Japanese a little more than a year ago. The author is a graduate of the Imperial University with the degree of D. Lit., and is a non-Christian. This book is the third of a series by the same writer; the two previous volumes being the lives of Confucius and Shaka. In the preface to his Life of Jesus he explains that he is in no sense a Christian either in point of education or experience. For this reason he is anxious lest, owing to his ignorance of Christian teaching and his want of appreciation of the true Christian spirit, he may have failed to do justice to so exalted a theme. Unlike certain critics in western lands who have dealt with the life of Jesus in a sceptical way, the author claims no connection with Christianity either by circumstances of birth or on account of Christian influences from any source. He considers himself therefore to labor under a disadvantage even in comparison with such sceptical writers, so that it is presumptuous in him to think of faithfully accomplishing such a task as he has undertaken. Appreciating his own lack of knowledge and remembering that his youth disqualifies him for the treatment of the deep things in religion the author refrains from all criticism and from pronouncing judgment either for or against Christianity and seeks to give the record of Jesus' life as it has been handed down. In one or two particulars he acknowledges his indebtedness to Farrar's Life of Christ, as well as to other sources. The same spirit of candor and fairness, thus plainly exhibited in the preface, pervades the entire book. The story of Christ's life is told briefly, but comprehensively, and in a simple straight-forward way that rather commends it to the reader's favorable consideration. Yet the author is careful to say in the conclusion that he offers no exhortation to acceptance of the story. He closes with the words of Gamaliel (Acts 5 : 35-39). The book is illustrated with pictures of the principal scenes in the life of Christ from the coming of the wise men at his birth to his final ascension. Being written by a non-Christian it will, we may hope, find its way into places that are not open to direct missionary effort and gain

access to minds that are now closed to avowedly Christian literature.

In conclusion it will be expected that some suggestions be offered as to present needs in this important field of missionary effort and as to the way in which these needs should be met. To come straight to the point and to speak plainly we need two things, namely, *more* Christian literature and literature of *better quality*. That such literature is indispensable in missionary work goes without saying, and it is equally evident that it should be provided in great abundance and variety. It has its place, and its place can not be taken by any other means or agency. In order that more literature may be produced it is necessary that the foreign missions take the matter in hand. The Japanese churches are busy with the problems of self-support and self-extension. Indeed, many of them are yet in the midst of the struggle for existence. As a whole, their financial abilities are taxed to the utmost. It will be years before they are able to assume the additional burden of establishing and maintaining large and successful publishing houses. They cannot even be expected for the present to do much in the way of writing or translating books. In speaking thus there is no intention of ignoring or undervaluing the literary work which has been and is being done by Japanese Christians. Reference has already been made to this work and to its value. Nevertheless, it remains true that the Japanese Churches are not in a position to undertake the work alone, and that it is to the missions that we must look for the speedy enlargement of our stock of Christian literature. For this purpose the following suggestions are offered, with the hope that, though they may be of little worth in themselves, they may lead to something better :—

1. That the missions represented in this Conference urge upon their respective Boards or Societies the need of larger appropriations for the production of Christian literature in Japan. Is it not a fact that too little attention has been given to this subject in the past? The stress of evangelistic and educational work has been so great, the demand, for funds to be used in these two directions has been so urgent that literary work has in a great measure been allowed to shift for itself, or has been left out of the account altogether. It is high time that this branch of work should have a larger place in our

thoughts and also in the appropriations from our Home Boards and Societies.

2. That the Missions set apart men and women of special training and fitness for literary work, and see to it that as far as possible such persons be kept free from heavy responsibilities in other lines of work. The trouble with much of the Christian literature already provided is that, as some one has expressed it, "it was written to fill an absolute vacuum." Missionaries have felt so strongly the great need for such literature that they have felt impelled to do something to supply it, though they may have realized their own incompetency for the work, and may have been otherwise over-burdened. A missionary speaking on this point not long ago said some thing like the following: 'Apart from the question of the Japanese language, it is not every foreigner that can do literary work. The fact that one feels strongly the need of a book or a tract presenting some particular line of thought is not a sufficient qualification. Nor is the fact that one excels in some other line of work a guarantee of success in this line. It is quite possible, for example, for one to speak Japanese fluently and yet to fail here. One who would do really good literary work must have at least three qualifications:—He must have something to say that is worth saying, and that in a degree not possessed by every one. He must know the environment and mental attitude of those for whom he writes sufficiently well to adapt his message with some degree of precision to his readers. One proof of this is that not many foreign books can be wisely translated into Japanese without change. He must write a clear, simple, effective style in English; otherwise his work when put into Japanese will be lacking in all these particulars. All these reasons, as well as the expense incurred in the production and publication of Christian literature, and that involved in the time of the missionary himself, imply that those engaged in this work should be selected in view of their special qualifications.' Moreover, as already intimated, the persons thus selected should be given leisure from pressure in other lines of work. St. Paul was able to write Christian literature in the midst of a life of intense evangelistic activity, but such men are very rare in any age, and certainly they are few now. As a rule, the active life and the literary life are to a

great extent mutually exclusive. Here, as elsewhere, the condition of success is, "This one thing I do," even in the case of those who are best qualified. Such persons should have high ideals and their first aim should be quality rather than quantity.

3. That more attention be given to the translation of good books from foreign languages, especially English and German, into Japanese. Of course, there is a true sense in which literature should be the product of a people, and must be written by those who have known and used the language from their infancy. Nevertheless it is a simple matter of history that books written in a foreign language and dominated by foreign ideas have been revolutionary through translations. Excepting to the Jew and the Greek the Bible has ever been a foreign book, known chiefly through translations only; and who can estimate the influence of the writings of the Church Fathers and of the Reformers upon the intellectual and spiritual life of the Church and of the world, though these writings also have been known largely through translations? Most scholars in England and America read the works of German authors in the German language, and yet how many even among the educated come under their influence solely through English translations. The same thing holds good in Japan to a large extent. Though it is true that there is a growing number of men and women here who read English books, still the great majority know such literature only through translations. Says one of the best educated Christian ministers in Japan: "The best thought of the West. (not the mere language) needs to be translated into the living idiomatic language of the people; and the young Christian life, as it grows up, should find expression through the same channel. Until that is done we can hardly be said to have a Christian literature." There is, of course, a true sense in which translations can never be literature, but they serve a useful purpose and should not be neglected in our endeavors to provide Japan with the best possible Christian literature. Yet, it is just here that a word of caution needs to be spoken. There is no foreigner, there never has been a foreigner, able to do really good literary work in Japan without a competent Japanese assistant. Such an assistant must be able to write a good Japanese style.

It is idle to conclude that a man can write well because he is a fluent and correct speaker, or because he happens to have a good Japanese education. This is so obvious as to seem hardly worth mentioning, and yet there are many books and tracts in Japanese today that bear witness to the fact that it is by no means so obvious as it seems. Whether, therefore, the missionary undertakes translation, or whether he attempts to do literary work directly through the Japanese language, he should exercise great care in selecting his Japanese assistant.

4. That a committee on Christian Literature be formed, the members of which shall be appointed by the several missions from among their own numbers. Such a committee should carefully and patiently, and with the approval of the missions which it represents, formulate a plan for the vigorous prosecution of the work of creating for the Japanese an extensive literature; thus bringing to their knowledge through their own language the best Christian thought of the day. It should make painstaking inquiry regarding the particular needs of the people, and seek the assistance of those best qualified to do the work required. But its duties should not be confined to the literary features of the work alone, it should also take into consideration the matter of publication; and in particular it should plan for the establishment of at least one house whose business shall be the publication and sale of the literature produced. For the accomplishment of all these ends it should be authorized to solicit, through the missions or otherwise, the gift of necessary funds. Already certain of the missions have found it practicable and profitable to combine their forces in the line of educational work; and, as is well known, there are many who look with favor upon the plan of establishing a Christian University for the common good and by the gifts and cooperation of Christian men of various Churches. The argument in favor of cooperation for the production of Christian literature is equally cogent; and the difficulties in the way of such a combination are fewer in number and far less in degree than those attaching to combination in any other department of missionary work.

DISCUSSION.

REV. W. J. WHITE, SEC., JAPAN TRACT SOCIETY, TOKYO.

The manufacture and distribution of Christian books and tracts, whether in the homelands, in this land or in other lands, is a most important work as it is one which reaches down very near to the foundation of all evangelistic effort. And when judically done its advantages can not be over estimated. There is a right way and a wrong way of distributing tracts, and all engaged in this very useful work must have regard to the suitability of the tract and the person to whom it is to be given. That is to say a tract is often given to a person which is not at all adapted to the reader.

During the many years in which I have been actively engaged in this tract work, this fact has been brought to my notice many times. The publications of the Japan Book and Tract Society with the exception of a few which have been written especially for educated Japanese are in a simple style and sometimes missionaries have criticised them, but let it be asked who wrote the tracts or who has composed the Examining Committee who passed them to the general Committee for publication? Men like Drs. Verbeck, Thompson and Alexander who are known as Japanese scholars all over the country have been members of the Literary or Examining Committee. Simplicity of style has generally been aimed at; and it is quite within the ability of all Christian workers with the help of their teacher to know what the tract is about and thus avoid such a mistake as was made in a hospital for wounded soldiers during the time of the great civil war in America. A devoted lady was distributing tracts through one of the wards when President Lincoln happened to come in immediately after her to visit his wounded soldiers. Passing along he discovered one soldier convulsed with laughter who held a tract in his hand. The President asked why he was laughing so. "Don't you know," said he, "that this good lady has given you this tract for your good? You ought to be very grateful to her for her kindness." But the soldier respectfully replied, "I will show you the tract; it is

against the awful sin of dancing and here am I with both my feet cut off."

My time is limited or I could enlarge on this subject but I wish to pass on to one other point with the few minutes left me, namely the financial condition of the Japan Book and Tract Society. The whole burden and weight of it has been borne by the Religious Tract Society of London which has done all it could to assist in the work. The American Tract Society four years ago decided that they could assist no longer. Many letters have been sent by the President, Vice-President and various committees appointed by the Japan Book and Tract Society to correspond with the Am. Tract Society but they have been left unnoticed and no reply has come from them which is in my opinion most discreditable. We are having some subscriptions from missionaries in Japan and although they do not amount to a very large sum, still we are grateful for even the day of small things and are hopefully looking forward to that day when better things shall be evolved.

REV. HENRY LOOMIS:

A word as to the publication of the Scriptures in this country. Inquiry has revealed the fact that Bibles can be published in Yokohama from 20 to 30 per cent less than in New York and London. This is given as a suggestion to those who may want to publish Christian books in Japan.

REV. H. B. PRICE:

I want to call attention to the matter of the *circulation* of Christian literature. Many of the people cannot find this literature. They do not know how to get it. Books are published and hidden away in Tokyo and other places, and are not easily accessible to the people. The matter of circulation is very important. Publication is not circulation. Again, the *price* of Christian literature seems to be high. An effort should be made to sell the Christian literature cheaper.

REV. J. B. BRANDRAM:

I believe that it would be a good plan for missionaries to try to

improve the book shops. I put about 14 *yen* a month into one, and believe it to be a good investment.

REV. GEO. ALLCHIN:

More attention should be given to the matter of advertising. The Japanese are using great energy and much money in the advertising of tobacco and other things. We see large advertisements of Hero, Pinhead, etc. We should advertise our Christian literature more. Perhaps it might be well to do this by the use of various colors as they do.

REV. D. NORMAN:

I would like to call attention to the Penny Publications of the Religious Tract Society; we sell them for only five *sen*. Literature should be kept on sale by every mission station or centre and advertised. The lady in charge of the Central Tabernacle Book Store last year made her salary and besides gave over 30 *yen* to the church from the sale of religious literature. Use should be made of the local newspapers for the purpose of advertising meetings, etc.

REV. D. S. SPENCER:

It seems to me that more co-operation is needed in the matter of tract publication and distribution. Last year more than five million pages of tracts were issued from the Methodist Publishing House in this city, yet I do not discover that they are included in the figures given by the author of the paper. Better tracts might be produced and more efficient distribution secured by intelligent co-operation in this work.

REV. OTIS CARY:

Thousands of Japanese are learning English. What shall they read? Can not our publishing societies do something to provide them helpful books at a low price? A cheap edition of "Pilgrim's Progress" in English has lately been put on the market. Might not some devotional books like "The Imitation of Christ," or stories like those of Sheldon be made more avilable for readers of English? In some cases a few Japanese notes explaining difficult passages might be useful.

SECOND PAPER.

Hymnology in Japan; its Past History and the Feasibility of Having a United Hymnal.

REV. GEO. ALLCHIN, A. B. C., OSAKA.

For List and Discription of Hymnals see Appendix.

At the general conference of missionaries in Osaka in April 1882, the subject of Hymns or Music had no place on the programme. I had been only a few months in the country; but I could not refrain from expressing my surprise at such an omission. Perhaps the missionaries thought that the music in the churches even at that date was too crude and imperfect and on account of this unsettled state there was little to talk about. Or it may be that many of the older missionaries held the opinion that had been expressed as early as 1862 that the Japanese could not be taught to sing western music.

What ever may have been the reason I think it was a serious omission, which has entailed as great amount of research at this later date in order to gather facts concerning this subject, that could have been more easily and more accurately collected twenty years ago.

There are really two subjects before us today that are to be treated in the time usually allotted to one. The past has to be accurately described and the future carefully considered. It is impossible for me to read all that I have prepared on this double topic. I shall select only such portions as I consider of immediate practical importance, and ask you to read the remainder in the printed report.

Our topic can be arranged conveniently under six heads:

I. The Origin and Progress of English Hymns.
II. The Rise of Japanese Hymnody.
III. The Quality of the Japanese Church-Hymnals.
IV. The Future Hymnal in Japan and the Future Singing.
V. The Feasibility of a United Hymnal.
VI. Uniform Translations of Standard Hymns.

The first three divisions are historical and the last three practical.

I The Origin and Progress of English Hymns. What is written here is intended as a simple and brief introduction to what follows about the rise of Japanese hymns. I am indebted to Horton's "The Hymn-Lover" for much of the material embodied in this section.

The foundation of the songs of the Christian church is the Hebrew Psalm.

The Hebrew race had the noblest conception of God and the truest idea of worship.

To that race we owe the origin of hymnology as well as many other excellent things in the Christian religion. It is because of this inheritance that Christianity alone of all the religions of the earth is pre-eminently a religion of song and praise.

The earliest Christian churches we are told "sang hymns to Christ as God."

Whether these hymns were the Hebrew Psalms adapted to the purpose and with a Christian application, or were original compositions, we do not know.

Some scholars have tried to explain the differences between Paul's three-fold division of Psalms, and Hymns and Spiritual Songs; but they are not sure of their ground. It is not likely that any of them were like the hymns we use to-day.

But we do find that true hymns established themselves in the regular services of the church as early as the fourth century.

Very few of the hymns however of these early centuries have been preserved because they were mostly compositions designed to teach doctrine and controvert heresy.

As soon as hymns came into use in the Roman Church a conflict began which has raged for centuries—whether any but the actual words of scripture ought to be used in the public worship of God.

But the victory was won by the spiritual as opposed to the formal section of the church, and hymn-singing became a vital element of Christian worship, and played an important part in lifting the hearts of men to the Father of their spirits.

We must not forget that before the Protestant Reformation, all hymns used in the church were composed in the Latin tongue, and were sung or chanted chiefly by the priests.

Very few if any hymns in the English language are to be found before the beginning of the seventeenth century.

When England threw off the yoke of Rome, the Psalms of the English Prayer-Book which were at first only said, began not long after to be sung.

There existed early hymns and carols that had been translated into the English language; but they had not come into public use in the church, because before the Reformation the people had little part in the service.

The Reformation not only released the minds of the people from bondage, but it opened their mouths. Along with the translation of the Bible into the language of the people went the translation of the Psalms.

The Reformation was a people's movement and so it demanded songs which the people could both understand and sing.

But it took a long time for many of the people to dislodge from their minds their early prejudices. The radical methods of some of the churches in this period which separated from both the Roman and the English Churches, and their attempt to revert to what they believed to be apostolic custom, led them to reject singing entirely, and to carry on their worship with only the aid of reading the scriptures, exhortation and prayer.

Others while permitting the singing of Psalms insisted on their use in the language and form of the Bible.

The first Protestant Dissenters rejected altogether metrical versions of the Psalms as an unauthorized union of divine and human, inspired and uninspired elements.

But the duty and privilege of singing praises to God could not long be kept from the people, and so we find that as early as 1640 the general custom of singing metrical Psalms by the Independent churches. But even as late as the year 1700 no one thought of using in public worship anything but the Psalms. These were in very general use in all the churches, for we find as many as seven or eight complete books competing for patronage.

The first Psalm book in England was issued in 1549 without music, and a larger book in 1562 with the melody only of some

forty tunes; while another in 1579 printed the tunes in four parts. There was a period of thirty years between the first hymn book and the first tune book with completed tunes. (In Japan the same thing was accomplished in six years, between the years 1874 and 1882).

Should any of us become discouraged by the slow progress the Japanese churches make in singing, it will revive our courage to know what a musician in England in 1636 wrote concerning the congregational singing of his day. "Some that have good minds have not good voices, and some that have voices cannot read: some that can read cannot sing and some can neither read nor sing. All of which are the greater part of most congregations."

The non-conformist churches pretty generally used the same Psalm books until Dr. Isaac Watts issued his "Hymns and Spiritual Songs" in 1707, which contained not only rythmical Psalms, but hymns that had no connection with the Psalms.

In this way Dr. Watts became the connecting link between the period of metrical Psalms and hymns. His work Christianized the Psalms. A writer of a later day speaking of the times preceeding the appearance of Dr. Watts book, says,—"During those times the Protestant people of England, while in their prayers and in their sermons they were Christians, in their praises were little better than Jews. Many an eminent believer who joined in the public worship for fifty years never sang the name of Jesus till he arrived in Heaven."

From that time hymns came into general use throughout England both in the established and non-conformist churches. But in Scotland and the Presbyterian churches generally only the metrical Psalms were permitted for years.

Although hymns had not come into use for public worship before the year 1700 there were a few hymns composed for private use many years before this time. Some of these hymns were printed in small collections quite as small as the early Japanese hymn-books. Many of these hymns survive to-day as they were written, the most famous perhaps being Bishop Ken's Evening Hymn, beginning "Glory to Thee my God, this night," and ending with the doxology "Praise God from whom all blessings flow."

The two writers to whom the English speaking churches owe more than to any others for their precious legacy of hymns, are Isaac Watts and Charles Wesley. Watts was the first to succeed in overcoming the prejudice which opposed the introduction of hymns into public worship. When he was only twenty-two years of age, he wrote his first hymns. He had finished his education and was on a visit to his home in Southampton. He was not yet ordained, but was a member of a congregational church of that city. It was for this church that he wrote his first hymns which were sung from manuscript. But though his own church so willingly adopted these new hymns, it was thirty or forty years before Dr. Watts' hymns found their way into common use. Then his Psalms and original hymns supplanted all others, and held sway for more than a century in the congregational churches of England and America. He was the pioneer of English hymnody and wrote perhaps nearly 1000 hymns and Psalms during a life of suffering and infirmity.

But Charles Wesley made the largest contribution to the church's treasury of song. Some writers credit him with seven thousand hymns, and the united hymns and poems of the three brothers Samuel, John and Charles, fill thirteen volumes. Not only is Charles Wesley the most voluminous but the most brilliant of all English hymn writers. The Methodist Hymnal edited and issued first in 1789 by John Wesley and added to in later years, was to all intents and purposes the exclusive production of the Wesley family, and by far the greater portion of those hymns were selected from the best hymns of his brother, Charles.

Perhaps it is not too much to say that taking quantity and quality into consideration, Charles Wesley can be called the greatest hymn writer of all ages.

These two Christian ministers, Watts and Wesley could not refrain from singing. Their hymns are not the product of mere scholars, but of souls that soared naturally on the wings of praise. Their hymns live today and will continue to be used in the church of God for centuries to come, because they came from Christian hearts and from minds that were endowed to an unusual degree with the poetic faculty. When the church of Japan gives birth to a Watts

and a Wesley then will be the real beginning of hymnody in this land and not before.

Until then we must be content with translations. But even translations ought to be made by men who have not only the lyric genius and necessary scholarship, but whose own souls have passed through some deep and rich religious experiences. It was the possession of these qualities that made John Wesley as great a translator as Charles was an original hymnist. Some of John's translations from the German like "Jesus thy boundless love to me" are as good as some of the best original hymns, and will probably never be supplanted by other translations.

When the true Christian poet arises in Japan, or when the endowed translator makes his appearance, he will have at his disposal a vast store of the richest Christian hymns, the most of which have been contributed to the Christian churches during the last three hundred years. In "Julian's Dictionary of Hymnology" alone there are references to 400,000 Christian hymns drawn from 200 or more languages and dialects.

Japan's labors in this line of work during the past thirty years is not without credit. And her contribution to the world's stock of hymns is not to be despised. Her efforts today in presenting to the Christian church in her own midst better books, with richer and truer hymns, cannot fail to awaken within us all sympathetic interest and hopeful courage.

II. The second division of our topic is—the rise of Japanese Hymnody.

Before relating the early attempts at hymn-making in this land, let me briefly sketch the beginnings of Protestant Christianity in Japan and glance at the conditions of society which the early missionaries found here.

It is customary to designate the period between 1859 when the first missionaries arrived, and 1872 when the first Protestant Church was organized, as the First Period of Missionary Effort.

During these years 16 gentlemen, 14 married ladies, and 4 unmarried ladies had come to Japan and were engaged in missionary work of various kinds.

These 34 persons were stationed in Kanagawa, Yokohama, Tokyo, Osaka, Kobe and Nagasaki.

Not only were the Japanese people of those days bitterly opposed to Christianity but there were few who were willing or dared to receive anything from the hands of these religious teachers.

The classes in English were small and as for teaching music, few attempted it. We are quite uncertain as to the amount of work the two pioneers Dr. Hepburn and Dr. Verbeck did in this line. Both of them were musicians—one could play the flute very well and the other the organ.

But we know that Dr. Hepburn did attempt at one time to teach some Japanese to sing English hymns, and that his failure led him to declare as early as 1861 that no Japanese was capable of singing an English tune. The Rev. J. Goble also must have ventured early to use his singing gift. But in this first period we know nothing about his efforts in this direction except the well-known attempt to translate "There is a Happy Land."

The first Christian services were held in the house of Rev. J. H. Ballagh on the spot where the Kaigan Church now stands. That was in 1866, and when his house was burnt down the services were removed to Dr. Hepburn's first dispensary. The services were continued in this place till Mr. Ballagh's return from his furlough in America in 1870, when the services were changed to the Kaigan lecture room. In this place Mr. Ballagh conducted a school, and it was in this school that the first Protestant Church organization in Japan took place on Mar. 10th, 1872, consisting of nine young men, pupils from the school and two Christians that had been baptized before. It was not till after the organization of this church that the Sabbath and Wednesday evening prayer meetings were held in the American Mission Home at No. 48 Bluff.

But before 1872 English singing was taught to Japanese and foreign children in Mrs. Hepburn's Sunday-school held in the dispensary. The classes for Japanese children were held in a separate room and perhaps at a separate hour. During the winter of 1869-70 Mrs. D. C. Greene made frequent visits to this Sunday school and sang in English "Jesus Loves me" and other hymns. The reason

why this hymn figures so much in the early history of hymnology in Japan is that it was at that time a new and popular Sunday-school hymn in America.

Many of the missionaries tried to teach English hymns to young people and to children; but to Mrs. J. H. Ballagh belongs the credit of having first succeeded in teaching a Japanese to carry an English tune. She was teaching a class of Mr. Ballagh's pupils in the latter part of 1871 and in the class was a young man by the name of Shimura (afterwards Dr. Kushibe of Tokyo), who showed talent for singing. Her success was a great delight to Rev. M. Lyle, the chaplain of the English Church in Yokohama, a great lover of music, and he showed his satisfaction in a practical way by presenting a melodion to Mrs. Ballagh to assist her in raising up more singers.

It was in the same year 1871 that Mrs. Pierson and Miss Crosby began their school at No. 48 Bluff. A morning English class for young men was opened, and an afternoon session for girls and women. To both of these classes Mrs. Pierson taught English Hymns. She continued this teaching for about four years, and probably did more than any other missionary in those early days to give a knowledge of, and a taste for, Christian hymn-singing.

We must not forget that all these effects to teach singing before 1872 were made with English hymns. Japanese hymnology begins after the birth and organization of the first church and not before. Prayer in Japanese had preceeded the organization.

In fact prayer in the Japanese language had been used for several years prior to this. But no singing in Japanese by Japanese was heard till the autumn of 1872. The chief reason was that no hymns had been translated; but another reason was that the missionaries were dealing with a people who were unmusical, whose musical faculty had not been cultivated.

Even from a Japanese standpoint, the number of persons who were musicians was very small. This was because the better class of music known as *Gagaku*, of which the *No* (a kind of operatic performance) is a branch, was practised only among the higher classes. The secrets of the art seemed to be in the hands of a favor-

ed few. Even if they were anxious to impart their knowledge of the art, few could be found to memorize the classic masterpieces.

The common and popular music known under the general name of *Zokugaku* of which *Jōrori no Uta* (a kind of musical drama) is a branch, is supposed to have begun about the year 1500. It was used in theatres; and this is the kind of music one hears in the tea houses and on the streets to the accompanyment of the *Samisen.* (Japanese guitar) As the *Gagaku* was too high for ordinary people so the *Zokugaku* was too low for others.

In the preface to "A Collection of Japanese Koto (Japanese harp or lyre) Music" published in 1888 by the Tokyo Academy of Music which is under Government patronage, it is stated, "Though most of the pieces contained in this collection are selected from the better portion of the old *Koto* music, yet for those words and tunes occurring therein which are liable to offend the public feelings on account of their vulgarity and meanness, pure and elegant ones have been substituted, thus preventing their baneful effects upon the character." This short extract reveals much as to the quality of the native music in those early days.

The missionaries found a people for the greater part without musical knowledge and without interest in things musical.

And when any one came to them who did know something of Japanese music, it was found to have so little in common with European music that the one was no help to the other. So the missionaries at first had not only to translate the hymn but to adapt the tune and teach it.

The first person who is known to have translated a hymn into Japanese is the Rev. G. Goble who was connected with the American Baptist Mission from 1860 to 1873. The date of his hymn is not known nor has any one seen a copy of it in print. It was a translation of "There is Happy Land" which was rendered thus:—

"Yoi kuni arimas, Taisō empō
Shinja wa sakaete, Hikarizo."

The form as it appears in one of the early manuscript books is

"Tamoshii kuni wa Tōku ari,
Shinja wa sakae Yorokobu."

Mr. Goble's crude translation has caused much merriment among the Japanese who have known of it. But a modern English congregation familiar with the hymn

"Let every creature rise and bring
Peculiar honors to our King"

would find it difficult to sing the following early version without smiling:—

"Ye monsters of the bubbling deep
Your Maker's praises shout,
Up from the sands ye coddlings peep
And wag your tails about."

Mr. Goble's translation has been altered so many times by later hands that the present form has no relation to his work. And thus has it happened to most of the hymns translated by the early missionaries.

"It is doubtful whether Mr. Goble attempted to translate any other hymns. In a letter to a friend after he had left Japan he writes:—

"In regard to the early hymns in the Japanese language I cannot tell you much. I think about the earliest used were about a dozen that I had written on large scrolls in large letters so that when one was hung up before the people, two or three hundred could see it, and I found but little trouble in teaching the children and their parents in my vernacular school to sing them very well to our familiar tunes. These hymns were my chief stock in trade with which to still the noisy crowds in Kyoto and other large cities even when all the efforts of the police failed. I never saw any other hymn book in Japan before Dr. N. Brown's first publication. Some other missionaries I know used scrolls, as I did in teaching the people to sing Christian hymns, and Dr. Stout of the Reformed Church in Nagasaki had the largest box full of scrolls I ever saw, many more finely written than my collection."

There are many expressions in this letter which go to show that it refers chiefly if not entirely to a period after he left the mission in 1873 and when he was engaged in Bible selling.

The two or three hundred "people who could see the charts" and the "noisy crowds" which the "police failed to quiet" point clearly to the time when he travelled with a Bible cart drawn through the streets by a horse. Dr. J. D. Davis, who has a photograph of this Bible cart, referring to Mr. Goble's work says, "Mr. Goble came to Kyoto about 1876 with his curious Bible cart. He stopped at my house, and had his cart drawn through the streets, selling portions of the Bible, giving tracts and preaching. I do not remember his having charts of hymns, but very likely he had. I think that was the first time he came to Kyoto. He came with his cart and horse overland."

When Mr. Goble left Kyoto he proceeded south as far as Nagasaki and it was during that visit that he saw Dr. Stout's scrolls. Dr. Stout says that his own charts were first used in 1875, after he himself had prepared a hymn book in Nagasaki. It is very likely that Mr. Goble's charts were enlarged copies of hymns already in use. And although he says that Dr. N. Brown's book was the first he saw in Japan, we now know that there were two or three published before his.

The second hymn to receive the attention of the early missionaries who aspired to become poets was "Jesus Loves me," about which mention has already been made.

There is a conflict of opinion, and much confusing testimony concerning the author of this translation. If, as one says, Dr. Hepburn attempted a translation of this hymn in 1869 or 1870 then to him belongs the credit of being the first translator. But although Dr. Hepburn in a letter recently sent to Japan mentions his attempts at two other hymns he says nothing about "Jesus Loves me." It has for years been the general belief that Miss Crosby made the first translation some time in 1872. This is what she herself writes:—

"The school at 212 Bluff, Yokohama was opened in August, 1871 (at 48 Bluff where it remained only a year), and from the first, or a very few months from the beginning, the children were taught to sing, although we had only one or two hymns at that time; one of these was, "Jesus Loves me," a translation that I had made with my teacher Mr. S. Ōtsubo, which was altered into the one now in use.

But Rev. O. H. Gulick, gives this version of the birth of this hymn. "When we were attending the convention in Yokohama in September 1872 (for the purpose of preparing the way for a Japanese translation of the Bible) we noticed that they used only English hymns in their meetings. I asked Mr. Ballagh why they did not translate some hymns into Japanese. As we were about to leave Yokohama to return to Osaka, Mr. Ballagh brought us these two hymns ("Jesus Loves me" and "There is a Happy Land"), and I have a strong impression that one of them or part of one of them he said he translated. Probably it was "Yesu ware wo Aisu." I am quite sure that the chorus was 'Hai Yesu aisu.' These translations which Mr. Ballagh gave me must have had rhyme and metre enough to be sung for we used them right away."

Mr. Ballagh's own testimony agrees with the above, and he also adds "Miss Crosby is entitled to the first two lines at least, and possibly to the chorus."

On the other hand Rev. H. Loomis is very certain that he and Rev. M. Okuno made the first translation that was used in public; he says Mr. Ballagh gave to Mr. Okuno a literal translation of "Jesus Loves me" about the Summer of 1873. His translation of the line "For the Bible tells me so" was "Seisho wa sō hanashimasu," but Mr. Okuno would not have it that way, insisting that the Bible did not speak. The construction of Mr. Ballagh's translation into a hymn was the first work that Mr. Okuno and I attempted. The chorus at first was "Hai Yesu aisu" but as that was too much of a breach of poetical license, I made the change of *Hai* to *Ai* in the second edition of the Presbyterian Hymn Book."

Mr. Okuno himself says, "Miss Crosby and Mr. Ōtsubo imperfectly (fukanzen ni) translated "Jesus Loves me", and therefore five or six persons took a hand at improving it. All the early hymns made in the region of Yokohama were brought to me for correction, whether translated by foreigners or not."

Dr. Honda says Mr. Ballagh translated "Jesus Loves me"; but five or six persons criticized and altered it so that the original became extinct. One form of it was as I remember it "Yesu ware wo aisu, Sayō Seisho mōsu."

How is it possible for us to arrive at any conclusion about this matter, when the impressions of the actors themselves who are still living do not agree? We may at least say that Mr. Okuno gave the form to the first translation that was used in public. That form is this:

"Yesu ware wo aisu
Seisho ni zo shimesu,
Kisureba kotachi
Yowaki mo tsuyoi,
Hai Yesu aisu,
Hai Yesu aisu,
Hai Yesu aisu,
Sō Seisho shimesu."

And it is quite probable that Mr. Okuno at least had seen the other translations, and that the first form printed by Mr. Loomis was a combination of all of them. This is what Mr. Okuno declares them to be.

Soon after this some other missionaries with the assistance of their teachers, and quite a number of Japanese, translated hymns, some of which remain to-day almost in their original form.

It would make this sketch too long to mention them all here. But I hope some day to append to this paper an account of the translators and composers of all our Japanese hymns as far as can be known.

These early hymns were gathered together and used at first in manuscript. This was done in Yokohama, Osaka and Nagasaki. Dr. Stout writes "In Nagasaki the first singing was in English, but in 1874 we began to use a few Japanese hymns, copies of which Mr. Ballagh had sent me in Roman script. Soon after this I tried my hand at hymn making. Mr. Bonner who was in the government school in the city, and interested in the press in the Settlement, printed some English hymns upon large sheets, for use in the Sunday-school we had, and in the same form struck off a number of copies of my first efforts at rendering hymns into Japanese. I send you herewith a copy of the first two hymns thus printed. "Tasuke"

(Salvation) was my first. If you laugh as heartily over these as I have after a recent unearthing of the sheet, it will well repay you a perusal."

TASZKE.

Jacob no ido ni,
Jesus szwarishi;
Sei-sui no nagare wo
Midz-kumi kikishi.

Saido no jiu wo shasz,
Saido no jiu wo shasz,
Saido hito ni oyobu;
Saido no jiu wo shasz.

Mai-nichi hi-nin ga
An-ya ni tachishi;
Shu-jin szgiru toki ni,
Me wo naoshishi.

I-zok' no fu-jin wa
Megumi wo koishii;
Kito komeshi shoni ga
Kiu ni naorishi.

Bethesda ike ni,
Chiu-bu-nin zaseshi;
I wo tanomi maye ni,
Tatte to tszgeshi.

Shu an-shin saseyo,
To-zok' sakebishi;
To-jitsz ware ten ni szmo,
Jesus kotayeshi.

We now come to another difficult question which cannot at present be definitely decided, viz: "What was the first Protestant hymn book printed in Japan?"

In June 1872 the Rev. H. Loomis arrived in Japan. He feels sure that he prepared a little book of about 16 Japanese hymns, and published them in the latter part of 1873. Only a few copies were issued and these were in use only about one year. Mr. Okuno was Mr. Loomis' teacher at that time and his testimony bears a little in favor of Mr. Loomis' impressions, for he says "about the year 1873 I wrote the copy for a book of sixteen hymns." But in another letter he writes, "I made the copy of the first hymn book about 1872." This latter statement weakens the testimony of the former because we know that no Japanese hymns were printed in 1872. The Rev. A. Segawa of Nagasaki also writes, "The first book published in Yokohama was about 1873, but I am not sure. Mr. Okuno prepared most of it." And the Rev. K. Ibuka says "in the year 1873 or '74 ten hymns or more were gathered into a small book."

This completes the testimony I have been able to gather in favor of this early publication, and much of it is uncertain.

On the other hand Dr. Greene in a letter written from Yokohama in 1874 speaks of "a hymn book recently published by Mr. Loomis."

Dr. Stout of Nagasaki writing recently says, "Our own book saw the light in the Autumn of 1874, and the book we had in hand from Yokohama must have been brought out not later than the middle of that year. But whether it dates back to '73 or not I cannot tell. I am quite sure however that it is a copy of the first book of the kind ever published. I send you the identical book we used." On examination the book was found not to correspond with the description given of the book alleged to have been printed in 1873. There are no copies of this book to be found and none of the missionaries remember it. And yet Mr. Loomis seems so certain of his position that his book published in 1874 was an altered and slightly enlarged edition of the books of 1873 that I can hardly believe that he is mistaken in this matter.

The first book that we feel certain about is a small collection of

eight hymns compiled and published by Mr. S. Maeda and other Japanese Christians in April, 1874, at the time of the organization of the first Kumiai Church in Kobe. These hymns were composed by Revs. Greene, Davis, Gordon and Matsuyama, and two or three were received in manuscript from Yokohama.

This is the first time that the Rev. T. Matsuyama appears in the work of making hymns. The most popular hymns in the present Union Hymn Book, (Shinsen Sambika) are his compositions. He is at present reviewing the manuscript of a new Episcopal hymn book to be published next year. His name and that of Rev. M. Okuno have been associated with Japanese hymnody for nearly thirty years—and they will be gratefully remembered as the pioneers in this work among the Japanese Christians. No others have contributed so many hymns that remain in use to the present day. Neither of them is an English scholar, and the fact that their own compositions are not translations may be one of the reasons for their success.

This little book of eight hymns took its form from a few sheets which Rev. D. C. Greene had printed with poor success in a small lithographic press. The book is not a copy of any previous collection; and if the alleged book of 1873 is ruled out it is undoubtedly the first Protestant hymn book printed in Japan. But we must not forget that many of the missionaries and Japanese Christians were using manuscript books before this time.

In addition to the Kobe small book, five others appeared in 1874. These five are the first that can properly be called church hymnals, and were compiled by representatives of five Missions.

The first consists of 19 hymns, translated, collected and corrected by Rev. H. Loomis and M. Okuno, probably in June. It is generally known as the First Yokohama Book, and has already been mentioned as "the first book of the kind published in Japan."

The second book was compiled in Nov. by the Rev. N. Brown, D. D., of the Baptist Mission. It contains 27 hymns. Dr. Brown arrived in Japan in Feb. 1873, and in less than one year he had made a versification of the Lord's Prayer which is in use to-day—and which appears for the first time in this book. He was quick in acquiring languages, fond of hymn-writing and had a printing press,

all of which helped him to produce this book so soon after coming to this country.

The third book is a union book prepared in Nagasaki in Nov. by the Rev. H. Stout, D. D., of the Reformed Mission and the Rev. J. C. Davison, D. D., of the Methodist Mission assisted by their teachers Rev. A. Segawa and T. Asuga. In the preparation of this book the First Yokohama Book was freely drawn upon; but there were contributions by the compilers themselves. If this united effort of the Reformed and Methodist Missions had continued and had embraced other Missions in the early stages of Christian work in Japan I think that all Christian publications, since that date while they might have been fewer in numbers, would have been of a much higher degree of excellence.

The fourth book of the year saw the light in Dec. 1874, and having the assistance of the earlier publications it was the largest, and is the first book to contain chants. The compiler was J. C. Berry, M. D., of the American Board who gives this interesting account of the book. "I spent the summer of 1874 at Arima compiling a hymn book in Japanese, with the assistance of Dr. Kimura, then a medical student with me and afterwards a physician in Kobe and a deacon in the Kobe church.

"I spent much time in setting chants to music, and these being more like the Japanese method of singing were acceptable to them and successfully used. On the cover of the book is the text "Glory to God in the highest and on earth peace, good will to men"—the best thing about it. Just before having it printed I sent a copy of the manuscript to Rev. S. K. Brown, D. D., then visiting in Kobe, and the special thing the dear old doctor selected to compliment me on was the cover."

Another point in which this book differs from its predecessors—it had a special edition in Roman characters prepared by Rev. J. D. Davis. In Dr. N. Brown's book of the previous month the *Kana* and the *Romaji* were interlined—and he was fortunate in having the book printed on his own press. Rev. J. D. Davis had great trouble in getting his little book printed.

It was among the first products of Enams press in Kobe. The

printer could not easily read the writing and made a great many mistakes. Dr. Davis corrected the proof three times, and then growing weary of waiting told the printer to "go ahead on that." The book contains only 39 hymns and chants, but the printer having only enough type to set up half the hymns had to knock down his type in order to set up the remaining half. When the final proof came and the doctor wanted to make changes it could not be done, and so the mistakes were perpetuated. The fifth and last book of this year was printed just before Christmas. It contains 20 hymns and was compiled by the Rev. Y. Kumano. The copy was written by the Rev. Mr. Okuno, and the book was printed in Yokohama for use in the First Presbyterian Church in that city.

Concerning these five books printed in 1874 it should be said that at that early day such work entailed much labor on the part of translators and compilers.

They all deserve the gratitude of the missionary body and the Japanese churches. Among the missionaries, special mention should be made of the Rev. H. Loomis of the Presbyterian Mission whose first book embodied a good deal of valuable work. But the missionaries would have been helpless in this difficult task if God had not raised up the Revs. Okuno and Matsuyama and others for this special work.

It will not be necessary to give a description of all the 34 hymn and tune books that have been published since Protestant Christianity came to Japan. Nor is there space for any notice of the 19 books of a miscellaneous character that have been prepared for use in Sunday-schools, Gospel Meetings, Kindergartens, &c.

A complete list is printed in the appendix.

A few books were published after the year 1874 which call for a word or two.

We have already spoken of Dr. N. Brown's first book with the Roman character. He also was the pioneer in tune-books. In 1876 he himself printed a hymn book of 62 hymns which contains also a large number of tunes in the sol-fa notation. A brief description of the notation and a few instructions are given to teachers. Altogether it is a remarkable book for those times.

The annual meeting of the Methodist Church in Japan appointed the Rev. J. C. Davison in 1876 to prepare a book especially for their churches. Previous to this the Methodist Christians had been using the union hymn book of Nagasaki or the Presbyterian books of Yokohama. The first Methodist Hymnal appeared in 1879 with 53 hymns and 6 tunes. This book has the distinction of being the first to contain music in the staff notation, and with the music in four parts.

About the same time—perhaps a few months earlier, the Rev. W. B. Wright of the S. P. G. Mission compiled a small book of 26 hymns in Tokyo for the use of the Episcopal Churches.

To the Rev. W. W. Curtis of the American Board Mission belongs the credit of preparing the first complete hymn and tune book in Japan. The music was printed from wooden blocks, and therefore it was defective in many points: but being the first complete tune book it was heartily welcomed and found a place in a large number of churches outside the congregational body. This was in the year 1882.

The Rev. J. C. Davison of the Methodist Mission improved on this book in 1886, and with the appearance of his book a distinct advance was made in the size and appearance of the Hymnal.

This edition owed much to the arduous labors of Mrs. Ei Iyenaga in translating very many of the new hymns.

The book contained nearly twice as many hymns as Mr. Curtis' book and had the advantage of clear printing of the music, because the stereotype plates had been brought from New York specially for this book. It also contained the first music for the Japanese metre with 57577 syllables in each verse.

A very interesting specimen of a tune book was printed in Nagasaki, in 1884 compiled by the Rev. A. Segawa. Each note and musical sign was stamped by hand and it seems as though in the printing, one set of clefs was made to do service for all the tunes.

A still further advance was made in 1890 when the Presbyterians and Congregationalists unitedly issued a hymn and tune book, the music of which was printed with the first type made and set up in Japan. This book would have appeared earlier but for the unfor-

tunate affair of the burning of Rev. Geo. Allchin's library in Osaka, with most of the manuscripts.

The pattern for this type was imported by Mr. Allchin from Boston, who together with the Rev. G. F. Verbeck, D.D., edited the book and compiled the music. A large and efficient committee of Japanese among whom the pioneers Okuno and Matsuyama appear, worked arduously on this book which has been in use for more than ten years by a large number of Episcopal and other churches, besides the two denominations for which it was prepared. One of the editions of this book was a complete tune book in the tonic sol-fa notation transliterated by the Rev. Geo. Allchin. He is also credited with being the father of the tonic sol-fa system in Japan. Dr. N. Brown's book of 1876 contains some features of the sol-fa notation, but it is not the *tonic* sol-fa *system*. It should be said in passing that although the music in this Union Hymn Book (Shinsen Sambika) exhibits the first type made in Japan and is the first complete tune book printed by the Japanese it is not in fact the first music type that had been *set up* by Japanese. Dr. N. Brown had a font of music type in his printing office, and as early as 1881 Mr. A. A. Bennett of the Baptist Mission in Yokohama taught some Japanese in the printing office to set up a few tunes with this type. A specimen of this work can be seen in "The Crysanthemum" for Nov. 1881.

Since the appearance of the Shinsen Sambika in 1890, the Yokohama Bunsha printing company have proved their efficiency in producing a page of music equal to some of the best work done in western lands. Besides numerous music books for Japan they have printed a hymn and tune book for North China and Corea.

With the exception of a hymn and tune book compiled by the Rt. Rev. J. H. Foss of the S. P. G. Mission for use in the Episcopal Church in 1892, all books published since 1890 have been prepared by committees, and have had no special features to call for mention here.

The Rev. J. Batchelor of the C. M. S. translated 34 hymns in 1895 for the Ainu Episcopal Christians. In this book the Roman

character is used and any one can see at a glance what an entirely different tongue the Ainu language is from the Japanese.

And their voices also are different for the Ainu speaks as well as sings in low, sweet and subdued tones.

It is an interesting fact that at the present time no less than four denominations are preparing a revision of their hymn books and we may look for two or three new and enlarged hymnals before the end of 1891.

In addition to the regular church hymnals there have been published 17 song books for special uses.

Miss A. E. Howe's two song books for the Kindergarten are so distinctively Christian that they deserve to be classed among hymn books. There are no less than four small collections of Christian hymns.

Col. F. Wright of the Salvation Army compiled the first book for their services in 1895. Since that time two or three collections for special use in Gospel services have been published, of which the Rev. B. F. Buxtons "Songs of Salvation" is perhaps the best. Let us now consider

III. The Quality of the Hymnals.

It is a very easy thing to criticize the hymn's translated and compiled 30 years ago—and to make complaints against the translations even of the present day.

When we read such a crude piece of rhyming which has already been quoted and which passed for poetry in some churches in England 150 years ago, we may well be grateful that the hymn's which the Japanese Christians sing to-day, although not satisfactory, are less crude.

When the missionaries tried their hand at hymn making, it was not because any of them felt the lyric fire burning in their bones, but it was because they felt that they must have some hymns for the Christian to sing.

To establish Christianity in Japan without sacred song was to deprive the worship of God of one of its essential elements. They knew also that conversions come more often through the heart than

through the head. To be sure the true basis of emotions that are useful in religious worship is thought. And if some of the early hymns lacked profound thoughts, or did not carry the singer to the highest, most rapturous emotions, it was not because the missionaries did not know what was essential to a true hymn. A few of them had written some acceptable verse in English, but on account of the limitations of their knowledge of the Japanese tongue, they were unable to give little more than the bare meaning of the English hymns to their teachers. They were to a large degree helpless, and although they knew that a hymn should first of all have poetry they could not produce it. But it is not true as some one said years ago that Matsuyama, Okuno and their colleagues lacked even the faintest glimmer of the poetical sense.

When these men were untrammelled by translation they produced some hymns that are true poetry and that will live in the Japanese church for a long time.

These men had never been accustomed to any other than the Japanese metre 7 s & 5 s. This difficulty of reconciling Western hymn-tunes providing for 6 & 8 syllables, with the Japanese metre which calls for only 7 and 5 was early recognized.

In 1878 at a Missionary Conference in Tokyo it was recommended 1st that all hymns should if possible be native productions.

2nd. That they should be in the metre of the native poetry.

3rd. That no attempt should be made at rhyme.

The last point had reference to the early custom of trying to make the lines of the Japanese hymn rhyme as in English. But this was abandoned as soon as it became known that rhyme did not enter into Japanese poetry. And it was soon found that recommendation No. 2. could not be carried out. One or two hymn books are in existence which contain only hymns in the Japanese metre. But where were the tunes to come from for such hymns? If there were but few poets among the missionaries there were fewer musicians who could compose a tune. If the missionaries had waited till they could find the Japanese who was endowed both with the Christian sense and the lyrical feeling they would have waited till now. And if such a man had arisen in those early days and had followed his

own bent and had composed nothing but hymns in the Japanese metre such hymns might have been recited but they could not all have been sung, unless the Christians had followed the method of the Buddhist pilgrims who sing their 33 songs to one tune.

Perhaps the fairest criticism that can be made against many of the hymns, especially those that are translations, is not that they are in a foreign metre, but that they have *no* metre. The translator has done little more than arranged his words in six or seven or eight syllables as the case may be. And we all feel—the translators as much as any—that many of the later translated hymns, true though they may be to the original, are simply prose and lack the poetic element. The flavor of a hymn is in its figures and suggestions, and it is only a poet that can leave the plain road of prose and take flights in imagination. Instead of wasting our time in exposing faults which we all admit, we ought to be grateful that these very hymns have not altogether failed to kindle devotional feelings. And this after all is the main object of a hymn.

One of the earliest photographers in Japan was Shimoda Renjio—still living in Tokyo. More than twenty years ago while his mother was sick he taught her about Christ and taught her some hymns which she loved to sing herself. She was baptized and soon after died, singing "Jesus Loves me."

Two lines of this hymn are engraved on her tombstone in Yokohama. And many a Christian in sickness and in trouble found comfort and delight in those early hymns.

The Rev. Mr. Okuno tells a story about one of his own hymns. Many years ago he was sick in Tsukiji Hospital and while there composed a hymn begining

"Kami no shimobe naru
Yobu wo mireba."

He sang it on two or three evenings while lying in bed until the director of the hospital came and rebuked him for making so much noise.

A friend in Hawai sent Dr. Hepburn a gift of 30 yen to be used in publishing a tract on "The Cross." Mr. Okuno corrected the translation and at the close of the tract composed and printed a

translation of the hymn. "When I survey the wondrous cross." Often when Mr. Okuno preached he used the tract as a text, and sang the hymn at the close of the sermon.

Let me insert here a letter which I received from one of the early Christians who at my request gave me his opinion of the early attempt at making and singing hymns.

"When I entered the Doshisha the singing was very bad. One hymn read

"On seisho no imi wo
Etoku suru yō ni,"

and this was so foolish that I had no desire to sing any praises to God, because it made God foolish in the eyes of thoughtful men. When others sang I bowed my head in prayer. I not only disliked to hear the people around me singing but was ashamed to have even a *betto* or *kurumahiki* hear such nonsense.

"But I wondered especially that scholars like Dr. Neesima and the missionary teachers could open their mouths and seriously sing such stuff.

"There were some hymns that were not so bad, probably Mr. Matsuyama's hymns. But the singers were not able to distinguish between the good and the bad, because the Christians of that day were not scholars.

"At that time only priests and old-time scholars were able to understand anything about hymns, and such people hearing for the first time Christian songs must have had very strange feelings, as people do to-day on hearing the prayers and hymns of the Tenrikyō.

"Such songs used seriously by Christians incited much ridicule among priests and others. I told one of the missionaries that I did not care to sing such hymns, but he did not seem to understand my feelings, for it was not expected that if Japanese did not appreciate the ridiculousness of the thing, foreigners could.

"Among the hymns was one translated by a missionary which runs thus "Yesu ni oide, Yesu ni oide." The pupils langhed so much at this that another missionary altered it to "Yesu ni irasshai, Yesu ni irasshai." This was worse still and increased the laughing so much that no one could sing it. The missionaries stared and

wondered what was the matter with the hymns. This ridiculous state of things was more than I could endure. There was no mistake with the translation, but with a hymn feeling is more important than mere meaning. The meaning may be ever so clear but if there is no beauty, grace nor high thought, the hymn will not affect any one. And the feeling depends entirely on the choice of proper words. The change of even one word will make a hymn comical, and the missionaries at that time were not able to perceive this. If people laugh and feel amused when praising God it does more injury than good.

"Since those days the hymns have been altered for the most part for the better but a few ridiculous hymns of the type of the one I have cited at the beginning of my letter still remain. When the hymns were given out in the chapel, I covered my ears and wanted to flee away but at last I got accustomed to it.

"After this, I think in 1881 the hymn book was revised, but as the Japanese who had the work in hand were English scholars and nothing else, the new book in some respects was no better than the old. For example "Ikade osoren" was altered to "Ikade osoreji" which entirely took away the meaning, and some of Matsuyama's hymns were altered for the worse. Mere English scholars do not understand about making hymns and so have to follow the advice of others. If Christians were to be gathered from among persons who knew English, that kind of hymn did not much matter, but if others were to be gathered in who depended entirely for the meaning and inspiration upon the Japanese language then better hymns were necessary.

"I remarked to one of these English scholars that as praise to God was important the hymns ought to be more elegant, much superior and more elevated in thought and expression.

"He replied that the meaning then would not be understood. I denied this, for elegant language can be used that is easy to comprehend.

"After this the Presbyterians and Congregationalists revised and united their books, and the infelicities were taken out; but still there remained plenty of places in the new book to criticize. For

example "Ware jūji wo oi." It is not proper to abbreviate the word "jūjika" to "jūji." If I want to say "I am going to the Doshisha" is it right for me to alter this and say I am going to the Dōshi. The expression "Teikoku no Daigakko wa Tokyo ni aru" cannot be changed to "Teikoku wa Tokyo ni aru." No one would understand these expressions.

"Such contrivances are objectionable. The church is not to be made up of English scholars who can gather the meaning from the original, but Japanese scholars, artisans, persons from the middle classes are to enter the church, and for such the hymns need to be improved and made more elegant. No matter how clever a person may be at playing the piano or organ or how fine a voice he may have, if the hymns are poor, it would be far better to sing simply *do, re,* and to leave the words out. No one but a *wabum* scholar can acceptably correct a hymn.

"When the missionaries in preaching use only reasoning it has no effect, but when they use illustrations they move the people. In a similar way *meaning only* in a hymn will awaken no emotions and there must be reference to nature.

"The song books issued by the Educational Department are made in this way so that they cannot fail to affect me or any one else. If I had been accustomed to such songs in the Christian church from the begining I would not dislike hymns and I would not have come to the decision I have to-day not to sing them."

The position of this man is an extreme one and his criticisms are too sweeping. But there are some good thoughts in this letter and for this reason only do I quote it in this paper.

Few men are able to pull to pieces the work of others without showing prejudices and idiosyncracies of their own which detract somewhat from the value of their opinions.

Soon after the Union Hymn Book (Shinsen Sambika) made its appearance one writer in a Christian paper thought that the book ought to be revised again very soon. This man could neither make a hymn nor sing one, but he thought that references to Mount Zion and Jerusalem, and the figurative expression about the Old Testament persons and places should be replaced by references to Mount Fuji and

the scenery of Matsushima and Itsukushima. Another critic wanted all references to Satan and the conflicts with the devil left out.

There are not many persons competent to criticise a hymn or to give a judgement about the relative value of the various hymn books in use by the Japanese. Some are too ready to declare a certain hymn to be the best, or the book they themselves use to be the best without making a comparative study of other books. A good hymn with many means that for some reason the tune is a favorite with them.

And this leads to the second division under this head, namely,

2. The quality of the tunes.

The bulk of the hymns in the Japanese hymnals are not sung because the tunes are not known. In an English congregation, if you wish silence rather than singing, give out a new tune. If the majority of the congregations in England and America to-day are obliged to sing by ear, and cannot sing a new tune till they learn it by repetition, how can it be otherwise in Japan.

Here there are few teachers and until a congregation is taught a new tune the people must sing only the few hymns whose tunes they know. For fifty years after the earliest churches were organized in New England not more than 10 tunes were used, and later this number was reduced to five or six. We certainly do not want to go back to those early days but in the present undeveloped condition of music in Japan there are far too many tunes in our hymn books.

And we must bear in mind the fact that in its music the church in Japan is still an infant church. Persons whose tastes have been formed by the stately old English tunes, or the modern tunes of Dykes and Barnby with their rich harmonies, may find the Gospel Song class of tunes rather insipid.

I believe that we ought to choose music of such a grade that it will appeal to the intellect and stir the heart, rather than that which with its jingle appeals to the physical and moves the feet.

Let us have spiritual words that are wedded to spiritual music.

But some early hymn books have erred in confining themselves too strictly to the stately church tunes.

While Wesley was in Oxford and finding that some of the young

men who at first associated with him had left off singing hymns, he prayed to God to be delivered from "Christian prudence." We may have exercised too much prudence in selecting the tunes for our hymn-books. We must remember that music in worship is a means and not an end. Things which hinder some people's devotions may aid others. Tunes which repel some may attract others in the truest sense. Some music and some words in many hymn books may defy our standards of criticism, but for all that they may be serving their special ends—in helping to awaken the spirit and feeling of devotion. That music can *per se* be sacred or profane cannot be argued successfully.

The quiet and stately tunes of the early books has resulted in slow singing in some of the churches. But in this respect the singing in Japan is vastly superior to what it was in England two hundred years ago if we credit the following description. One clergyman speaks of "eight or ten tunes being the maximum, and these in the singing were so tortured and twisted that they sounded like 500 different tunes roared out at the same time, and so little in time that the people were one or two words apart. In the country the singing was so slow that I myself have twice in one note paused to take breath."

The singing in the Japanese churches has never been so bad as this, but in large gatherings now when there is no leader it is not uncommon to hear the people sing "one or two notes apart" and also in two or three different keys.

This too has had its counterpart in England for the same clergyman criticizing the custom of singing with unnatural quaverings and turnings says "much time is taken up in shaking out these turns and quavers, and besides, no two men in the congregation quaver alike or together."

It is a great disappointment to all well wishers of the Church in Japan that the Christians have made such slow progress in singing. Some congregations sing no better than they did 15 years ago. The same slow progress is to be observed also in the public schools.

Foreign music is difficult for the Japanese, and while individuals can be trained to become efficient singers and players the mass of the

people remain unaffected. The music school which was started in Tokyo about 18 years ago has not fulfilled its early promise of training efficient teachers, and the rules and course in music then marked out for the Public Schools throughout the land have not made singers of the children. The singing books have improved and the poetry of such men as Mr. Owada is in many respects better than we have in our hymn-books. But the great lack in the churches and in the public schools is music teachers. The present methods in these schools —the shouting and even screaming—must injure the childrens voices. Scarcely a child can be found who can sing the scale. It is impossible to have correct singing in the Sunday-schools one day in the week until these harmful methods in the public schools on the other six days, give way to more rational teaching.

The Rev. J. C. Davison, in his hymn book of 1886, introduced 5 or 6 Japanese tunes which at first were much used. Previous to this I introduced into Osaka, whence it sprang to other places, the tune Imago which I had heard in Tokyo. It immediately became a great favorite. But for some reason we seldom hear it now. It is not liked by some Christians because it is used by Buddhist pilgrims.

Whatever be the cause, such Japanese airs which have been adapted to Christian uses have so far failed to awaken emotion or to make a permanent impression.

The Christian girls' schools have graduated some young women who are excellent singers and players. A few of them are teaching music efficiently, and are rendering great help in the service of song in the churches. They have formed choirs with the hope that the ears of the congregation will be improved by listening to correct singing. We hope that this experiment may succeed, for the Christians are fond of singing and are anxious to improve.

As far back as 1878 two girls walked over the mountains from Sanda, near Arima to Kobe to the house of the Rev. O. H. Gulick in order to learn to sing and to learn how to begin and end a prayer.

He felt that these two things were the most important parts of Christian worship—prayer and praise.

And a very hopeful sign is the increasing interest which some

of the leading pastors take in the singing of their churches. The interest has been awakened partly by the discovery that even the present hymns do often affect the heart and lead to conversion.

The statement has been publicly made that out of 100 persons who gave testimony concerning the cause of their conversion, 20 ascribed it to the impressions received from the singing and hearing of Christian hymns.

In March 1895 during the China-Japan war five Christian chaplains were sent to the seat of war to preach to and to comfort the Japanese army engaged in that conflict. One of these was the Rev. T. Miyagawa of Osaka who has given us his impressions of the helpfulness of hymns among other things in that work. He says, "Before I sailed from Hiroshima on the transport I had a farewell meeting at which many missionaries and pastors were present. The thing that greatly affected me was the singing of "God be with you" by the pupils of the Methodist girls' school.

"The night before, I had left Osaka and there I heard the same hymn sung by the girls of the Baika school. The sound of this hymn coming from the voices of the girls of two schools on two successive nights made a deep impression on me.

"After leaving Shimonoseki I became aquainted with one of the chief officers of the army who like me was on the transport. He was friendly to Christianity and fond of singing. I presented him with a hymn book out of which we sang a few hymns together. A few days later as we were passing along the Korean coast in the early evening I had a serious talk with one of the soldiers. He asked me to sing, and although I have no accomplishment in this line, yet because he was going to the battle field, I acceded to his request and we sang together 'Jesus Lover of my Soul.'"

Since these experiences the Christian hymn has an increased value in the opinion of this pastor, and it may be that under such circumstances the hymns did more good than a most elegant sermon could have done.

Thus far, under three heads we have been speaking of the past, describing the origin and quality of the hymns already made.

Let us now turn our faces towards the future and consider under the fourth head,—

IV. The Future Hymnal and the Future Singing.

The present hymnals have nearly reached their full growth as far as size is concerned. It is not desirable that a hymn book should contain more than 500 hymns. There are over 1000 hymns printed in all the hymn books now in use—not to mention the different translations of the same hymn. When the hymnals that are now in process of revision are completed, they will probably add one or two hundred new translations to the general stock, but no one book is likely to contain more than 500 hymns.

We cannot expect very complete changes in the hymns of the new books—such radical changes as Watts produced in England for example—until the church of Japan gives birth to a gifted Christian poet such as he was.

In the near future we must depend upon translations as in the past.

But the translation should be more poetical, and if the translators themselves have not the poetic genius, their work should be revised by Christian men and women who have. The translator, the poet and the compiler should combine their work more than it has been done in the past.

And there should be more care taken in yoking the hymns and the tune together. Neither must depend upon the other entirely for its excellence. The hymn should read well without any tune and should commend itself to thoughtful minds who know nothing of the tune. It may not be necessary to hold to this rule so strictly with a class of hymns like the Gospel songs, that are to be used for a special purpose, and cannot expect to be passed on as a permanent legacy to the church.

But even such hymns should avoid everything that is frivolous and which has a tendency to provoke merriment.

But whatever the grade of hymn and whatever may be its uses, it should be as easily understood as "Now I lay me down to sleep." Simplicity of diction therefore as well as poetic style, should be another characteristic of the future hymnal.

But hymns, however good, will not sing themselves. Their popularity will depend upon the tune to which they are wedded. The power of beautiful and tender words wedded to sweet music is wonderful. When the eloquent sentences of the preacher are forgotten, the gentle pathos of the words of the hymn lingers in the memory to cheer the fainting heart all through the week—or to soften the hard heart made callous by years of indifference. Each hymn then should be joined to its own appropriate tune, and this tune besides musically and emotionally correct must also be capable of easy mastery and fluent rendering by the ordinary congregation. It is here, in the selection of the tune that there has been the greatest divergence in the past and is likely to be in the future.

An Episcopal clergyman and a Salvation-Army officer, while agreeing upon the hymn, would part company over the tune.

The future hymnals are therefore likely to contain different grades and styles of music; but however widely they may differ in this, the tune should be selected *first of all for its melody* and not for its harmony; and its melody ought to be pleasing, singable and easily remembered. The tendency of musicians is to sacrifice the melody for the sake of the harmony. In Japan where the people sing in unison, and harmony is an element of confusion, this fault should be entirely avoided.

Even an organ in Japan is often a hindrance rather than a help to the singing. It is a pity that for this country a simple organ cannot be constructed so as to give prominence to the air only, while the other parts are so subdued as scarcely to be heard.

And the tunes in the future hymnal should be pitched in lower keys than are to be found in foreign hymn books.

If the *men* in Europe and America sang the air universally as the Japanese do, the tunes in those lands would have to be lowered. When the Shinsen Sambika was published ten years ago the writer transposed nearly one hundred tunes to lower keys for that book; but there are still a large number of tunes that are too high. The future hymnal should contain no note higher than E, and *this note* even should be lowered when it occurs a number of times in succession. If we feel that it is a duty and a privilege for "all the people to

sing we should do all we can to remove any obstacle that may prevent them from making a "joyful noise unto the Lord."

And if we feel that it is no less a duty for the people to praise than it is for the minister to preach, much more must be done in the future to prepare the Japanese congregations for their part of the service. May the thought never enter the minds of the Christians of this land that they can worship by proxy. Many a Christian's mouth is closed in Europe and America because of a false pride or mock humility that he cannot sing well enough.

Here there is no such notion—for every one sings whether he knows the tune or not.

The church of Japan will receive a great uplift, when missionaries, pastors, deacons, singers, and the mass of the Christians give themselves more earnestly and unitedly to the work of improving the singing.

A hint comes to us from a distant land concerning one way in which this desirable result may be reached. In India, one school at least for the training of Bible women includes a practical course in hymn singing and teaching, The poetical forms and words used in the Marathi hymns are not always familiar to the less educated among the women. And so these hymn-forms are taught to the Bible women, and the course includes explanations of devotional hymns, selecting those specially adapted for use among non-christian women. These hymns have been found to be a good medium for imparting instruction to Hindu women. By such methods hymns can be used in giving a morally healthy culture, as well as in producing spiritual elevation of soul.

Now could not a similar course of study be givin to the Bible women and to the students in the theological schools of Japan. The preachers and teachers of the Christian religion must be made to know the power of music in mission work and, also the value of song in the religious culture of the Christians themselves. We believe that many do know and feel this now, but they are themselves powerless to bring about any improvement in these lines.

It is here that the missionary can be of great service. Let us try to secure at least half an hour each week in as many churches as pos-

sible for the teaching of new hymns and tunes to the congregation. The most suitable time is before or after some regular service ; because if a special hour on any other day is appointed few will attend.

Any missionary can do this who can sing—for an organ is not necessary—in fact is better dispensed with at such a practice. I am sorry to say that the organ in many places has proved to be a hindrance rather than a help to the singing. Some congregations can sing no more than half a dozen hymns, because the person who *presides* at the organ can play no more tunes. The progress of the congregation should not thus be limited to the meager accomplishment of some school girl.

A Japanese who can play the organ well and play any tune should by all means be selected to become the organist, but when such can not be found, then the missionary who can do this should be invited to take charge.

But a singing practice can be more successfully given without an organ. By taking a line, of the first verse at a time and repeating and repeating it till all can sing it correctly, many mistakes could be avoided. Ten new hymns and new tunes well learned in one year would prove a blessing to any church.

Let us now consider another subject which becomes the fifth head of this general topic, namely,—

V. The Feasibility of a United Hymnal.

This is not the first time that this subject has been discussed by a body of missionaries in Japan. In 1880, a standing Committee was appointed by the Missionary Association of Central Japan and given instructions to compile a Union Hymnal. The attempt was given up because the committee found two obstacles in their way.

First, two or three hymnals were already proposed and these were too far advanced in their preparation to delay their publication till a large and single book could be compiled.

Secondly, the different style of hymns and tunes desired by different missions.

And now after twenty years the question is before a much larger body of missionaries. And it is appropriate to ask whether the same obstacles remain.

There are today four new hymnals in a state of preparation. None of these books are in the printer's hands, and the delay of one year or more in order to bring these four manuscripts together would entail no hardship or injustice, nor bring financial loss to any one. The Christians could continue to use for a short time longer the hymns already in their hands without inconvenience, or interference with their worship.

If these four committees, representing their respective denominations desire union the matter can be accomplished. If it were possible to make a complete canvass of the rank and file of the Christians in Japan on this matter, there is not the shadow of a doubt, that that vote would be overwhelmingly in favor of a united hymnal. And if the Domeikwai (Evangelical Alliance) is at all a representative body then the Christians have already spoken.

At a large meeting in Osaka last April nearly 150 representatives of the churches were present, their desire for a union hymn book, was with one exception, unanimously expressed by a standing vote, and a committee of five representatives of the five leading denominations was appointed to bring this matter at once to the attention of their respective bodies. There is so little doubt about this general desire of the Christians of this land, that we do not need to spend much time today in discussing that phase of the question.

It ought not to be taken for granted that because the principal Christian bodies in England and America use separate hymnals, some of them several, that therefore this is to be the case in Japan. The Church of Christ in Japan for the present at least is not in a position to enjoy the luxury of denominationalism. And we missionaries should do all we can to discourage it. For any missionary or body of missionaries to say that we are satisfied with our own book is to shut the eyes to progress and to the signs of the times. Union is in the air—it pervades the Christian atmosphere. In everything churches of different denominations are coming closer together. Even in this matter of a common hymnal, the Presbyterian and Congregational denominations publish the same book. Not all Presbyterian nor all Congregational churches use this book, but the publishing societies of these denominations unite in offering this common book to the

smaller and average size congregations. And recently the Cumberland Presbyterians have come into line, and with a slight addition will henceforth use the same book.

It may be that these publishing societies are moved chiefly by considerations of economy, and by combining are able to give to their smaller churches a cheaper book.

Well this motive is not an unworthy one, although I believe that the promoters were also moved by other reasons. The churches in Japan to-day are still in the condition of the smaller churches in America.

She needs to husband her forces, and even for the sake of economy if a union book will serve her purpose, her desire should be met. But there is a greater reason than that of efficiency. We know how difficult it is to produce a good hymn book. The church labors under serious limitations in this work. There is not one Japanese Christian that has gained preeminence as a poet, and there is not a missionary in the land who can claim to be a first class musician and composer.

If by hard work or by inspiration a good hymn is produced it should become at once the property of the whole body of Christians. In the present undeveloped state of the church she needs every incentive, and every aid that can be rendered by every poet and every musician.

Can it be doubted for a moment that if five committees composed of missionaries and Japanese Christian scholars and poets would unite their labors that a more complete, more appropriate, more perfect collection of hymns and tunes would be the result?

I question whether any poor hymn or unsuitable tune would elude the scrutiny of such a large body of men. But with each committee at work separately, the desire, to make their own book as good and as large as their neighbor's leads to a good deal of padding, and the idiosyncracies and personal preferences of the individual find too large a place, where defects are not discovered till after the book is printed and when it is too late to remedy them.

A united hymnal then would be a *better* book as well as a cheaper one, and it would lead to a higher and more thoughtful and spiritual form of worship.

But for the sake of *union* and a closer Christian *fellowship* we need a common book. The more these 40,000 Protestant Christians can show a united front to the 40,000,000 of non-Christian and anti-Christian masses of their fellow-countrymen, the better it will be for the spread of Christianity.

Denominationalsm is not an evil unmixed with good. There are more missionaries, more Japanese preachers, more Christians, more schools, in this country than would have been here if only one church had been entrusted with the work of evangelizing Japan.

But it is our duty to lessen our differences, and to emphasize our unity, and where can we do it easier than in uniting our voices in the common hymns of praise to God.

An optical lantern has a condensing lens. The light in the box throws out its rays in all directions and it is the office of the condensing lens placed in front of the light to catch as many as possible of these streaks of light, and bring them together. Then they are passed on to the projecting lens in front, thus securing a brighter larger and clearer picture. Many rays in the lantern would be lost but for the condensing lens.

And thus many of our efforts for good in missionary work are scattered and lost because each denomination is working on its own lines. If many of our labors could be turned in a common direction, and our lights less scattered, we could present to a gazing world a brighter more attractive and more beautiful picture of our blessed common Lord.

The scattered Christians in the towns or villages would feel that they had a good deal in common if they had a common Bible in one hand and a common hymn-book in the other. Even in a large city like Osaka where twenty or more Christian pastors and workers meet regularly together, the fellowship is marred because they do not know the same hymns and tunes.

A united hymnal is therefore desirable for these three reasons; for economy, for efficiency and for fellowship.

But is such a hymn book feasible? Why is it not? Is there anything in doctrine or ritual of any church which would prevent the use of nine-tenths of any hymns which a committee might bring

together. The bulk of Christian hymns the world over expresses the emotions and desires, and hopes of a common Christian life. The fact that the Congregationalists and Baptists in Japan have already decided on a union hymn-book is proof that the doctrinal difficulty can be overcome. The doctrinal hymns are used only occasionally, so that a person might attend church for months without knowing they were in the book. Such hymns can easily be placed in a supplement at the end of the book. This of course would call for a special edition of the united hymns for those denominations that wanted such supplements. And even the order of the hymns could be altered to suit the rules and the ritual of any denomination. In such a case a double index could be made, to suit both a topical order and one arranged according to the Christian year.

The most serious difficulty and the only one that I can see, is the different class of tunes which our Episcopal brethren desire. But this difficulty rests at present only with the missionaries, for the Japanese Christians have no strong preferences in the matter. The English missionary is accustomed to tunes of a different order from those used in America. But even this difficulty can be overcome if there is a very strong desire in all of us for one book.

I therefore plead earnestly for a united hymnal and with a conviction that the thing can be accomplished.

VI But the next best thing would be Uniform Translations of Standard Hymns.

In order to ascertain what could be called a standard hymn I asked five missionaries in Osaka representing five denominations, to mark in the present Japanese hymnal such hymns as they judged to be standard, and which they would like to have translated alike in all the hymnals, and set to the same tunes. Nearly three hundred hymns came to me marked. And if we were to reduce this number to one hundred so as to include only what may be called ecumenical hymns, these would prove a great blessing, and a great step would be taken in the right direction. I have found no one with the slightest objection to a step such as this being taken. My only fear is that in the rush of our busy missionary life the matter may be allowed to go by default. This Conference ought to select five

brethren before it closes, one representative from each of the main branches of the church, who will take this matter in hand at once.

It ought not to take them long to decide upon one hundred hymns or even more and to select suitable tunes.

This list of hymns could then be put into the hands of the most competent Japanese brethren who in their turn would not take long to decide upon the best translation.

This work should be done speedily, in time for the new hymnals that are so soon to be completed.

At present we have five translations of "God be with you"; three of "Abide with me"; three of "Nearer my God to Thee"; three of "My Faith Looks up to Thee," and so forth.

What confusion there would be in this Conference of missionaries if our Christian training had been in the same line, and these precious hymns passed down to us in such a variety of form.

Brethren, let us not lay upon our Japanese brethren and sisters a burden which we ourselves are unable to bear.

DISCUSSION.

REV. A. A. BENNETT, D.D.

The importance of this subject is manifest from the fact that no other book except the Bible has so extensive a sale as the hymn-book. I am told that the Methodist Publishing House within the past thirteen months has sold three editions of their book with words only. This whole paper by Mr. Allchin deserves careful perusal. He has spent a vast amount of time and labor in its preparation, and has endeavored to glean the facts in regard to past hymnology in Japan from every available source. I am thoroughly in favor of some such union hymn-book as he advocates. In fact, most if not all our hymn-books are, to a greater or less extent union hymn-books; for even if the Japanese words should have been entirely prepared for the denomination publishing them some at least of these are translations of English hymns that have become the common property of all Christendom, though written by Protestants and Catholics of all shades of

belief. I doubt the wisdom of too greatly limiting the number of tunes in the proposed book. The tunes that were popular in this country twenty years ago are not those most used to-day, and those most used to-day will probably not be twenty years hence. I would rather favor a large number of tunes carefully selected, leaving the law of the survival of the fittest to decide which of them are really best. The matter of the translation of hymns is important. The foreigner can only hope to do work that will meet a temporary emergency. This is by no means to be undervalued, but it is not the consummation ardently to be wished. We have in our own language many grand and stirring hymns that have been written in some other tongue and translated for our use; yet very few of these, if indeed any that are popular, have been translated for us by a foreigner. Let me make two or three practical suggestions:—(1.) There are in our churches and schools some men and women who write hymns—sometimes good hymns. While these are often written for some such special occasion as Christmas, dedication, graduation, wedding or the like, these occasions are sufficiently frequent in the history of our churches to call for the frequent use of such hymns. They should, therefore, be collected and placed on file, and the very best of them made public for the benefit of all. (2.) When we find in our churches or schools men or women evincing poetical talent, we should endeavor, both by our labors with them and our prayers for them, to secure the consecration of such talent to the Master's service. No Christian of deep spirituality who is an extensive reader of poetry in our own language can have failed to regret that again and again men of great talent have prostituted to baser purposes those powers which if purified would have greatly enriched our hymnology as well as other Christian literature. Occasionally such men have seemed to feel some heavenly drawing, and have given us such gems as, for instance, the few hymns of Thomas Moore, but oh, what might they have done if their pens had always been used directly or indirectly in the service of God! (3) We should pray that the Holy Spirit may bring about that revival which is sure to give birth to holy and uplifting hymns. Such hymns are most needed now. The hymns in our own language, and in others, which move us to the depth of our being and make us almost feel, as it were, the

heart-throbs of God, are hymns that are born of heavenly inspiration. Our present hymns are criticised, and our future ones may be—for nothing good or bad is exempt from criticism—but we need to remember that the hymns with which we would praise God ourselves, and assist all His children in their worship, are not to be the results of polish or beautiful figure or musical cadence alone, good as all these things are, but must burst from souls lifted up to God and thrilled through and through by that more than electric force which comes through divine contact.

REV. F. W. ROWLANDS:

I would like to say a word as to hymns for children. It happens sometimes that individual missionaries come across a good hymn for children which is not in the ordinary collections. Can anything be done to provide some method by which such hymns could become common property? It would be a great advantage in all our work.

In this connection I would like to mention a hymn we have been using lately, the "Jikkai no Uta." It is based on the Ten Commandments and being set to a tune ("Hitotsu to ya") which is sung by the children in the schools, takes with them at once.

One more point. The young men in Kagoshima are very fond of the biwa (Japanese lute of four strings). It seems to exercise a wonderful fascination over them. Is there no Japanese Christian poet, who could compose an epic, (corresponding to our sacred oratorios) which could be set to music for use on the Biwa?

REV. E. SNODGRASS:

I heartily second the suggestion of Mr. Allchin as to one united hymnal. In the worship of the church there are three divine things, the Word of God, with teaching, prayer and the hymn. The hymns of praise are not instituted by man, but are of divine appointment in His house. Now discussion of these subjects should bring us together; if not, these conferences in which we are engaged will be a failure. Christians divide on the subject of doctrine, but we are not supposed to sing doctrine, and our songs of praise at least should bring us together.

REV. D. S. SPENCER:

I favor a union hymnal if it can be done with efficiency and real use to the church. But I am of the opinion that the author of the paper has not taken into account sufficiently the three leading objections to such a hymnal. (1) Denominations or families of missions want and will have their own, and are making them. (2) Hymns like all else wear out if constantly used, and to bind ourselves to one book encourages outside ventures, trashy hymns. (3) A good hymnal is not a thing which may be made simply by a vote of a conference. It must be the result of special qualifications. The Presbyterian hymnal is the work of a committee, and many Presbyterians have told me that they like our Methodist Hymnal better than their own, because ours is the work of one man, and that man knew how to make a good hymnal. I would suggest an interdenominational committee of 5, representing the Congregational, the Baptist, the Presbyterian, the Episcopal, and the Methodist families of missions, to make uniform translations of the 100 standard hymns judged by them best for the purpose. Those hymns will soon be used in union meetings.

Rev. D. C. Greene, D.D.
Rev. F. Matsuyama.
Rev. N. Brown, D.D.

Rev. G. F. Verbeck, D.D.
J. C. Hepburn, M.D., LL.D., Chairman.
Rev. M. Okuno.
Bishop P. K. Fyson.

Rev. S. R. Brown, D.D.
Mr. Takahashi Goro.
Rev. R. S. Maclay, D.D.

Translators of the Bible into Japanese

REVISION AND CIRCULATION OF THE SCRIPTURES IN JAPAN.

FIRST PAPER.

Is it Desirable to Have an Early Revision of the Japanese Version of the Scriptures Now in General Use?

THE RIGHT REV. BISHOP FYSON, N. S. K., HAKODATE.

First of all I beg to be allowed a word of explanation. In order to make this paper more useful I endeavored to ascertain the opinions of a number of Japanese and foreigners on the question. The plan which I adopted was to ask each member of the General Committee of Arrangements to give me the names of four or five Japanese in connection with his mission whom he considered best qualified to pronounce an opinion, and having obtained about fifty names in this way, I wrote to each one, and received replies from about half the number. Then later on I wrote to a number of foreigners selecting the names of those who, as far as I could ascertain, had been at least five years in the country, and of this number—about 150 altogether—about half replied. These replies have been of great service to me in preparing this paper and I wish to express my hearty thanks to all who so kindly took the trouble to send them in.

In considering the question of the desirability of a revision of the Japanese Bible I think we may confine our attention at present to the *New Testament*. If a revision is made at all the New Testament is of course the part that will be first taken in hand, and the revision of the Old Testament portion might very likely be deferred to a much later date. And here at the outset I am sure the Conference will wish for a word of tribute to the undoubted merits of the version of the New Testament which has been given to the people of Japan. I feel confident that those who are best acquainted with it are ready to record their hearty praise and thankfulness for

this excellent translation. It would be difficult to overestimate the debt which the Missionary Body and the whole Japanese Church owe to the translators, Japanese and foreign, and it must be a great gratification to the surviving members of the Yokohama Committee that their version has been so long counted worthy to stand as the foundation of the Christian faith and hope of many thousands of Christians in this Empire.

It may be asked then is a revision necessary or desirable? That sooner or later a revision will be required seems self-evident. Our present version is a *first* translation and all first translations of the Scriptures need to be revised. We constantly hear of revised versions being made in other mission fields, in China, India, Africa, and other lands, and it would be too much to expect that our Japanese translation should be any exception to the rule. On almost all sides, from Japanese and foreigners alike, one hears opinions more or less strongly expressed that the present version does need revising. One of my correspondents indeed says boldly "I doubt if the style or the translation could be be on the whole improved," but I do not find that verdict supported by any others who have written to me on the subject. One of the most thoughtful of the replies sent to me by Japanese, one written too in excellent English, whilst speaking very highly of the present version, even going so far as to affirm that it is perhaps the best one among all kinds of translation ever made into Japanese, goes on to say, "But our version in the present form is by no means perfect and it needs a revision"; and that may be taken as a sample of the opinions generally expressed by both Japanese and foreigners; that "*keredomo*" (nevertheless) always comes in.

Of what kind then are the criticisms passed on the present version? What defects is it considered to possess which render revision desirable? Judging from the replies sent in to me the criticisms made by foreigners are generally of a different kind from those made by Japanese. *Foreigners*, as might be expected from their better knowledge of the English version and of the original languages of the Old and New Testaments complain mostly of inaccuracies of translation,—some involving doctrinal error,—of words omitted, of mere paraphrases or interpretations in several places instead of

faithful translations, and of a want of uniformity, the same word in the original being rendered in many different ways. *Japanese* principally criticise the Chinese characters and the Kana. Several complain that the Chinese characters are unnecessarily difficult, and that if it were not for the Kana at the side many passages would be unintelligible to the majority of readers; and again that in numbers of other cases the Kana does not correspond to the Chinese character, that no one would think of reading the character in that way, and thus confusion is caused. Another complaint is that the translation is not sufficiently *reverent*, that there is a lack of honorifics in speaking of our Lord and so on. And again another criticism is that there has been a too slavish adherence to the Chinese version. Perhaps all that need be said under this head can be best summed up in the words of the veteran missionary whose reply was the most thoughtful and valuable of all that I received and whose words come with the greater weight from the fact that he had so large a share in the present translation. He writes, "There can be no doubt that an increasing number of both Japanese and foreigners wish for a revision." Then after referring to the difficulties both many and great with which the Yokohama Committee had to contend, he goes on, "But the Committee felt that its work must be considered tentative ..... it was inevitable that the work should be defective, and it is natural that the defects should become increasingly manifest as our knowledge of the Japanese idiom becomes wider and fuller ..... There can be no doubt but that a more accurate, a more homogeneous, a more simple, and a more readily intelligible version could be now produced, a version which would also be respected for its high literary character." Such testimony from such a quarter coupled with the criticisms already cited leads to the conclusion that there is a practical unanimity of feeling both amongst Japanese and amongst foreigners in regard to this first point, viz, that the present version, good as it is, is not so perfect, so free from defects as to render a revision unnecessary or undesirable.

But when we come to the particular point, "Is an *early* revision desirable?" a wide divergency of opinion is found especially amongst foreigners. Of the *Japanese* who replied to my circular the majority

expressed themselves distinctly in favor of an *early* revision, and as far as I could judge the names on this side were also the most weighty ones. Of the *foreigners* the votes for and against an early revision were about equal, but it seemed to me that the most weighty names were on the side of postponement. One brother is of opinion that revision ought to be deferred as long as possible, that revision is in itself a bad thing, i. e. it is so important to have one version which is authoritative and revered; and he is backed by another brother who thinks it is very desirable to have something *stable* in this changing part of the world. Another is afraid that the effect of issuing a revised version of the Bible would be to unsettle the minds of many Japanese Christians, leading them to think that they have been resting their faith on a mistaken translation, and might also cause suspicion in the minds of non-Christians that we have not hitherto been preaching a genuine Biblical Christianity. In reply to such objections as these I think it might be fairly urged that they would militate equally against a revision ever being made in any language, and are no more valid against an *early* revision than against one twenty or fifty years hence. Then it is urged that the Bible here has not had time to become the loved and revered classic that it is in England and America, that time and experience of its power can alone bring it to that position, that it is to be feared that revision would hinder the growth of that sentiment, and further that it is very important that ministers and Christians generally should know the words of the Bible by heart. To this objection it might be fairly well replied that the longer the revision is postponed the more difficult it will become on this very account, and that there is all the more reason for bringing out an early revision before the words of our defective version have got such a lodgment in the minds of many as to detract from the usefulness of a revised version when eventually made. One brother writes "I am one who delights in different translations of the Word, and always have at hand as many as I can get. I find them most helpful. And yet for the main purpose of the Bible,—that is devotional reading for one's own soul —I do not find anything so helpful as the Authorised Version. And doubtless that is because of its associations and because I know so

much of it by heart. That that version is not perfect does not hinder God making His will known through it or His voice heard through it. The Septuagint Version was not perfect and yet it is quoted as the Word of God in the New Testament where you would have expected that the Hebrew would be quoted. This shows that God is ready to use any accurate translation from the original even though it cannot be called perfect. And this fact we may well apply to our Japanese Version." Now I think that to many minds this argument would seem an additional reason for hurrying on a revision rather than for deferring it. The Japanese have *not* yet the associations that belong to the English Version, probably only a few of them know much of it by heart, and therefore now is the time to supply them with as accurate a version as possible so that their associations may belong to this rather than to a defective one; it will be much easier to make the necessary changes now than twenty years hence. And as for the Septuagint, surely it would have been better for the Jews in our Lord's day and for several preceding generations if, say twenty years after the publication of that Version, a revised edition could have been made by a Committee with a better knowledge of Hebrew; and with regard to the English Authorized Version if a revision could have been made soon after its publication embodying many of the improvements of the present Revised Version the whole English speaking world for the last 300 years would have been greatly benefitted. Besides it has to be remembered that the Authorized Version was itself a *revised* version, it was not a first translation nor even a first revision, it was preceded by the Bishop's Bible and that by the Geneva Bible, and that by the Great Bible, and that by Matthew's Bible, and that by Miles Coverdale's, and that by Tyndale's. God can indeed make use of imperfect means and work through imperfect agents. But I think He intends *us* to use the best means we can get.

Then further in addition to the objections already noticed, a number of difficulties in the way of bringing out an early revision have suggested themselves which appear to some, so grave as to incline them to vote on the whole for a postponement. One is that the Japanese language is in a transition state and therefore there is

much reason to fear that a few years hence the whole work would have to be largely done over again. Another is the great difference of views prevailing in the missionary body in regard to the principles which should govern a translation. Well with regard to these two difficulties one cannot help feeling that if we are to wait, till the Japanese language leaves off changing or till all the missionaries are agreed about the principles of translation we must postpone revision to the Greek Kalends. Another difficulty suggested is the great labor and expense involved, to which the obvious answer is that it will cost just as much of both twenty years hence as now, perhaps more. Another difficulty more worth considering is the fact that some of the best Japanese scholars amongst the foreigners, and some of the ablest and most efficient workers will of necessity be taken off from evangelistic and pastoral work for a very considerable time. But I think this objection has less force in Japan than it would have elsewhere. Taking the proportion either of area or population Japan has a larger number of missionaries than China or India or Africa or almost any other mission field, and it ought to be easier therefore to set aside a few for a time for the important work of Bible translation. Another brother suggests that if a revised version is issued there will be two editions in use at the same time and perhaps in the same congregation and much inconvenience and confusion will be caused thereby. I do not think that is likely to be any real difficulty. I think the Japanese will be sure to want the new edition if only they are assured that it is an authorized revision. Let me cite a case in point. In early days a translation of the English Church Prayer Book was made for use in the Seikokai, and after this had been in use for several years a revised version was made and put in circulation, and no difficulty of the kind arose. The new version was adopted at once and I do not think there is a single congregation where the old translation is used.

No doubt many other objections and difficulties will suggest themselves: this is only to be expected. There always have been, there always will be difficulties in the way of any great and good work. Let the question of desirability once be settled and the ques-

tion of ways and means can be considered afterwards. Difficulties are not meant to hinder enterprise but to stimulate it.

And now having referred to some of the *difficulties* that are supposed to be in the way of bringing out an early revision it is only fair to state on the other side that there are now some special *facilities* for doing this. I have already quoted the testimony of the veteran translator of the present version that there can be no doubt that a better version in every respect could be now produced. He further writes. "The Japanese language has changed under the influence of Western literature and as a result of this change the work of the translator has been rendered easier. And aside from changes in the language itself certain forms of expression have grown up which would have solved many difficult problems which cost the translators not a few hours of perplexing thought. Further still there are now among the Japanese Christians those who are qualified both by their sympathy and scholarship to take a responsible part in the work." Now that again seems to be valuable testimony in favor of taking in hand a revision as soon as possible. Then think of the many aids towards producing a correct version which did not exist at the time when the New Testament was translated. First and foremost there is the Revised English Version, a work of incalculable value to the translator. Then there are the latest results of textual and scientific criticism which would help towards making the version more faithful to the original. Then further there is the consideration that other revisions have been or are being made in this country. There is the revised version of the Baptists, a new translation made by the Roman Catholics, and again one by the Greek Church. It behooves us not to be behindhand when other bodies are getting the advantage of possessing and circulating a newer and I suppose in some respects a more correct version than our own; and we shall now have the benefit of being able to consult their versions. Again it is urged by both Japanese and foreigners that a new version even if begun at once will take probably some years to finish and therefore it ought to be taken in hand as soon as possible.

There is however one more consideration on the side of postponement which I have reserved till now, and which to many will

probably seem the most important of all, the belief viz., that the time is not yet ripe for a revision, that the Japanese are not ready for it. It is justly urged that the Japanese ought to have much more voice in the preparation of any future version than was possible in the first translation, and the opinion is emphatically expressed that no translation in which the foreigner takes a prominent part will be acceptable to the people, and that therefore it would be much better to wait till there is a sufficient number of Japanese scholars, some well acquainted with Hebrew and Greek, to be responsible entirely for the translation, asking little or no assistance from the foreigner. I find that a considerable number of missionaries as well as a few Japanese are in favor of this plan, and it seems to me that the question depends entirely on the kind and amount of revision contemplated. Here is a crucial point, and this leads on to a question which has not yet been brought up but which must have an important bearing on the whole matter viz., the question of *style*. I have been considerably surprised and at the same time very glad to find that my Japanese correspondents have almost without exception declared themselves well satisfied with the present *style* of translation. One competent scholar thinks the style about as near perfection as can be, and the verdict in every case but one—and even that is a doubtful one—has been that no change is needed in this respect. That being the case the whole matter becomes very much simplified, and probably many will feel that their objections to a revision may now be withdrawn. If it were intended to have an entirely new translation in an entirely different style made by Japanese scholars only, *de novo*, from the original Greek, there is no doubt that it must be deferred, for the Japanese Church is certainly not yet in a position to undertake such a work, nor will be probably for the next fifty years. But if what we are contemplating is a revision of the present version, amending inaccuracies, supplying omissions, exscinding interpolations, and making the translation generally more uniform and more intelligible, but retaining its style, I see no reason why it should not be taken in hand. Probably it will not differ very much from the present edition except in certain places, and those who have learned to love the book in its present form and

have perhaps committed a good deal of it to memory will find their favorite texts and passages almost unaltered. What time then can be better than the present? One correspondent tersely says, "Sooner or later it must be revised: I should say soon, because I do not see any special prospect of our having better means and opportunity and agents for the work than we have now." That is the view I feel I must also vote for. I have refrained from mentioning any individual names so far, but I think I may be allowed to make one exception, and say, that if a revision is to be made at all we shall be wise to begin whilst Dr. D. C. Greene is still with us and in his prime.

And lastly let us bear in mind that we shall be doing a work not only for the present small number of Christians, but for the far larger number that are coming on. Now only about one person in four hundred is even nominally a Christian, but the eye of faith looks forward and sees the tens of thousands and hundreds of thousands that will be joining the Church in the next two or three decades. I suppose no one here doubts that Japan is going to be Christian. She is moving that way continually, she does not like the name "heathen;" she is coming into closer relations with Christian nations every year; this very war in China is leading her further in that direction, for she finds herself fighting side by side with Christians against heathens. Japan is *bound* to become Christian. God forbid otherwise. For unless she does become a Christian nation she will not continue to advance as she has done, she will stand still, will fall back, as all non-Christian nations are standing still or falling back. And we want to have a version of the Scriptures ready for these millions of Christians that are to be, the most accurate, the most faithful, the most intelligible that we can produce, one that will be to Japan what Luther's Bible has been to Germany, what the Authorised Version has been to England and America.

DISCUSSION.

Rev. F. G. Harrington:

While heartily appreciating the excellence of the version here referred to, and recognizing the vast good it has accomplished, the

wide circulation it has attained, and the firm place it already holds in the hearts of Japanese Christians we do not think we overstate the case when we say that a revision of said version is almost universally regarded as desirable. No discussion is therefore needed as to the desirability, or, indeed, as to the necessity of a revision.

Therefore the only question to be considered is, "Is an *early* Revision desirable?" To this we would unhesitatingly answer in the affirmative. The longer the Scriptures are left in their present form, the more deeply will that form become imprinted upon the Christian mind and heart, the more thoroughly will it become incorporated into the spiritual consciousness of Japanese Christians.

Even the dross, the inaccuracies and infelicities thereof will become esteemed as the pure gold and be treasured up in heart and brain. Thus a revision if long delayed will have an ever-accumulating amount of resistance to overcome before it can be lovingly welcomed. It becomes an intruder, and we say the old is sufficient, nay, the old is better. Even the faith of some may be unsettled if after long treasuring of certain texts they are presented in a new form or even omitted entirely as not genuine. The reception accorded the Revised Version of the English Bible may be given as a proof of the above.

Again we must remember that the Bible is God's Word. If in any version thereof, in any language, inaccuracies, wrong or incomplete renderings, are acknowledged to exist, it is the bounden duty of each and every one, upon whom the responsibility of publishing or circulating such a version rests, to have the same revised and that at the earliest possible moment. For to perpetuate even for a season such inaccurate and often-times misleading renderings, is really, though unintentionally, using the word of God deceitfully, and obscuring or even perverting the written testimony of the Holy Spirit. Some may say that the present is an inopportune time for revision. The language is in a transition state, and the very method of writing and spelling is in debate. Therefore no work done at the present time can be permanent. Such an objection might hold if revision were synonymous with publication. But the revision of the translation depends not at all upon the printed form in which it may finally be issued.

Moreover revision will necessarily be a work of years, and we may reasonably look for a settlement of questions now in debate before the revised version could be ready for final transcription and publication.

Therefore we consider that an early revision of the Old and New Testaments in Japanese is desirable. And now let us briefly consider what manner of revision it should be.

1. It should be *thorough*. A revision that in a few years or even a few decades would need to be re-revised would only unnecessarily perturb the Bible student. He could not feel sure as to where he stood, and could not take closely into his life words that ere long might be taken from him. The edition of Dr. Nathan Brown's translation just issued by the American Baptist Mission Union has been loosely called by some a revision. We do not claim it as such. It is only a corrected edition very hastily prepared and published. A real revision is not a work of months, but of years. It should call for as much time at least as a new translation, perhaps more.

No conditions limiting in any way the revisions, or compelling it to follow the present version should be imposed. No mere sentiment should be permitted to stand in the way of any needed change. Loyalty to the version under discussion, and to those who labored faithfully upon it is well, but loyalty to God and to His truth is better. The present renderings of words and phrases may have already won a lasting place in many hearts. But if such renderings be inaccurate or misleading, loyalty to God and to His word demands their revision.

When the Japanese believer or non-believer reads the word of Jehovah, he should have the message as absolutely correct and complete as the genius of the language permits. Proper names excepted every word should be translated. Transliteration is a poor substitute for translation. The Hebrew or Greek scholar is not affected thereby, but the wayfaring man may err therein even though he be not a fool. Therefore if a revision be made at all it should be thorough.

2. It should be *scholar'y*. The Japanese Bible should become as mighty and beneficent an influence in Japanese life and in Japa-

nese literature as has been the authorized version in England or Luther's Bible in Germany. It should dominate thought, and permeate literature. and that it can hardly hope to do in its present form. Its style, its grammatical construction, its printed form, all militate against this. It is neither Japanese nor Chinese in vocabulary, it is neither ancient nor modern in style, and in its manner in which it is written or printed it is, to say the least, unique. All this needs revision. The Japanese Christians should learn not only to love their Bible, but to honor it, to take pride in it, to realize it to be the Book of books, the pearl of great price, finer than gold seven times refined, passing wonderful in its history, its biography, its poetry, its ethics, its miracles, its revelations. No style can be too pure or lofty in which to mirror forth the mind of God. No book approaches the Bible in literary merit, in intrinsic value, or in universal interest. No book is more worthy of all the wealth of learning scholars in all lands are expending upon it, in order that every man may read it in his own language, his mother-tongue.

3. It should be *honest*, *unbiased*. No man's tenets of belief, no Church's creed should cause the revisors to deviate one hairs breadth from the original. The plummet of divine truth is not any creed formulated by man. The word is the plummet, and by it man's beliefs must be tested. I would not here imply that the translators of the present version have sought to adjust their renderings to their beliefs, but would merely emphasize the fact that nothing of this kind should be permitted to mar the work of revision when it is undertaken.

4. It should be *simple*. Simple with the simplicity, the profound, limpid simplicity of the sage, not the shallow simplicity of the simpleton. Nor does this conflict in any way with the previously mentioned condition of scholarliness. The truly scholarly style is the truly simple style. A great preacher preaches simple sermons even on profound topics. In like manner the Scriptures should be simple in style and vocabulary. The most beautiful portions of our English Bible are largely Anglo-Saxon, wonderfully simple and yet wonderfully powerful. The Japanese Bible should be as far as

possible Japanese in its vocabulary and its construction. It is to be the people's book, and should be in the simple beautiful language of the people. We do not mean in colloquial for that ever and everywhere varies, but in the simplest form of the written language. Some would have the language used so lowered that even the Eta could appreciate it. But could it then be honored as it should be in the Emperor's palace as well as in the peasant's hut; in the halls of learning as well as in the cottage of the simple? It must be scholarly as well as simple, just as truly as it must be simple as well as scholarly.

Just here it may not be out of place to mention the present version of the Psalms in the Japanese Old Testament, as an example of a simple yet scholarly style, Japanese in vocabulary, idiom and construction.

3. If should be *sympathetic, spiritual.* Only he who is spiritual can discern and interpret spiritual things. He who would transfer the thought and teaching of the spirit into the language of the Japanese must be spiritually wise, taught of the spirit, with mind and heart alert and open to the faintest breathing of that spirit who of old taught through Prophet and Apostle. He must be prayerful, spirit-filled, self-emptied, with a great yearning to give the word of God faithfully to this people. To recapitulate; a revision is necessary; it should be undertaken as soon as possible; it should be *thorough, scholarly, unbiased, simple* and above all *spiritual.*

Rev. D. C. Greene, D.D.:

I am in close accord with the preceding speakers,—indeed I should hardly care to say anything were it not for a request from Bishop Fyson that I would say from this platform, in substance, what I had written to him.

With the limitations indicated by Bishop Fyson a revision can hardly be entered upon too early; but if the plan should involve the recasting of the version there is room for wide difference of opinion. My own judgment is decidedly against such a revision. Even under the most favorable circumstances no foreigner, or committee of foreigners, could reasonably hope to meet really first class success.

They cannot expect to combine all the qualities essential to success. When I recall my experiences in connection with the so-called Yokohama Translation Committee, and those of a few years ago when as an associate of the late Dr. Verbeck it was my duty to pass upon certain proposed amendments to the current version, I am deeply impressed with the difficulties of such a task. Nor are the difficulties removed altogether by the association of Japanese scholars with the Committee, unless there be a closer agreement regarding the principles underlying translation work than we could hope to secure at this stage.

This is especially true in view of the fact that the language is in a transition state. It may be said that language is always in a transition state, but not in the sense in which that term may be applied to the Japanese language to-day. It appears to me that the language is approaching a serious crisis. The question of Romanization is attracting serious attention. The prospect of a reform in the system of writing was never so good as now. While there is marked disagreement as to the direction the reform should take, nearly all intelligent educators believe that something must be done. The Department of Education is making an earnest effort to reduce the number of Chinese characters taught in the public schools to the relatively small number of 1200. A newspaper is actually printed to-day in accordance with the plan proposed for the schools. This, however, does not meet the demand of the best educators. The responsible head of one of the highest educational institutions in the land recently expressed in the strongest terms his disapproval of the temporizing policy of the Department.

Not very long ago a well known professor in the Imperial University of Tokyo told me that every professor in the Literary and Scientific Department of that institution favored Romanization. Several of the best newspapers are taking the same position. There has never been such a body of sentiment arrayed on the side of reform before.

Now whatever plan of reform be adopted, it will inevitably affect the language, both in its vocabulary and in its phrasing. Many words and phrases are at present maintained in current use

simply because the Chinese characters which represent them are continually before the eye; they must drop away, be sloughed off, if those characters fall into disuse. These impending changes will also be reasonably certain to bring the scholars of Japan into accord with the scholars of other lands as to the principles which should underlie a translation of the Scriptures.

Even now the work would be easier than it was in the days of the Yokohama Translation Committee. It is not merely that the language itself has changed, but that the public sentiment as regards literary questions has also greatly changed under the influence of Western literature, so that many forms of expression are tolerated and even approved to-day which would not have been even entertained by the older critics.

This change of sentiment is well illustrated by a tentative version of the Epistle to the Romans which appeared some two years ago in the *Shinri*, the monthly magazine published by the German Mission. The translator successfully availed himself of devices which but for the change of sentiment during the past twenty-five years would have been impossible.

The best we can do now is to correct mistakes in the current version. For more radical revision we may well await the time when the results of the impending reform of the system of writing shall be known, and the increased experience of our Japanese associates in the liturgical use of the Scriptures, as well as their linguistic scholarship, shall entitle them to take the chief responsibility.

Rev. D. W. Learned, D. D.

In my long and careful study of the Bible in Japanese I have found not a few places where I should like to see the translation revised *if it could be done in the way I should like it*, but I have been far more impressed with the great excellence of the translation as a whole, and I am much inclined to doubt the wisdom of tinkering with it at present. We can *imagine* an ideal translation, one that the lowest could read with comfort and the scholarly with pleasure, but who could guarantee that we should get any such

translation, or even one much nearer to it than the present? Also we think of various little changes that might be made to advantage without a radical recasting of the present version, but if such a revision were undertaken would not the process be likely to go much farther than we intended? In view of the many inconveniences connected with a change of the current text of the Bible it seems to me better not to make a change until a revision can be undertaken with the hope of coming measurably near to the ideal translation, or at least to one which may be expected to last for a long time. I do not believe that any revision that could be made now would be at all a permanent one (in the permanent one the Japanese will have to take a fuller share than they could well do now), and I doubt whether the advantages of a temporary revision would be worth the resulting inconvenience.

REV. E. SNODGRASS:

There is one phase of this question not yet properly emphasized. In Japan there is no common Bible as there is no common hymn-book. It is a Bible for all that is wanted. Dr. Green's objection could be turned into a plea for revision. When will the changing of the language stop? When will there be a more opportune time to influence that changing than now? The authorized English Bible directed the trend of the English language. Above all I would emphasize the fact that this conference ought to give expression to the feeling that this should be the work of all the Christians in Japan. I have found passages that are neither true to the original nor true to the genius of the Japanese language.

REV. JAMES BALLAGH:

Prof. Toyama has given his opinion of our Japanese Bible. It stands as high as the King James Verson in English. God raised up the translators. One is here. He thinks the proposition to recast premature. That ought to settle it. I have consulted some of the best and most influential Japanese pastors: they say there might be little improvements made but they are satisfied. I have prepared sermons on the basis of the English Bible and found the preparations

useless with the Japanese Bible, and the Japanese was right. In regard to bias, in order to make the version palatable to some, one word was left untranslated—baptism. It was against my protest and it did no good.*

Dr. Thompson:

The present version was not gotten up in a hurry. Dr. Morrison in the midst of other duties prepared the first Chinese Bible in thirteen or fourteen years. The Japanese Bible was prepared by men who had been here twenty five years. I am in favor of Dr. Greene's position.

Rev. E. Rothesay Miller:

I was surprised to hear Bishop Fyson speak in his paper as if there might possibly be a revision of the New Testament undertaken before that of the Old. Although I think a revision of the New Testament desirable I think that of the Old Testament imperative. While the style of the translation of the former is for the most part clear, idiomatic, and graceful, that of the latter is stiff, deformedly literal, and inelegant (exception must be made in this statement to the translation of the Psalms, and some of the prophetical books which

* The reference made was to the action of the Translation Com. Drs. Hepburn, S.R. Brown and D. C. Greene. Drs. R. S. Maclay and Nathan Brown being corresponding or advisory members. The latter suggested that if the Committee discontinued the use of *Sen-rei* (washing-rite) for *Baptism* and substituted *Baputesuma* the Baptist Missionaries would in all probability accept the translation. With that end in view, the Committee asked each Missionary in Japan to send his vote. The majority must have approved therof for the change was made. I objected chiefly because the word *Sen-rei* was in use, had come from China, was in publications, and was self-interpreting. *Baputesuma* was a foreign and new word requiring explanation, and was not very euphonious. These objections I was informed had much weight with the Committee, but the object in view outweighed them all. Had matters ended there it had been well. But imagine my consternation not long after to see in a leading American Baptist periodical, a letter or statement from Japan that the Baptists were the only true translators, that the Translation Committee did not translate the term for baptism! This in the light of the facts in the case is a remarkable perversion of the truth. Hence the word "bias" comes with bad grace from advocates for revision unless they wish us to go back and adopt the original translation. Drs. Hepburn and Greene are capable of verifying these statements.

were revised last). The reason of this was inherent in the composition of the Revision Committees of the two Testaments. The Committee on the New Testament had full powers, and all the work that passed through their hands was thoroughly digested, while the Committee on Revision of the Old Testament had very little revising power delegated to them, and in consequence there is no harmony or consistency in the translations of the different parts.

In regard to the question of postponing this revision till Japanese scholars are able to read the Greek and Hebrew originals, it must be remembered that the number of scholars even in Europe and America who are competent to give an original opinion on a rendering to be made from the Greek and Hebrew Scriptures is limited, so that all that can be hoped for is to have men sufficiently well acquainted with the originals to appreciate a critical opinion advanced by competent scholars, and as these opinions are on record either in English or German it is natural to suppose that foreigners are better able to know the shades of meaning in these languages than are Japanese who have studied them for at best but a few years. What is necessary in the Japanese collaborators is that they be masters of their own language both old and new, in its prose and poetry, and be able at the same time to appreciate fine distinctions as explained by their foreign associates. And for this no knowledge of either Greek or Hebrew is at all necessary. I am emphatically of the opinion that a revision of the whole Bible should be undertaken as soon as possible.

MRS. G. P. PIERSON:

I speak as representative of all the ignoramuses, the old women, the eta, the fishermen, the ignorant country-folk generally, etc. Whatever you do, don't make the Bible more difficult than it is. If the present version is not scholarly enough, I tremble to think what the revision may be. You remember the missionary in India who asked his helper for a Hindoo term for some word like "atonement." Not quite satisfied with the word proposed, the missionary asked. "Are you sure it is a good word?" "*Good!* why its a *splendid* word;" was the reply, there is only one man in all Calcutta besides myself who can

understand it." We want a translation like Luther's—the most unadulterated *Zokugo* (colloquial) ever breathed; and it shaped the German language.

Mr. H. McC. Price:

Bishop Fyson does not say that he thinks it unnecessary to revise the Old Testament. He says simply that *at present* the question is concerning the New Testament. The revision of the Old would necessarily follow in time.

SECOND PAPER.

Bible Circulation in Japan.

Rev. H. Loomis, A. B. S., Yokohama.

Archbishop Longley once said "If I must choose between sending the man without the Book, or the Book without the man, then I say, send the Book without the man. The man has made mistakes and may make mistakes, but the Book can make none."

But we rejoice to say that in Japan we are not shut up to this alternative. The voice of the living preacher has been, and is being heard all over the land and the Book also is in the hands of the people bearing its testimony for God.

Of the early history of Bible circulation there is no record. Under the restrictions which hampered all Christian work any open and general attempt to distribute the Scriptures would not have been permitted. A copy of an elegant Bible, prepared for the various rulers of the earth by Mr. John Tappan of Boston was sent to Japan about 1860, but no opportunity to give it to the Emperor was found until 1872, when it was presented through the Hon. Mr. DeLong then American Minister at Yokohama.

The first copies of the Gospels were printed on blocks, which were cut secretly and kept hidden away, and the completed books were delivered at night in small quantities in order to avoid detection. Not until the old edicts against Christianity were removed,

and there was greater freedom, did the people dare to openly possess or even read copies of the Scriptures.

In his account of the beginning of Christian work in Japan, given at the Osaka Conference in 1883, Rev. Dr. Verbeck states that previous to 1866 "large numbers of Chinese Bibles had been imported and circulated. This was continued by the missionaries for many years. The price of the books was much less than cost."

The work of Bible circulation as a distinct department of Christian effort may be said to have begun in 1872 by the opening of a Bible depot on one of the principal thoroughfares of Kobe. But the sales were very small, and the distribution continued to be mostly in private.

The first agency in Japan was established by the National Bible Society of Scotland in 1875. The American Bible Society followed in the early part of the next year, and the British and Foreign Bible Society in 1881.

The first attempt to use a colporter seems to have been made in 1874 by the employment of a man to visit the shipping in Yokohama, and at the same time Rev. Mr. Syle is reported to have had the opportunity without restraint of introducing the Scriptures to the students of the Imperial University, in which he held the chair of Moral Philosophy.

In the Report of the British and Foreign Bible Society for 1875 it is stated that "For colportage in general there is as yet no opening. At Osaka it is judged imprudent to attempt it", while Rev. Mr. Burnside of Nagasaki writes "I can not but think that any step so palpably aggressive as that of a colporter would be very injudicious, neither do I think it could be carried on at all any length of time, but would be put a stop to by the authorities." The same testimony was given in regard to Hakodate.

The agent of the British and Foreign Bible Society visited Japan in the same year and wrote to his society as follows,—"All my inquiries on the subject led me to the conclusion that colportage is not practicable in Japan for the present at least. Many of the missionaries believe that a premature attempt would tend to retard

rather then forward the work. There are however some missionaries who think such a work may be gradually introduced."

In the spring of 1876 Rev. Dr. Gulick sent a man into the Province of Shimosa for the sale of Scriptures. About a week after he returned saying that he had sold two portions, and it was not only useless to try and persuade the people to buy the Scriptures, but dangerous both to himself and the purchaser.

In the report of the National Bible Society of Scotland Mr. Robert Lilly states that there were in 1874 five depositories for the sale of Christian literature: from one of which in Tokyo there were sold 1369 European and 1933 Chinese Bibles and Testaments besides 487 Japanese Gospels. He continues:

"With a population of whom 75 percent are said to be able to read there is an enormous demand for books whether they be good, bad, or indifferent. As fast as prejudice and other hindrances are removed it is certain that there will be a large sale of Scriptures."

In a report of the British and Foreign Bible Society for 1876 is the statement that several of the converts have opened shops for the sale of Christian and general literature, and the Bible and other Christian books are to be found exposed for sale in many of the book-stores in Tokyo.

In Sept. of 1877 an agreement was concluded with a leading Japanese book-seller in Tokyo to keep Bibles on sale. He was to receive a commission of 20 per cent. But the demand was small; and there was yet no way open for colporters.

Dr. Gulick reports that in 1879 several of the largest book-sellers of the capital, who had hitherto been unwilling to keep Christian literature, openly keep the Scriptures on sale and send them to their subordinate or corresponding houses in the country.

One year later Dr. Gulick writes, "The day has not only dawned but is upon us in glowing brightness when we may sell the Scriptures with unrestricted freedom. While there is still much indifference, and while a dread of the heathen priests is often met, there does not seem to be any remaining fear of governmental interference, and we have had many indications of friendship, both of local authorities and of officials of the central government. The supply of native

booksellers continues to be an important and increasing branch of our work.

Owing to the great difficulty of getting suitable men for colporters among the Japanese the agent of the American Bible Society resorted to the employment of foreigners, and the Rev. J. Goble began work in the fall of 1879. He constructed a unique Bible carriage, drawn by a horse for the transportation of his books, and used a magic lantern with Scripture scenes to make himself and errand known to the people. He also had a hand cart made, for use in Tokyo, and from it were sold in little more than three months 10,203 portions. On the 4th of Jan. 1880, Mr. Goble sold single handed in the streets of Kyoto 500 portions.

The employment of salesmen or colporters other than Japanese was necessarily very expensive, and was not adopted to any considerable extent. It was found also that without special grace and wisdom more harm than good might be done by those thus employed.

One of the most important results of the employment of foreign colporters was the instruction of some of the Japanese Christians in the art of selling Scriptures. Some men who were thus taught continued for many years in the work with far more than ordinary success.

How to best distribute the Word of God in Japan is a question that has not even yet been fully and satisfactorily solved. It was expected that as in other countries it would be only requisite to find native Christians and send them out as colporters all over the land. This was the course adopted from the start. But in the carrying out of this plan it has been found not only difficult, but almost impossible to get suitable men. The position of a trade was next to the lowest in the social scale, and ranked only one degree above the butchers and tanners, who were simply outcasts. On account of this public sentiment the impoverished samurai were ordinarily more ready to beg, or draw a jinrikisha, than take a bundle of books on their backs and go about to sell them. Only the severest poverty, and the dread of actual starvation would ordinarily induce persons of requisite culture and ability to undertake such business.

If at last those of the higher and educated class were led to undertake the sale of Scriptures, it was an exceptional man who would make a success of it. With colporters of no experience in business methods, and the proper way to induce the people to purchase books, the work of circulating the Scriptures has always been in a more or less changeable and unsatisfactory condition.

Sometimes men of the lower, or common class have been found with energy and tact, but in financial matters there was such a lack of common honesty that their continued employment was impossible. The experience of those who have had the charge of colportage is very much the same as that of business men in general; there is among the Japanese available for this work a want of ability and integrity that is essential in all successful trade.

Some years ago an attempt was made to use the native evangelists as a means of Scripture circulation; but ignorance of business methods, a want of tact in securing the sale of their books, and an almost universal inability to keep accounts and meet their financial obligations resulted in failure.

Another consideration has had its influence in deterring missionaries as well as native preachers from book selling. Owing to the universal contempt in which all tradesmen were held, it was frequently found to be detrimental to a man's influence as a religious teacher to even offer books for sale. It is for this and other reasons that comparatively little has been done hitherto by the missionary body in the way of Bible distribution.

As an illustration of the difficulties connected with Bible distribution by the employment of native salesmen I may mention the fact that during the year 1892, 82 men were employed to a greater or less extent in the sale of Bibles. Of that number only some six or eight are now at work, and a part of them are too feeble to be effective. Some have become evangelists; and in fact that is the general desire and purpose of all as soon as any society will offer a fixed salary and the more agreeable and honorable position.

In some cases colporters have been employed jointly by the Bible Societies and the missionaries. But this has been only exceptional, and the result has seldom been such as was desired.

At the time of union in 1890 the Bible Societies' Committee resolved to choose out the most suitable men and put them all on a salary, with the expectation that more satisfactory work would be done than by any other method; and the intention was to retain only those who proved to be satisfactory and successful.

The result was such a disappointment that after sixteen months trial the conclusion was reached that some other plan must be resorted to. The necessity of the change was demonstrated from the fact that in the month of August 1892, under the salary system, the total sales were 232.71 yen, an average of 3.90 yen per month for each man, and the deficit amounted to 312.71 yen.

After careful consideration it was decided to employ men on commission only, and about eight months later the total sales in one month were 233.40 yen, an average of 5.55 yen per man; and instead of a large deficit a cash surplus of 17.93 yen. An important consideration in the employment of men on commission was the fact that by such method of sales they could also dispose of other books, could work but part of the time when necessary, and then their compensation was in proportion to their ability, energy and faithfulness.

The general dissatisfaction with the results of employing Japanese in any way as colporters has made it seem desirable to seek other and better means of Bible distribution.

One of these means is a more general use of the ordinary bookstores throughout Japan. Owing to the demand for Scriptures having become almost general, and prejudice against the sale having largely disappeared, it is now possible to arrange with the booksellers everywhere to keep our books as a part of their stock in trade. In this way we reduce the cost of sale to a minimum, and keep the Scriptures constantly and publicly before the people. Our sales by commission sellers during the year 1895 were 443 Bibles, 2,415 New Testaments, and 1,090 portions, and the cash receipts were 416 yen. During 1899 the commission sellers, mostly booksellers, sold 2,283 Bibles, 10,401 New Testaments, and 14,969 parts. The receipts were 2,585 yen, or more than six times as much as five years before.

In the employment of colporters we have allowed for hotel and travelling expenses so that the whole receipts were usually required

to pay for the sale of the books. The returns have never equalled more than 10 per cent of the value of the books. Judged by its results the sales at the bookstores is one of the most satisfactory methods of Bible distribution for Japan, and it is being pushed as circumstances permit. It has not been adopted as a matter of choice but from what has seemed a real necessity.

About a year and a half ago Rev. Mr. Snyder began of his own accord trying to see what he could do in selling Scriptures, and during a large part of the time since then he has been in the employ of the Bible Societies' Committee. His time has been occupied not only in selling, but in visiting the colporters, the missionaries, and native evangelists or preachers, and by word and example stimulating and encouraging every one to new and earnest effort to spread the Scriptures all over Japan.

Only a part of what he has accomplished can be tabulated. But perhaps the most important result, is the increase in interest and the active cooperation that has been developed among those whom he has met in his various journeys. Compared with the native salesmen his sales have been remarkable.

During the period from Sept. 1st to Dec. 31st, 1899, his sales of Japanese Scriptures (which were largely portions) were 22,293 vols., and the cash value 346.13 yen. To this should be added 120 English Bibles, and 293 English Testaments, sold to the soldiers on board the U. S. transports en route to Manila.

The following comparison shows the value and importance of Mr. Snyder's work. During the 4th quarter of 1899 the Japanese colporters sold 2,368 volumes, and the value was 459 yen. During the same period Mr. Snyder sold 17,761 volumes, and the receipts were 215 yen. Mr. Snyder actually sold more volumes in three months than all the colporters together during two years.

Thus has been revealed the fact that the Japanese are ready, and sometimes even eager to buy the Scriptures, if some one who knows how to do it will only give them the opportunity. It is also apparent that the prejudice against persons who engage in the sale of religious books no longer exists to the same extent as in former years, and taking part in it does not interfere with one's usefulness.

It is the earnest desire of those who have this work in charge that the success achieved by one foreigner may stimulate others, as they may have the opportunity, to engage also in Scripture distribution. It is done largely by missionaries in other countries; and in fact constitutes in many of them a most effectual means of disseminating a knowledge of God and His salvation.

In one respect Bible circulation in Japan differs from that in China and probably many other fields. It was decided at the start to place the price of Scriptures at about the cost of publication. This rule has been adhered to, and, as far as known, has proved to be a wise and proper one. As a rule the Scriptures are sold. The giving away of books is exceptional.

After several years of experience in conducting their work separately it was plainly evident to the agents of the Bible Societies that in a field so small as Japan there was a great waste of money, and many other disadvantages in trying to carry on the same work under three different organizations. It was impossible for either agent to keep close supervision of all his employees, and the presence of rival colporters in the same field was the occasion of constant strife and a temptation to dishonest practices on the part of the men in order to keep up their sales.

After considerable consultation it was decided that the work could be more cheaply and efficiently done if the Bible Societies would agree to a joint conduct of the work, with a duly appointed committee in charge of the whole.

To accomplish this a meeting of representative missionaries was called in 1889, at the request of the three agents, and a constitution drawn up and sent to the different Societies for their consideration.

After some time for deliberation, and with only a few slight changes in the original plan, it was adopted; and on the 1st, of July 1890 the whole work of publication and circulation of the Scriptures in Japan was entrusted to a committee of twelve persons, in which the agents of the three Societies were included, of whom three were representatives of the British and Foreign Bible Society, three represented the National Bible Society of Scotland, and six the American

Bible Society. The representation was thus arranged to correspond to the proportion of funds contributed by each Society.

The advantages of this plan have no doubt been apparent to every one who has had any knowledge of the work of Bible distribution. We are happy to state that during recent years there has been entire harmony in the working of this system, which secures not only increased efficiency, but at the same time foolish rivalry among employees is prevented, needless expenditure avoided, and an instance of brotherly and Christian cooperation supplied which is valuable to all engaged in similar work in any part of the world.

The remarkable change that has taken place in Japan in recent years is well illustrated in the history of Bible circulation. The possession of a copy of the New Testament by Motonori Murata (Wakasa) of Saga was kept a secret for years and its study conducted in private. As late as 1882 an attempt was made by the British and Foreign Bible Society to open a Bible Depot in Nagasaki. It provoked such strong opposition on the part of the people that the middleman suffered hard treatment at the hands of a mob, his goods were flung into the street, and he was turned adrift. Later on there was another disturbance which had to be quelled by the aid of the police, after considerable damage had been done to the fitting of the store. At about the same time the agent of the American Bible Society went alongside a Japanese man-of-war, lying at Uraga, but his request to be allowed to go on board was met with a refusal.

When the war occurred between Japan, and China in 1894–5 permission was given by both the Army and Navy Departments to circulate the Scriptures freely; and it may be said in general that every facility that could be expected or desired to carry on this work was given. As a rule the Bible distributor received a cordial welcome; and in some cases the troops were mustered and a special service held in connection with the gift of a pocket gospel to every man.

One who had assisted in the distribution at Hiroshima, and who was well qualified to judge of its value, wrote as follows, "Not for years, if ever, have the Bible Societies been privileged to give Christianity so strong a push forward in the Orient as by their Bible dis-

tribution among the soldiers. Direct, personal, helpful conversation was not neglected. Whenever possible the gift was accompanied with a message, a word with the Word. Every one who came within the range of this movement felt it to be strongly evangelical, and it created a profound impression."

In acknowledgement of the gift of gospels to the soldiers of the Imperial Guard, Col. Sameshima, the Chief of Staff, wrote as follows, "At the present time our detachment of Imperial Guards feels that for both officers and men spiritual education is highly important. We are very much pleased that you have presented to us a number of Bibles, and the Prince also is exceedingly glad."

This Prince (Komatsu) was next in command to the Emperor, and in person expressed his gratitude to the agent in charge of the work.

At the suggestion of a Christian in a high official position a supply of Scriptures was forwarded by the Japanese authorities to the fleet in China; and the distribution was made by the officials.

As a permanent result of the army and navy work there has continued until the present time a more or less regular visitation to both of the naval hospitals with the most interesting and gratifying results. Something, though not so much, has also been done among the soldiers. At the earnest request of those engaged in this work a recent grant of 4,000 gospels was made for distribution among the sick and wounded who have recently returned from China.

The one crowning event was the presentation of a Bible to His Majesty the Emperor in 1895. It was accomplished through the kind offices of His Excellency, Marquis Ito, who now again resumes the high office that he has before filled with such credit to himself, and such profit to his country.

An exact statement of the circulation of Scriptures can not be given. But a conservative estimate is that since the beginning there have been fully 2,000,000 copies of Bibles, Testaments and portions distributed by sale or gift. Since the Committee was formed in 1890 to the last of June this year, the total circulation has been 29,156 Bibles, 166,371 Testaments and 749,455 portions, or a total of 944,000 volumes in all.

When we consider how many copies of the precious word have already been put into the hands of the people of Japan, and then turn to God's promise, "My word, that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I send it," what great reason we have for encouragement and energetic effort in the work of sowing the good seed. Converts to Christianity are not multiplying as rapidly as in former years, but the leavening power of God's precious word is evident to all. What may be the political and religious history of this country in the future no one can tell; but this we know, the renovating and enlightening influence of the revealed will of God continues the same, as the one source of light and hope not only for Japan but also for the whole world.

DISCUSSION.

Rev. S. S. Snyder, R. C. U. S., Sendai.

It is not my purpose or desire to-day to bring to you anything new, but I may be able to present some facts not equally familiar to all, and to suggest some methods of Bible selling that have been tried and proved successful.

Why should we circulate the Bible? Because it is the voice of the living God, the message of Christ whose divine-human person it reflects; it is the chief agency of the Holy Spirit in illuminating, converting, warning and cheering men. It rules from the pulpit and presides at the family altar, it touches human life at every point from the cradle to the grave. It has molded the language, laws, habits and home life of the nations of Europe and America, and inspired the noblest works of literature and art. Yes, the Bible is the "fullest and grandest of Gods ways of teaching men, standing amidst the sources of information as the sun amidst the stars of heaven, quenching their feeble glimmerings in the fullness of its meridian splendor."

We who from infancy have been taught the precious truths of

this book, and in our lives realized something of its power, can respond to the words of the poet :—

"The Book! Oh Book of books! Oh Word of words!
The only Book whose title is "the Lord's,"
Thy theme, "the Truth," "The Light," "the Life,"
"the Way,"
That leads from darkness to eternal day;
Thy mission, as thy subject, all divine,
Like heaven's bright sun on every land to shine,
Where'er the guilty sons of Adam dwell,
Wherever reigns the power of death and hell;
To chase the darkness and dispel the gloom.
The Book that opens heaven to our sight,
Reveals the Son of Man in glory bright."

It is in this Book that we are told that "the seed is the word of God." But if the heart of man be the soil and the seed the word, the two must be brought together,—the seed must be sown.

In this sowing nothing can take the place of the living voice, but the little book of precious truth can be multiplied many fold and can go where the minister cannot follow,—in the quiet home, on the sick bed, in the distant village, in the mountain hamlet, in the unhealthy regions of the south or the snow-bound north, the silent messenger goes with its balm of healing.

At the beginning of this century the Bible was a sealed book to eight men out of every ten, they not having it in their own language. Now it lies open more or less completely to seven out of every ten in the world. Last year the British and Foreign Bible Society alone carried on translation and revision work in 133 languages and dialects, 13 new ones being added to the 364 languages and dialects in which the Bible has been printed and circulated by that one society. Last year the British, Scotch, Hibernian, and American Bible Societies issued nearly six million copies and since their organization have issued over 270 million copies. In early days an English Bible cost 30 pounds or a day laborer's wages for 15 years. Now an English Bible can be bought for 15 cents, a Japanese Testament for 8 sen.

Though the circulation in Japan last year was more than double that of the previous year, but even at last year's rate of 98,000 copies, to supply a Bible, Testament or portion to each person now in the empire, *it would require 490 years.*

Is not this enough to arouse us to special efforts,—special efforts that all people in this empire may possess for themselves copies of this life-giving book? In this as in all other branches of the work the missionary must lead, guide and direct. Then shall we allow false pride, or the subtile whisperings of Satan to keep us from selling to a hungry soul a penny Gospel!

I am rejoiced to know that many missionaries are selling Gospels, Testaments and Bibles. Upon the soul of one in this conference this matter rested heavily. He felt that he could not bring himself to do it. He could preach to the people from the pulpit, but to go right among them and to ask them to pay one *sen* for a Gospel,—no that was too much. But God was so merciful as to keep that burden upon his soul until he cried out "Oh God, though it kill me I will do it." He has fulfilled his vow unto his God. In a year he has sold 14,000 copies. In a town of 200 houses he has sold 195. With his helper from town to town he has gone, from street to street, from house to house or from festival to festival. He has distributed thousands of tracts, sold the Gospels and proclaimed the truth to thousands of perishing souls,—thousands who would not think of coming to a church to hear a sermon.

Another man in the south in one day with two helpers sold 800 Gospels and distributed many tracts at a large festival. Another who is forbidden by the police to do street preaching has prepared a folding box which he sets up at the street side and then explains and sells the Gospels and Testaments to the crowds. Almost the universal testimony of the missionaries is that if the Gospels are offered for sale the people are quite ready to buy. The dread and fear put in his mind by Satan has kept many a one silent when those about him were longing for the Gospels. One said to me, "A missionary that has been three weeks in the country knows enough of the language to sell the Gospels which the people can read for themselves.

Then in brief what are some of the best methods to be followed by the busy missionary?

First. Buy a supply of Bibles, Testaments and portions.

Second. Keep a supply in your our house to sell to callers and inquirers. A surprisingly large number can be sold in this way.

Third. On your own responsibility put a few on sale at bookstores or other small shops. Why should the missionaries not see that the Bible is sold in every town in which evangelistic work is being carried on? If done by the missionary, overseen by him and the sale pushed, numbers can be sold in any town.

Fourth. Sell at the close of meetings. At the small street-preaching place one, two or a dozen copies can be sold after almost every meeting. Of course at the large *enzetsukwai* (lecture meetings) large numbers can be sold if properly presented.

Fifth. At the festivals when large crowds gather, the Gospel messenger should be present with his little stand well supplied with Gospels and tracts. Even at ordinary times the busy street furnishes a good audience and there the Bible box, Bible stand or Bible cart should become familiar to the people.

Sixth. When going out touring, a supply should always be taken along to sell by the way and after the meetings. The crowds gather to hear the foreigner preach and understand a little. At the close of the meeting give each one an opportunity to buy a penny Gospel to take home and read, or to have it read by his son, the student. Thus the thought implanted by the sermon will be nourished and the man will be better prepared to hear again.

Then in all places where objections are not made by the railway officials, why should we not take a few Gospels with us on all our journeys, whether evangelistic or not, and sell as many as possible to our fellow passengers? Use them on the way home from this conference. Of course house-to-house work will not be forgotten. May I not also suggest that the missions or missionaries themselves employ colporters, whose work will be found to be of no mean assistance in the general evangelistic work.

In all this work we are brought into the closest contact with the masses of the people and the selling of a Gospel may be made only

the preliminary, a good introduction, to a Gospel conversation. We need not fear that the people will think we are acting from mercenary motives for the prices are so cheap that they soon understand, and as our native helpers see us at work they will soon learn to do the same and perhaps to do it better than we can.

Then, dear friends, let us go forth with redoubled energy and determination, resolved that this year as never before we will sow throughout the whole of Japan the seed which is the word of God, remembering that "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully," or as it is in the margin "with blessings." We may not be agreed as to the advisability of an early revision of the Japanese Bible now in use but we all know the necessity of an early, yea immediate broadcast distribution of the Scriptures that there may be a bounteous, glorious harvest for the Master.

Rev. Barclay Buxton:

Is there any reason why every missionary should not be an active colporter of the Bible Societies? At Matsuye there are no railway carriages within two days' journey of us; but a good field is found in the cabins of the steamboats. Selling in the steamers often leads the way to conversation or to preaching in the cabin. I cannot speak of such large sales as Mr. Snyder. Don't be ambitious as to the size. Testaments for 10 and 20 sen don't go. The unbeliever likes to buy small portions. We offer for sale after our Gospel meetings and in the open air. Portions are more likely to be read if bought than when received gratis. If the portions are marked they will be read with interest.

Rev. E. H. Jones:

Is the simple distribution of the Scriptures likely to be efficient? The motive for buying may be simply curiosity excited by a foreigner or by a pushing salesman. In Sendai by house to house visitation we have distributed many thousands of Bibles, but there has been little result. I approve of what has been said by Mr. Buxton. There is needed the living voice accompanying the living Word. We must discriminate, and come to a profitable working basis rather than

merely attempt to put a copy of the Scriptures into every man's hand. If the latter is all that is needed a method of distribution can be devised much cheaper than by means of the missionary. I stand for more preaching and less indiscriminate distribution.

REV. J. C. BRAND:

I do not agree with Mr. Jones though of the same Mission. Two things are necessary for selling the Scriptures: first, to get up, and secondly to go ahead. Sometimes I ring a bell, and if that does not bring the people, I sing a Japanese hymn, and if that does not bring them, then I sing an English solo, and when I have gathered the people, I preach to them, and after that I sell the book. I tell the people that I pay one sen and a half for each copy, but sell it to them for one sen. Sometimes they say they don't want it, but I tell them that they need it. In a town of 200 houses, going from house to house, I sold 195 copies in three hours. Since the 9th of Oct. I have sold about 19,000 portions of the New Testament, and given away 70,000 small tracts.

REV. W. P. TURNER:

During the past year or two I have been doing almost everything that Mr. Snyder suggests. Last summer at a great festival I put up a booth by the road-side and sold 800 Scripture portions, a few Testaments, and gave away 11,000 tracts to the people passing by. People are ready to buy and if they buy they read. Many country people buy for their children who attend the Government schools and can read. Thus the Scriptures can be distributed all through the country by the missionary making himself a colporter and getting his helpers to follow and help him.

REV. H. LOOMIS:

The Bible Societies will furnish to any missionary books on deposit. Mr. Parrott and I know that the servants in our own houses and others have been reached by Mr. Snyder.

REV. E. C. FRY:

I wish to endorse Mr. Buxton's testimony, for I have had a like experience. On a little coasting steamer in Sendai Bay I once sold a

Gospel to each of my fellow-passengers, and as a result of those sales had the privilege of preaching to those people at their request for about an hour. Gospel selling opens the way for the spoken word to go with it. I usually give to each purchaser of a Gospel one or two small tracts especially suitable for such distribution.

Rev. D. R. McKenzie:

I wish to emphasize the desirability of placing Bibles on sale in every preaching-place. In a preaching place I am just building I am fitting up a small room specially for the sale of Bibles and Christian literature. We should also try to put Bibles into the ordinary book-stores. I have lately put them into book-stores in two towns where there has never been a Christian service held, and I found the book-sellers quite willing to take the Bibles on the terms offered by the Bible Society.

Rev. U. G. Murphy:

In Nagoya we gave away 40,000 but no result was seen. In the portions sold now we insert a short explanation and plan of reading.

SOCIAL MOVEMENTS.

FIRST PAPER.

Medical Work: its Results and Prospects.

WALLACE TAYLOR, M. D., A. B. C., OSAKA.

When the Missionary Conference met in Osaka in 1883, seventeen years ago last April, the medical question then discussed was "The Health of the Missionary." The subject of native medical work was not brought up. Until that time the comparatively large number of missionaries of limited experience in the work, the affability of the people, the inducements to work together with the uncertainties of using an imperfectly acquired language along with the perplexities inherent to the work, had left the missionary within a few years stranded by the wayside a victim to "fret and worry." The question then was "What is the cause?" and "What is the remedy?" so that the missionary may longer continue in his work. With more experience and a sobering down of the exuberent enthusiasm of youth, missionaries have come into a condition of more abiding health. While the circumstances of the times for the last few years have been conducive to a slower pace, the new recruit also profiting from association with the older missionary and learning from his example conserves his forces and is not so frequently the victim of ill-adjusted energy. So the terms "nervous fever," "Japanese head," "missionary head," &c., terms by which the unfortunate victim was and still is known, are less frequently heard now than formerly, yet they still designate those who have not yet learned to adjust themselves to the environments of their work. Hence "The Missionaries' Health" has ceased to be the important and absorbing theme that it then was.

But the theme given us to discuss "Medical Work: its Results and Prospects" doubtless refers to native medical work, and as such we shall consider it.

Native medical missionary work has since the conference of 1883 undergone changes more considerable than the medical work for the missionary, owing to the changing attitude and condition of the people among whom we work and is of less relative importance as an auxiliary of missionary effort now than then.

In the early history of medical work in Japan, in addition to healing the sick, aiding the lame to walk, enabling blind eyes to see and bringing physical comfort to the poor and needy, who were but imperfectly and inefficiently supplied with skilled medical aid, the medical worker could open up and hold places for general evangelical work where the clerical missionary could not. The service thus rendered was at that time of signal and vital importance. But the occasion for such assistance passed away within a few years, and now such assistance would not only be considered of doubtful propriety but would be a burden rather than a help. The clerical missionary can now open up and hold places for work in the interior better than the medical man.

In the earlier days of missionary work, medical tours were frequently made when large numbers of patients were seen in the interior towns, which gave not only opportunity for aiding many who were ill, but afforded opportunity for overcoming opposition to general missionary work, and for removing prejudice and demonstrating to the people at large the general purpose and object of our work. During these years medical work took a prominant part in introducing missionary work to the people and in demonstrating its practical character — showing that its advocates sought not aggrandizement but the good of the people, spiritual and physical. The opposition that was silenced, the tacit acquiescence secured, and in many instances the active cooperation enlisted in behalf of general missionary work, at a time when such influences were greatly needed, was a worthy result of no mean proportion And as time passed on the large numbers who were physically benefited and thereby brought to a greater or less appreciation of their spiritual needs and in many instances led to accept for themselves the consolations of the Gospel of Christ, must be credited as among the results of medical work. The results of this work were intimately associated with

that of others laboring for the same general end but in different lines, and cannot be separately footed up.

In connection with this it may not be out of place to refer to another line of influence exerted by medical work. The old system of medicine practiced in this country and accepted by the people, if system it can be called, was the *Kampo* or Chinese medical practice. In contrast with this the government was making an effort to introduce rhe *Seiyo* or Western system of medicine. But the adherents of the old system were numerous and the advocates of the new but few and clouded with ignorance. In most cases where an effort was made to dabble in the new it was the old with a Homeopathic quantity of the new compounded as a *placebo*. The medical man in his work gave a practical example of what western medical science could accomplish for the alleviation of physical suffering. And in his association with the Japanese doctors, many of whom were anxious to learn what the new system of medicine was and how to use it, especially in his tours where many of these men gathered around him to witness the work and add to their small stock of medical knowledge, the instruction thus imparted, though imperfect, was in the aggregate considerable and contributed in no small measure to the dissemination of an improved medical practice.

From the creditable way the government has taken hold of Western medical science and the advance that has been attained therein, these influences and results are liable to be overlooked and forgotten, but the time was when they were an important element in the introduction of a better medical practice among the people in large and widely separated sections of the country.

This touring work soon introduced the medical missionary to a large number throughout a wide extent of country, and his aid was sought where he resided, so that as time passed on he saw a larger number of patients by remaining by his work than by touring. Hospitals were then established and touring largely given up and finally dropped. For twelve or fifteen years this condition of medical work continued and the attendance at the hospitals and clinics was large.

During the time thus referred to the majority of the patients

sought the aid of the medical missionary because they believed him better qualified than the Japanese doctor and that they would thus receive better service. But as the medical schools of the country became more efficient and the country supplied with a reasonable number of fairly well qualified doctors, together with the return of a number who had been abroad for some years to perfect their technique and enlarge their experience, and as the larger centers throughout the country became thus supplied with more competent medical men, the necessity of seeking the advice of a foreign physician to secure intelligent medical service was largely removed. And when in addition to this the nationalistic sentiment of the people was aroused, as it was a few years ago, and manifested itself in a more or less hostile attitude toward the foreigner,—in regard to matters medical this sentiment took shape somewhat like the egotism and self-assurance of budding adolescence, and asserted that Japanese doctors were better qualified than the foreign physician, at least so far as treating Japanese patients were concerned,—the scope for medical missionary work was thus still further curtailed. And hence it has come about that in the minds of the Japanese the inducements to seek the aid of a medical missionary to secure better service are very largely reduced if not altogether removed.

It is not within the scope of this paper to discuss whether such an opinion and conclusion are warrantable; we have only to consider it as a fact and adjust ourselves in our work to this attitude of the public mind.

Hence in view of the evolutions which have taken place in this country since the commencement of missionary work here, the conclusion must be arrived at that medical mission work as an auxiliary of general missionary effort no longer occupies the important position that it once did, but has gradually assumed the position that benevolent and charitable medical work does in Europe and America. That it still exerts a beneficial influence where it has been established is not to be denied, but it now occupies the place and should be considered as a benevolent work for the aid and comfort of the indigent and poor who are ill, and whom we have in large numbers around us, rather than as an auxiliary to general missionary work.

Dispensary and hospital work give continued opportunity for relieving suffering and bringing aid to those who are ill and thus are living examples of the kindly offices that the Gospel of Christ develop and should seek to attain in the lives of its followers. They afford favorable opportunity for the distribution of tracts and giving Christian instruction, especially in hospital work where the patients are longer under the Christian influence of the physician and nurses of the hospital. These institutions should be of a fairly high order and should serve as examples of what medical science and surgical skill can accomplish for the relief of human suffering and also as examples of what Christian benevolence is doing for those who are in need of aid in the Christian countries of Europe and America. That the Christians in Japan and the Christian communities with their increasing influence and ability to work need such an example to show them what should be done and how to do it, and to stimulate their sense of duty and obligation to their fellow-men, passes without comment. This example is needed not only on the Christian and benevolent side of the work but also on the professional side. As to the professional side of the problem no one who is at all familiar with the code of practice and the code of professional honor of the general practitioner in this country need to be told that there is great room for and much need of an elevating reformation. How shall they know having never seen ? and how shall they understand without a teacher ? To show what medical science is capable of accomplishing either in the line of medicine or surgery the necessary means and facilities must be given ; to show what proper feeding and good nursing can do toward relieving suffering and restoring a patient to health these must be provided There are some missions working in this country that are making a very creditable effort to bring relief to the poor and needy when ill, in a feeble and inadequately supplied way ; this is laudable in as far as it goes, but it does not at all touch the other side of the problem, that of being an example of what medical science can accomplish and a stimulus to the profession of a more elevated code of honor and practice. And until the medical profession of the country as such is elevated to a higher standard of medical morals and practice, the medical charities

of these people and the country will remain indifferently and inadequately supplied.

Patients are furnished medicines throughout the country for from six to ten sen per day, and the doctor is to get his consultation fee out of this; and hospital accommodation with treatment, nursing and food for from thirty sen to one yen and fifty sen per day, and the hospital is to meet its running expenses and lay by some little for the proprietor out of this; that is medicine from three to five cents per day, and accommodation, board, nursing and treatment for from fifteen to seventy five cents per day in the currency of the world. But such as it is, what is it? No one acquainted with either the cost of the raw material or of the expense of efficient work in this line can affirm that either creditable or efficient results can be secured at such rates. The means to creditably and efficiently do such work is necessary before it can stand as an example of how such work should be done and what the Christian benevolence of this country should aim to accomplish.

This work should be largely or exclusively benevolent, devoted to the poor unable to meet the cheap expenses of the services and medicines of the ordinary doctor. Or if a pay service is connected therewith for patients able to pay in whole or in part, to which there would be no special objections, the expense for service in such a department should be such that there would be no underbidding for patronage in competition with other medical institutions on a paying basis nor with individual practitioners. Competition with the Japanese doctors would thus be avoided, their suspicion and jealousy would not thereby be excited, and their sympathy and cooperation in many cases would be secured. I deem it unjust in any community for a benevolent institution or work to come in and either bid for or take the remunerative patronage of those engaged in essentially the same work.

The ordinary laborer or coolie working for thirty to fifty sen per day, if he has others depending on him for a living, a wife and children or infirm parents, with all the aid his wife and children can give him, does no more than meet his cheap rent and furnish the necessities of life. His labor is precarious, he has nothing laid by to meet the extra expenses of illness. A few days of illness or enforced

idleness and they are in extreme want. Even those whose monthly earnings are from twenty five to thirty *yen* per month can ill afford, and frequently are unable to meet the ordinary expenses of the short illness of a member of the family, and can by no means give them the care and comforts that a patient needs and should receive.

The customs and habits of the people must in a measure be taken into consideration. There are but few of the houses occupied by the poorer laboring classes where a patient seriously ill can be properly and efficiently treated. And if a patient goes to a hospital he does not go alone, but one or more of the family must accompany him. This not only diminishes the remunerative labor at home but increases the expense at the hospital. This is in a measure made necessary from the deficient supply of nurses in a hospital, not being able to give sufficient care to patients who are seriously ill, but is chiefly due to the pernicious habit of hugging and hanging over the one who is ill.

In the poorer families if it is a child that is ill it is allowed to suffer without medical aid. And very frequently also if it is the wife and mother she too is allowed to suffer for months without aid, the statement being made that they have no money to meet medical expenses. One remarkable thing to be noted is that children are not as a general thing found in Japanese charity hospitals.* In those hospitals that receive charity patients for clinical purposes children are admitted; but the primary object here is not medical charity to the poor but clinical material, and these departments are closed during the time when the medical schools connected with them are not in session, that is during the summer season, when there is the greatest amount of illness among children. Children would doubtless be admitted to charity hospitals were application made, so far as is known, but the lamentable fact is you do not find them there. It is only when the head of the family, the husband or the wife, becomes too ill to work that application is made for such aid as the charity hospital affords.

The house physician of the Osaka Charity Hospital, Dr. Miye-

* We are informed that children never enter the Osaka Charity Hospital, (Osaka Jikei Byoin). And in the other hospitals where charity departments are established they are found in very limited numbers compared to the *pro rata* illness between adults and children.

guchi, states that after careful investigation he is assured there are at least 100,000 persons in Osaka who cannot meet the cheap expenses of ordinary medical service in case of illness of themselves or in their families. This is more than "The submerged one-tenth."* And just across the line on the other side are two or three-tenths more who are but slightly lifted above the submerging line. And what is true of Osaka is doubtless the condition in the great majority of the larger and medium sized cities throughout the Empire. For Osaka is not noted especially for the number of her poor nor for their destitute condition. And what is true of the city is not much better in the hamlets in the country. This is the condition of a large portion of the lower and poorer classes, not as compared with the poor in Europe and America, but as found in the style of life among their own people. Hence the field and opportunity for medical charities is large and wide in Japan, and the desirability, if not the necessity, of establishing medical charities that will be a laudable example for the developing Christian communities to follow; and a stimulus to the government and the people in general to provide in some adequate measure for and to care or their sick-poor and those unfortunate classes, the blind, the deaf and dumb, the insane and the leper, is equally desirable.

The medical charities of Japan are about 145,000 per annum. (A very liberal and out-side estimate would be 150,000.)

	Population.	Medical Charities.
Kobe and Hiogo	210,000.	*Yen* 500.
Osaka.....	232,000.	8,000.
Kioto	265,000.	26,000.
Tokio	1,100,000.	110,000.
		144,500.

(or $72,500 for the whole Empire, or $75,000 at an outside estimate).

	Population.	Medical Charities.
Japan	44,000,000.	$ 75,000.
England (Unit. K'g.)†.	39,000,000.	50,000,000.
United States, ...	80,000,000.	80,000,000.

* It is even more than the two-tenths.

† England and Wales, Scotland and Ireland.

This is about the amount in round numbers for the expenditures for medical charities in these countries.* The statement is made that the Medical Charities of the United States last year (1899) were about $80,000,000. What the Medical Charities of England (Unit. K'g.) were I have not been able to ascertain, but since England is noted for her charities and general benevolence I have felt safe in estimating it at least one-third more than that of the United States *pro rata* to population, (while it might be safe to estimate it at one-half more).

Thus the expenditures for medical charities in the U. S., public and private, is $1,00 (within a fraction) per unit of the population, in England $1.35, (as per estimate, and probably $1.50), while in Japan 0.00\frac{1}{6}$ (one-sixth of a cent or three *rin*). That is the expenditures in Japan for medical charities *pro rata* to population as compared with the United States is as one to six hundred and fifty (1 : 650), and as compared with England as one to eight hundred and fifty (1 : 850).

The Presbyterian Hospital on Fifth Avenue, New York, ran behind in its expenses in 1898, $80,000. This amount represents a part of its medical charities, which compares favorably with that of the whole Empire of Japan; what the full amount of the medical charities of this hospital were we do not know. But what is that for that opulent city with its large benevolences. It is readily made up by the contributions of its friends.†

Hence Japan has scarcely more than made a beginning in the highest form of civilized and Christian benevolence, that of medical charities.‡ Japan is not yet awakened to the need and moral obligation of providing for the poor and unfortunate, and bringing comfort and

* Medical charities; supported by public and by private funds.

	Public	Private	
Kobe	Yen 500.	Yen ——	
Osaka	5,000.	3,000.	
Kioto	25,000.	1,000.	
Tokio	98,000.	12,000.	
	128,500	16,000.	Total 144,500.

† The Charity Hospital of Tokio, (Jikei Byoin), is a free hospital for the poor and indigent, supported by private contributions, and is highly creditable to the founders and patrons of the institution.

‡ Dr. Ando of Kioto has kept up a free Charity Dispensary for the poor and indigent for the last seventeen years, supported by private contributions, and personally meets the greater part of this medical charity.

aid to those in distress. With but a single exception (Sugamo Byoin, Tokio,) where is there an Insane Asylum? And with no exception, a Blind Asylum? Or an Asylum for the Deaf and Dumb? Or a Home or Lazerette for the Leper? You may search through the length and breadth of the land, and with the exception just mentioned, not find an institution of the kind that will honor the name.* We do not refer to embryo efforts that have been made here and there through the auspices of foreigners and largely kept up by their patronage, but to charities that have been inaugurated through purely Japanese agencies and that are supported by their patronage alone.

Japan spends her treasure by the thousand and the million on her army and her navy that she may be classed as a military power and take rank among the nations of the Earth; but compared with the Christian nations of the world, for the well being of her sick-poor and those unfortunate classes, the insane, the blind, the deaf and dumb, and the leper, she doles out by the *rin*. In these lines in which she is so markedly deficient, in the higher forms of moral obligation and duty, for the wellbeing of the unfortunate of her own people, she needs instruction and example.

There is great need in this country of children's hospitals; not to mention foundling hospitals. There is much need of lying-in hospitals,† but where are they to be found? And what is done is largely done as a secondary object, the primary object being clinical material and not medical charity. While homes for aged women, homes for aged men, for the crippled and incurable, are not yet thought of. All these are practical expressions of Christian benevolence which the Christian church of Japan, with its increasing numbers and influence, must look forward to inculcating among themselves and in their fellow countrymen.

* This may appear like a sweeping statement, for we hear of insane hospitals here and there, and schools (or asylums) for the blind, the deaf and dumb and the inference of the foreigner naturally from the associations of his own country, is that these are charity institutions; but when we come to visit these institutions, and inquire into their organization, and learn upon what conditions patients are received, we are forced to the conclusion that they are not medical charities in any legitimate sense of the word.

† Scarcely any one thing would contribute more to the comfort and wellbeing of the poor and indigent of this country than a well conducted free Lying-in Hospital, and would at the same time contribute largely to diminish the number of blind children.

DISCUSSION.

W. N. WHITNEY, M.D., AKASAKA HOSPITAL, TOKYO

We have just heard of the lack of charitable feelings in Japan. There is another aspect to be considered. Here in the East as in all the rest of the world Christ sends out his disciples and says to them, "Preach, teach, heal." From the first of these three commands grows the church; from the second, the school and from the third, the medical mission work. Medical missions in the world have been a great power. Japan is said to be an exception. But this is not so. The people here need to be preached to and taught and healed as they do elsewhere, even if there be well equipped hospitals and skilful medical men. Anyone who has seen the sick in Japanese homes must and has recognized the influence of the medical missionary who goes there to help and to heal and must feel joy unspeakable in knowing that this man goes there as a servant of Jesus Christ. Such too, is the joy of the medical missionary himself. I have seen medical mission work in Philadelphia and New York and London and elsewhere, but I can say that there is no land where the work is easier than in Japan.

Some mourn that the Church has in some lands been associated with the state. There are those also who mourn that education in this land has been associated with the state. Most Christians would prefer that their children be sent to distinctly religious institutions. Should we not also mourn that the healing of the sick has been largely relegated to secular institutions by the Christian church? In Japan this is practically the case, because the Government having taken in hand to train up a great body of able physicians has established hospitals in many centres. But the Japanese are not now opposed to foreigners carrying on medical mission work. Opportunities are waiting for the proper men; and if they come they are sure to be successful in medical mission work.

Three things I wish to speak of briefly.

1. We ought to have more of these men. And we who are

medical missionaries as well as others, ought to go into the slums ourselves and preach the Gospel. We need more of these men, but no one mission is able to carry on the work that ought to be done, and I believe that medical missions ought to be interdenominational. Converts tend to go into the church which controls the medical mission. No one mission should have the control. Such work should be carried on all over the country.

In Sendai, for example, there are about thirty missionaries of all Boards; why do they not unite to have a medical mission? Such work is not simply to show forth Christian benevolence but it is a means to bring men into the Kingdom of God. It has been the means of doing this before, and it can be so again. Everywhere there are men who are sick in body and in need of care and healing. Why send unchristian men to these, who have no care for the souls of those they meet? This is what is being done, but we should not allow these men to monopolize this profession. Here in Japan there are a hundred native Christian doctors who would be ready and glad, if a little persuasion were brought to bear on them, to give their services to this kind of work. They ought to be started in some way.

2. Medical missionaries ought to be self-supporting, and not depend upon Mission Boards. This is not impossible to accomplish. In our own work the cost is now 300 yen per month; but of this we get back 150.00 yen from the patients, and the rest is made up by voluntary contributions. We hope to have it eventually self-supporting, and believe it can be done.

In this kind of work there will also always be found consecrated Christian women glad to go in and help. And there is no lack of a field of work. Christ healed all who came to him for help, and if we follow this principle, as we should, we will find a great field.

3. Our own hospital (The Akasaka Hospital), I hesitate to speak of but will mention it briefly. It was started fifteen years ago, and during these years from 15,000 to 20,000 people have here come under Christian influence. During the past year 18 persons have been converted, and there are now eight enquirers. We hope to be able to number 28 or 30 converts during this year.

There is no rivalry between the medical and preaching and

educational work of any mission. They are all branches of the same army. In the Boer war, the English found that they needed a strong cavalry service, and she sent home for the material. The medical work is the cavalry arm of our service. We need a stronger division, and we ought to send home for the material. But above all, in this matter we need to be sympathetic one with another and with those among whom we labor; and to be of one mind in this whole matter of medical missions.

SECOND PAPER.

Temperance Work in Japan.

REV. JULIUS SOPER, D.D., M. E. C., TOKYO.

(Supplementary paper see Appendix)

The work of the Church is manifold. It reaches out in all directions and touches man in all parts of his nature. As long as man is in the flesh, we must recognize the close and intimate relation of body, soul and spirit. There is a constant interaction between man's spiritual and physical natures. In dealing with men as moral and spiritual beings, we must take into account the many-sidedness of human nature.

One of the most prominent characteristics of Christ's dealing with men is the recognition of these two great facts: (1) That man is many-sided; and (2) that man must be approached and dealt with, not only as a spiritual and moral being, but also as a physical and emotional being,—a being possessing appetites and feelings, desires and passions. Christ in his teaching and work on earth took, in the *whole* man—not only the spiritual and moral, but also the physical and emotional. He aimed to save man completely, body, soul and spirit.

Christ made appeals to man's lower nature, as well as to his higher nature. He not only preached the Gospel of repentance and faith, he fed the hungry, healed the sick and gave sight to the blind

and hearing to the deaf, He "went about doing good" to the bodies of men as well as to their souls. He awakened attention and enlisted devotion by entering into the sorrows, sufferings and weaknesses, to which human nature is subject, as a real sympathizer. The multitude followed him, hung upon his words and delighted to be in his presence, because he took an interest in their welfare, and tried in every possible way to alleviate suffering, ameliorate sorrow and awaken hope.

Christ was not only the representative of God's majesty and the establisher of His kingdom among men, he was the embodiment of the Church itself. His life, his teachings and his activities represented what should be the life, the teachings and the activities of his Church in the world. He did not deal merely with abstract truth, his teachings were concrete, practical and well adapted to the needs of humanity. He awoke interest, because he spoke interestingly; he awakened sympathy, because he was a sympathizer; he secured loyalty and devotion, because he was worthy of loyalty and devotion.

Had the Church in all the ages, from Christ's ascension down to the present time, adhered to his methods, and had it been the living embodiment of his principles and teachings, we would not be bewailing the sad condition of the world as we see it to-day. Had the Church always been true to the ideal as set forth in the Gospels, there would not have been the necessity for the many orders, societies and benevolent organizations we see around us to-day, outside of the Church. Many of these orders and societies meet a felt want in society and they supplement the work and activities of the Church. While much of the benevolent work done outside of the Church is really a result of the teachings and example of the blessed Christ, there is no reason why it should not be done in the Church and by the Church.

Christ and his Apostles did not teach total abstinence from intoxicating drinks. Neither did they teach directly that human slavery was an evil. But, the logical outcome of their teachings must lead ultimately to the adoption of the one as well as the abolition of the other. Not that drinking moderately is a sin in itself (it can, however, be shown conclusively that this is not a neces-

sity, but rather a useless and a dangerous habit), but the evils that result from the drink habit, all of which begin in a moderate use of intoxicants, are so enormous and fraught with such direful consequences, that (to my mind) no thoughtful and benevolently disposed person dare to indulge even in a moderate use of intoxicating beverages, in the light of history, observation and human experience.

The underlying principles of the temperance movement are two-fold: Self-preservation and Benevolence. So fascinating and so deceptive is the influence of alcohol, that no one is on safe ground who indulges even in a moderate use of intoxicants. Thousands have wrecked their hopes for time and eternity on the rock of Moderate Drinking. All the sorrow, misery and woe resulting from the drink habit, have come from a moderate use of intoxicants. No one ever started out in life to be a drunkard. But so insidious and so baneful is the influence of alcohol, that when once a taste for it has been created, the taste, in most cases, can only be gratified by a constant increase in the quantity used. It grows on one—slowly it may be, but no less surely—until it becomes so strong, that in the majority of cases it seems impossible to break its power or destroy its taste.

But, even if one may go through life, drinking moderately, without any serious injury to himself—the number is comparatively small—St. Paul teaches that there is a "benevolent" side to this question,—"No man liveth unto himself, and no man dieth unto himself." We all have more or less influence. While we as individuals may not become victims ourselves and slaves to the drink habit, many (weaker perchance than ourselves), following our example, will become victims and slaves of alcohol, and finally be ruined body and soul. A Voice will come to us, "Where is thy brother." It will not avail us to answer, "Am I my brother's keeper?" The Voice in louder accents will reply, "The voice of thy brother's blood crieth unto me from the ground." Benevolence, then, if nothing else, should induce every lover of mankind, to live a life of total abstinence and cause him to give up even what he may think would not injure him, for the sake of setting a good

example to others and saving as many as possible from the drunkard's grave and the drunkard's hell.

St. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." I ask, what is doing more harm to the bodies and souls of men at the present day than alcohol? What is destroying health, fortune and reputation to-day more than the drink habit?

Every age has some particular evil—some evil that stands out clear and conspicuous. What evil at the present day demands the attention of the Church—of all patriots, moralists and philanthropists—so much as the evil of the drink habit? There is no evil, no curse, so great in the world to-day as that of intemperance. It is the cause and occasion of a long train of evils,—lying, deception, poverty, licentiousness, theft, robbery and murder. Alcohol is a liar and a robber, even from the beginning,—never more so than at the present time. In the words of Gladstone, "The drink habit annually slays and ruins more men and women than famine, pestilence and war, all combined." What a fearful indictment. The voice of the blood of thousands of our brothers and sisters is crying aloud for vengeance. Visit the almshouses and the prisons, and even hospitals and asylums, and it will be found that a large majority of those in the houses of mercy and correction, at least, came there through the drink habit, either directly or indirectly. There are to-day in the world thousands of unhappy and poverty-stricken homes, and millions of miserable beings, because of alcohol. This cannot be gainsaid.

What should be the attitude of the Church to this monster evil? What would be Christ's attitude, if he were on earth to-day? Would it be one of cold indifference or of mild, complacent sympathy? Would not he, who rebuked the Pharisees and Sadducees for their formality, greed and hypocrisies, speak out with a "clarion" voice: "Men and brethren, rise up in your might—in the might which God supplies and preach the Gospel of total abstinence; preach it until every victim of alcohol is delivered from its thraldom and tyranny, and the curse is banished from the earth?" And what should be the attitude of each individual member of the Church

towards this moral plague of society? Should it not be one of intense hatred and active propagandism? The only safe rule for individuals, communities and nations, is "Total Abstinence from all Intoxicating Drinks."

The work of the Church is *five-fold*—Preaching the Gospel, teaching its truths, publishing books and tracts, benevolence and temperance. Temperance work is a part of the Church's benevolent activities. No one of these departments of work can be neglected without damage to the Church. They all claim and demand our attention. One of the greatest benevolences is the temperance movement. Why? Because it not only saves hundreds from a life of misery, poverty and beastliness, but because it inculcates a life of sobriety and purity among the young, the rising generation. It takes life in its beginnings. It acts as a "preventive," going upon the principle, "An ounce of preventive is worth a pound of cure."

St. James says; "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Why are there so many widows and orphans in the world? Is it not because of intemperance? Will any deny this? One of the best ways "to visit the orphans and widows in their affliction" is to see to it that there are as few orphans and widows in the world as possible. How is this to be done? By teaching the principles of temperance in the home, the school and the church—by precept and example—and getting as many as possible to adopt and follow these principles. *Save the youth* should be the aim of every true follower of the Lord Jesus. Every child saved to a life of virtue, purity and sobriety, helps to diminish the number of orphans and widows in the world. What greater benevolence than this? "An ounce of prevention is worth a pound of cure."

It is to diffuse these principles—to save as many as possible from a life of intemperance—that the power and influence of the Church should be directed. This can best be done by saving childhood and the rising generation.

I am happy to say that a large number of men and women in Japan, foreign and Japanese, are deeply interested in this movement.

The National Temperance League and the Woman's Christian Temperance Union are the two organizations that are now carrying out this blessed work. The Hon. Taro Ando and the Hon. Sho Nemoto, and Mrs. E. S. Large and Mrs. Carolyn Davidson are among the leaders of the temperance movement.

Since the beginning of organized temperance work in Japan there have been a number of local societies, all of which have done excellent work. The *four* leading organizations are the Woman's Christian Temperance Union, the Yokohama Temperance Society, The Hokkaido Temperance Society and the Tokyo Temperance Society. In addition to these there have been several smaller organizations, such as the North Shimosa Temperance Society, the Tsugaru (Aomori-ken) Temperance Society, the Woman's Foreign Auxiliary of the W. C. T. U., and the Tokyo Associate Temperance Committee composed of foreign gentlemen.

During 1897, under the guidance and inspiration of Miss Clara Parrish, a Central Temperance Committee was organized in Tokyo, having a two-fold object in view: (1) To bring into closer touch and harmony the existing temperance societies; and (2) To unify the temperance movement and bring about as speedily as possible a National Temperance Union.

This latter became an accomplished fact on the first day of October, 1898, just before Miss Parrish left Japan for Burma. The National Temperance League was organized under the most favorable auspices and with unbounded enthusiasm on that day in the Kudan Methodist Episcopal Church, Tokyo. As already intimated the credit of this new movement is largely due to Miss Parrish. This was the crowning monument of her earnest and devoted labors in Japan, during her two years' stay.

This league gives promise of being one of the great moral forces in this Empire. God has signally blessed the work of this new movement, as well as the labors of the Woman's Christian Temperance Union. These two organizations are in the most cordial sympathy. They go "hand in hand" in elevating the morals of the people and in saving many from lives of intemperance. There are

at present about *thirty* local societies associated with the National League. The number is increasing all the while.

The Rev. Kanichi Miyama is the earnest and efficient traveling evangelist, representing the two organizations mentioned above. He is traveling nearly all the time—from Sapporo in the north to Kagoshima in the south—preaching "Gospel" temperance. His work is undenominational and interdenominational. It is the earnest desire that all the Christian Churches in Japan cooperate with Mr. Miyama, and as far as possible help him in organizing new societies and strengthening old ones. There ought to be at least one temperance society in every town and city in the empire.

This work has been a great blessing to all Churches working on temperance lines or cooperating with existing temperance societies. Hundreds have been brought into touch with Gospel truth and even into the fold of the Christian church, because of this movement, who otherwise, in all human probability, would never have given Christianity even a favorable consideration. Many persons, young and old, can be reached through education and some moral reform, who would not be reached directly by the preaching of the Gospel. Of this there is much evidence. Many are the witnesses to-day in Japan, who can stand up and say: "Thank God for the temperance movement; by it I was first led to realize the blessing of a life of sobriety, and by it I was led to study and appreciate Gospel truth."

Nothing helps Christian work so much in Japan—in fact anywhere—as the taking of deep interest in the physical and moral welfare of the people. Most of the people are first impressed with the practical and benevolent side of Christianity. A large book on this subject could be written. Mr. Ando, the President of the National Temperance League, Mrs. Large of the National Woman's Christian Temperance Union, Mr. Hara carrying on work among ex-criminals and Mr. Miyama our devoted evangelist, have scores of instances in mind and on record, where persons have first been brought into the Gospel light through the teachings of temperance and moral reform. For further particulars see accompanying *Sketches** of the principal temperance organizations in Japan.

* See Appendix.

DISCUSSION.

Hon. Taro Ando:

Ladies and Gentlemen: I thank you most heartily for the privilege you have given me to speak to-night on the very important subject of Temperance. The subject is so important that the prosperity of this nation greatly depends upon it. I am glad to mention here a few essential points that I may invite your attention to it. I do not intend to deliver an address on the history of the temperance movement, as that has just been given by Dr. Soper.

I need hardly say that the Gospel and temperance are so closely connected that the latter can hardly exist without the former. We need the cooperation of all Christian people in this matter. The relation of these two is not unlike that of the Son of God and John the Baptist. I am convinced of this by facts and incidents that have come under my personal observation. One of the most striking of these is the temperance movement in Hawaii among the Japanese immigrants. About 15 years ago Japanese immigration was opened to these islands. Shortly after commencing, the plan proved almost a total failure, either through the ill-treatment of the laborers or through their own misdemeanors, and it was about to be stopped by the Government.

At this juncture Rev. Mr. Miyama was sent to Hawaii by the M. E. Church in San Francisco, to take up Christian work. But before beginning to preach the Gospel he introduced temperance among the Japanese. In this he was greatly assisted by the Hawaiian Board, by Dr. Hyde, Mr. Damon, Mr. Waterhouse and many others. So brilliant was the success achieved that the speaker himself was rescued from the habit of drinking. [Mr. Ando was at that time Japanese Consul to Hawaii]. We can see from this how the way of the Lord was prepared and the path made straight. From this time temperance increased rapidly among the plantations in Hawaii.

This holy work was always carried on by the Congregational and the Methodist Churches in Hawaii. The result was that the

Japanese Immigration Company, that was once about a failure was restored, and now there are 25,000 Japanese in those islands.

Such incidents are not confined to Hawaii alone. In Japan where temperance prevails the Gospel finds its way far better than where it does not prevail. I do not intend to say anything here from a religious point of view, but personally I cannot help believing this to be true. I submit these facts to you, and leave them to your judgment.

Another point is that temperance, having so close a connection with the Gospel, should be carried out directly or indirectly, by the missionaries and other workers of the Church.

Some might think temperance work belongs to the laity rather than to the Church, and might be better conducted by others than the missionaries. This may be so in Europe and America, perhaps; but it is not so in Japan. From my own experience I should say that in nine cases out of ten temperance is not in favor where there are no missionaries or Church workers engaged in the work. Temperance work requires as much training and devotion as is needed in the church. Some might say that the meddling of the missionary with temperance work would make it distasteful to unbelievers and shut it up to the public. This was the case once. perhaps; but it is not so now, and it is a very short-sighted notion. The public now recognize that temperance is a part of Christian work, and when attending temperance meetings they expect to hear the Bible read and prayer offered by the speaker. At present in all places outside of Tokyo temperance meetings are crowded. Why? The change is owing to the spirit of the times. Now is the accepted time and now is the day of salvation for Japan. You missionaries have come from thousands of miles away and have sacrificed much; and I congratulate you upon the approaching success of your grand work.

I have the pleasure to inform you that we had a few days ago, the third annual meeting of the Japanese Temperance League. It was a great success. At that time we passed several resolutions contemplating a grand temperance movement in the 20th century.

I thank you most heartily for your efforts in the temperance

work, and pray for your continued sympathy and assistance through our Lord Jesus Christ.

THIRD PAPER.

Works of Christian Benevolence.

Rev. James H. Pettee, D.D., A. B. C., Okayama.

True religion may be defined as love in action.

Christianity attains preeminence among the religions of earth not more because of a diviner creed than because of a nobler life. It harnesses creed to conduct and keeps a perfect balance between belief and behavior.

Like its Divine Founder, it passes from celestial visions on the mountain to humblest service on the plain. Christianity is not a theory but a fact, not a definition but a life. Its inspiration and its goal are alike the cross of world-wide service.

In a peculiar sense this should be and is a characteristic of the foreign missions of Christendom. Ragged schools and refuge homes, orphanages and hospitals have gone hand in hand with Bible translation, chapel preaching and tract distribution. The laughter of befriended orphans has been both prelude and postlude to the stately music of cathedral organs in the ministry of the church.

It will help us to a true conception of the rightful place in missionary service of practical benevolence and the proper methods of its conduct in this country if we acquaint ourselves even ever so slightly with the bearing of this question on the life and customs of old Japan.

The momentary survey which is all we can give should convince us (if we need such enlightenment) that for centuries the Japanese have cultivated among themselves a spirit of kindness and altruistic action, that this culture was largely due to moral and religious forces, that it resulted in spasmodic cases in some of the rarest flowers of helpful conduct, that it made brave attempts sometimes on a large scale to remove the barriers that clogged the advance of society at

large, that it not infrequently diagnosed with remarkable correctness the ills of the body politic and administered saving remedies albeit of a temporary character, that it contained at times a communistic element which the Christian nations of the west have been too slow to adopt, and that it placed a premium on personal self-sacrifice for the good of one's dependants.

What may be called the first orphan asylum in Japan originated in a misunderstanding and ended in a mist of uncertainty.

We read that in the days of Yuryaku Tennō about 470 A.D., silk reeling having been introduced from Corea, the emperor ordered one of his officials to make a collection of cocoons (*ko wo atsume*).

Possibly the official had never heard of silkworms but like many of his countrymen of later generations his ignorance was more than offset by an abounding self-confidence. To him *ko wo atsume* meant gather the children.

Prompt to obey, he scoured the neighborhood and soon had collected a motley assembly of street urchins. His royal master was called to inspect the new arrivals. A long loud laugh followed the explanations given.

But something in the bearing of the little ones touched a sympathetic chord in His Majesty's breast and as much in pity as in joke he at once appointed the abashed official head of the flock of children with the rank of *uji* (noble) and for a time gave assistance to the little community.

Passing from this somewhat apocryphal story it is worth noting that the first real orphan asylum in the reliable history of Japan, was founded *by a woman* and that she came from the *same province* that has given to modern Japan its first, largest and most widely known Protestant orphanage.

The name of Waké is one of the very noblest in the annals of Oriental philanthropy.

Waké Kiyomara has been called the teacher and model of Japanese philanthropists. He was accustomed to reserve the crops on 100 *cho* (250 acres) of his estate for the benefit of the poor and unfortunate in his native province of Bizen.

He ordered his willing son (Hirōyō) to open a school for poor children (*Ko-bun-in*).

To his elder sister Hiromushi (Hōkin is her sainted name) belongs the distinction of having founded the earliest orphan asylum known to Japanese history. That was about 760 A. D.

A warrior by the name of Emi Oshikatsu had raised a revolt, been defeated and with his surviving followers was held a prisoner. Hōkin begged for their release and took 83 children orphaned by the revolution into her own home.

These three Wakés thus practically instituted private charity. They called a family council and enacted a solemn compact that on the occasion of their deaths the strictest economy should be exercised in the matter of funeral expenses, all money thus saved to be used for their poor relatives and retainers.

Another celebrated philanthropist of the olden times was Fujiwara Fuyutsune 774–826 A. D. Following Waké's example he founded a school for the children of poor nobles of the Fujiwara name. He also opened a hospital for sick Fujiwaras.

His son Yoshisuke, a scholarly man, was equally renowned for his kind deeds especially in behalf of poor students and orphans, widows and others who could not be self supporting.

Charity hospitals and alms houses date back in Japan to the days of Prince Shotoku who may be called the Abraham of Japanese Buddhism. (About 600 A. D.)

His emperor Suiko Tennō organized a hunting excursion for pleasure. Shōtoku influenced by the Buddhist teaching against *sessho* (taking of life) strongly disapproved and proposed in its place an herb hunting excursion to secure materials wherewith to make medicines for the poor.

Not a few instances are recorded of impulsive generous-hearted men who befriended the needy.

For example Prince Shōtoku seeing a hungry man by the roadside took off his own garment, gave of his own food and personally comforted the suffering stranger.

Japan's present charity-loving empress whose thoughtful regard for wounded soldiers and orphaned children is the delight of all

lovers of kind deeds is but following in the footsteps of such an eminent predecessor as Kōmyō Kōgō 669–758 A. D. who relinquished a portion of her income and induced princes and subordinate officials to make a similar sacrifice that medicines might be purchased for the needy poor.

Matsudaira Masayuki the great statesman and moralist of the Tokugawa period (Kwansei *ni nen*) instituted the custom known as *sha-seki-mae* (tearing down abandoned and half ruined shrines and planting rice on the spots).

In this way food was furnished for those who in epigrammatic Chine-Japanese were styled *kan-ka-ko-doku* (the widower, the widow, the orphan and the friendless). Also for the old and the sick (*rojaku fuchi*), 5 *go* (3 gills) of rice being considered the daily portion of one male adult.

In order to stop the custom prevailing in Aizu and Ōshu of killing undesired children at birth (*mabiki*), such were allowed by a grim irony to be enrolled before birth among the *rojaku fuchi* (old and sick pensioners).

Special regard for ex-convicts dates from 1790.

The two great customs of *taisha* and *hōjō* (pardoning criminals by a royal act of clemency, and liberating living things) are directly traceable to the precepts of Buddhism. An extreme observance of them has demoralized society at times by pouring a deluge of idlers on the public.

By this hasty glance at old Japan, we perceive that with a natural kindness of heart remarkable under the circumstances she was groping about in the field of true philanthropy, accomplishing much, failing sadly at times and longing to be led into the light of a fuller revelation.

Christianity came with its clearer vision, its charity loving instinct and its practical western training.

The noble deeds of John Howard, George Muller, Samuel Armstrong, Peter Cooper, George Peabody, John B. Gough, and Doctor Bernard ; of Florence Nightingale, Elizabeth Fry, Dorothea Dix, Frances Willard and Clara Barton became known in the far east and added a powerful stimulus to the humanitarian movement

already inaugurated by Wakē and Fujiwara and the empress Kōmyō referred to above. Yes and by the fabled Onamuchi-no-mikoto who antedated Jimmu Tennō and first discovered the value of medicinal springs, of Sujin Tennō who did much to ward off famines and pestilences, of Kōbō Daishi who not only invented a syllabary but advocated works of charity, of Gyoki Bosatsu who not only caused the erection of the Nara *Daibutsu* and some 49 temples but as well of 9 storehouses for charity collections and whose little poem,—

"Horo horo to
Naku yamadori no koe kikeba
Chichi ka tozo omoi
Haha ka tozo omō."

(When I hear the *horo horo*
Bronze backed pheasant's plaintive cry,
Is't my father's voice, I wonder?
Is't my mother flying by?)

not only inculcates kindness to animals but reveals a whole world of Buddhist philosophy as the underlying motive.

Then there was Suinin Tennō who put an end to the custom of burying living persons with the corpse of a great man, and Aoki Konyō who lived about the time of Peter the Great, discovered the use of sweet potatoes as a food and induced his government to plant potatoes on the islands where criminals were banished and where they had previously been allowed to starve to death, and the two merchants Seyomon and Shoyomon, who in 1655 first introduced good water into the city where we are now meeting; and many others in every grade of society who were not only *human enough to pity distress* but were also *Godlike enough to relieve it* and whose lives go far to prove the truth of Pope's oft quoted words.

"In Faith and Hope the world will disagree,
But all mankind's concern is charity."

It is no wonder that an Ishii (Jūji) breathing the air of Bizen, one of whose three great worthies was the philanthropist Wakē, and imbibing later the purer atmosphere of Christ's gracious Gospel which had given spiritual life of a high and useful order to Geo. Muller and Doctor Bernard and William Booth and General Armstrong

should be led of God to befriend the child of a begger, to gather other waifs into his own home, to break off his medical study 5 months before graduation that he might not receive a diploma, to burn his medical books lest he be tempted in an hour of trial to return to his discarded profession, and to give himself unalterably for life to the care of homeless children.

No wonder a Kobayashi in the next province should contribute his whole patrimony to the cause of providing a home for orphans, or going farther eastward that another Ishii better known by his earlier name of Osuga should give his possessions, his time and his service (aside from the hours spent in the school work by which he supported himself) to the gratuitous training of orphan girls, and then not satisfied with this full measure of self sacrificing service should prepare himself for work among the feeble minded and should add this branch of eleemosynary effort to his already beautiful and bountiful charity; that a Hara (Taneaki) known as "the Jesus preacher" while detained in prison for political reasons, should have his heart so stirred with love for criminals that after his own release he could not rest content until in the darkness of the night kneeling by the pulpit of his church in Tokyo, alone with his God, he had received a clear vision of his duty and had decided to renounce all worldly ambition and devote his life to work for criminals.

And there are Watanabe and Tomeoka and many others, it would be seen, were there time to call the roll, who have thrown themselves hand and heart, mind and means into the task of rescuing orphans, lepers, criminals and sisters of vice.

Christianity would have been found wanting had it failed to produce such trees of strength and flowers of beauty in the soil of Japan.

We would call attention to the fact not that it has established a score of orphanages, three blind and three leper asylums, three rescue homes, three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement, and at least 200 schools or classes for the poor, but that within the lifetime of a single generation it has set the pace for all forms of practical benevolence and stirred a whole nation from emperor to

ex-eta to take an interest in all that tends to elevate and purify society.

A well informed Japanese gentleman, not a Christian, who is greatly interested in benevolent enterprises, said to the writer a few weeks ago, "There are but two orphan asylums in Japan that I care to visit when I desire helpful suggestions on the right conduct of a great charity." Both that he named were Christian institutions, and it gives me special pleasure to add that one of the two is the well known Take-no-gaku-en in a suburb of this city.

Officials, Buddhist priests and others interested in works of charity, often visit our Christian institutions and ask for the secret of success in the continuous conduct of such organizations. This affords a unique opportunity for a sentence sermon on Christianity that is very effective.

When in 1896 their Majesties the Emperor and Empress gave 400,000 *yen* on the occasion of the death of the Empress Dowager to be distributed among the various prefectures and used for charity, and thus started a new wave of general philanthropic effort they were but acting in line with the movement of the times, itself a resultant of those spiritual forces that find their highest expression in the concrete charities of Christendom.

Think of it: Instead of the isolated cases of old Japan that shine like lonely stars in the murky gloom of a clouded sky, we find to-day institutions of every sort sanctioned by the generous aegis of charity springing up over the land and enlisting the sympathies of Japan's best citizens.

Here is the latest census of charities published by the *Naimusho*. The book whose name, *Kinken Chochiku Zenkō Shōrei narabi ni Kyusai Jikei Jigyō Jikkyō Sōran*, it will be seen, is nearly as long as Japan itself from the Kuriles to Kyushu, was issued in April of the present year.

We learn that there are to-day throughout the empire at least 90 societies for collecting funds to aid those who suffer from the great natural calamities that so frequently visit Japan, 10 organizations for stimulating to benevolent deeds, 73 orphanages and reform schools, 22 societies in aid of ex-convicts, 4 homes for the aged, 10

charity hospitals and dispensaries (besides free wards in many others), and 60 general societies to furnish employment or other needed assistance to the unfortunate.

And here we are brought to realize one fact that must be taken into large account not only in estimating the place and power of Christianity in the charities of modern Japan but in the plans we make for the future conduct of so called charitable institutions.

I refer to the well known fact that many of the workers in these outside charities are Christians.

One of the semi-public charities of Japan that comes nearest being ideal in its aims and its management is the Kyoto Mo-a-in (asylum for the blind and deaf).

It is an open secret that the successful conduct of the institution with its 197 inmates is due largely to the devotion and skill of its Christian superintendent Mr. Kusaburo Torii.

Many earnest Christians (including not a few missionaries) will lament the fact that a man like Mr. Torii does not choose to work in an avowedly Christian asylum where he would have a free hand even to compel attendance upon religious services.

It is a question with two sides. For my part I do not hesitate to rejoice that he and some other Christian men elect to work with and through the general public.

I believe it to be a mark of progress in the Christian evolution of society. But whatever our individual opinions may be, whether we desire or deplore such a movement, the fact is as I have stated and we must reckon with it in our prayers and our deeds.

To give one other illustration not so widely known. I am acquainted with a reform school the leading originator and most active supporter of which is a Shingon Buddhist priest and the cumbersome board of management of which consists of 60 officials (ex-officio) and hundreds of private citizens, men of all creeds and of no creed.

Now its superintendent is an ex-Christian evangelist (though he is in no sense an ex-Christian being a trusted officer in the local church) who with his wife is doing an admirable work for 16 wayward boys. The institution draws a thousand and twenty five *yen* a year from the

public coffers and of course Christ cannot be offically taught in the school but private influence which has resulted in voluntary Bible study by all the boys is telling powerfully in the reformation of character.

The point I would emphasize is that officials and private citizens alike, Buddhists and other non-Christian religionists have not only been stirred to emulate Christians in the broad field of philanthropic efforts, but that they recognize the imperative need of character and consecration in the conduct of these charities and they instinctively turn to Christian churches for the men and the women equipped with these essentials to take such institutions in charge.

To quote only one testimony. A gentlemen (not a Christian) told me that of the 10 or 12 recognized charitable institutions in the city of Osaka, only four were what they should be. Three of the four he named were in Christian hands.

I wish to call attention in this connection to the further truth that if Christians are to hold the position of acknowledged leadership which they have secured within so short a period they must ever remember and act upon certain well established propositions. There remains only time to enumerate these.

1st. The man: Intense personality.

The beautiful robe of charity is hand sewed not machine made.

A set of rules or a sum of money will never keep the car of mercy on its proper track. An institution may deal out lavish doses of bounty or make a pretense of pity as of piety but only living men can exhibit sweet sympathy and sustaining strength.

When a Mr. Hara receives ex-convicts into his own home and together with his wife and children waits upon them success is assured because so much is made of the personal element. No wonder the mothers of some of these befriended criminals place Mr. Hara's picture on their god-shelf and offer rice before it, saying "He is the only savior my poor boy ever knew. Why should I not worship him?"

When the wife of the superintendent of one of our orphanages weeps over the homeless little ones whom she gathers to her bosom, saying "O that I had a child of my own that I might know what

mother love is and mother sympathy should be," and prays softly in the stillness of the night "O God give me a child of my very own that I may know how to care for these committed to my keeping," you are prepared to believe not only that her request was answered three-fold but that hundreds of other children rise up to revere her memory and call her blessed.

It is this element of consecrated personality that not only braves every difficulty and beats down every opposition but that grips the affections and guides the lives of those who come within its reach.

2nd. The methods.

(a.) Imitate home life as closely as possible. Children should not be treated like convicts always dressed alike, known by a number, scrubbed by platoons and fed by companies. Such treatment tends inevitably to the making of dependents and the dwarfing of individual excellencies.

Mr. Ishii testifies that not till the orphans under his care, of their own accord, ceased calling him *sensei* and began to use the endearing name *otottsan* did he feel he had succeeded in making them not merely love him but aim at his ideals.

(b.) Self reliance must be inculcated, cost what it will. The great criticism upon institutionally trained children is that they are flabby, under-vitalized, having no ambitions of their own and no opportunity of action. They grow up into half idiotic men and women fit only to follow and never to lead in the life march of society.

It is reported that in one institution in America children well along in their teens could not comb their own hair because the wage-earning matron in charge found it easier to line them up every morning and do this work herself rather than teach them this simple art.

Some experts assert that all institution-trained children turn out either knaves or fools and Henrietta Wright an acknowledged authority on such subjects in America expresses the fear that "Of the 100,000 children cared for by the state to-day, there is grave danger that the seven tenths who are in institutions will carry through life the brand of a system which has handicapped them in the race for success."

Observant reformers in the west now advocate keeping the children but a few weeks in the institution and then placing them out in some well recommended family, that the little ones may experience not merely the affections but the trials of ordinary home life.

The Wanderers' Home in Boston, The New York Chilren's Aid Society, Dr. Bernado's Homes in London and many similar institutions are simply half way houses on the road to a permanent home for street gamins.

Here in the east competition in adult life is not so keen as in the west and the general social conditions make it possible to use grown men and women of feeble intellects and little self reliance much more easily than in a land where piles are driven, streets are levelled and watered, loads are drawn and looms are worked by machinery or horses instead of by men.

Moreover the number of desirable families (especially Christian ones) in which such children could be placed is still very limited so that for a time to come asylums will continue to be needed but the ideal should be kept before us and strenuous exertions made to realize it.

(c.) The training should be three-fold that of head, heart and hand, a morning chapel service, a forenoon of vigorous study interspersed with military or gymnastic exercises and an afternoon of equally vigorous work.

Mampuku shugi the principle of a full stomach, that is plenty of plain food, with, two hours a day of kindergarten training is what one of the fathers of these big families advocates for the little tots of from five to eight years of age.

(d.) As to discipline the testimony of Japanese experts and my own observation agree in thinking that a very large part of the regulation of the asylum home can be left to the children themselves. Japanese children especially boys seem to me remarkably precocious in this matter. They respond to the suggestions and higher influences of better surroundings more quickly than boys of the same class in the west. They are more easily shamed out of thieving and other inherited evil habits. Though born of indolent parents and accus-

tomed to a roving, irresponsible mode of existence they quickly respond to self imposed rules and will turn off hard work if it is made attractive.

In one orphanage years ago, it was found that the children were not taking sufficient exercise so they were set to work pounding rice by foot power and did it with great zest and regularity so soon as the task was set to music through the help of an appropriate song composed by the superintendent.

(e.) I wish to enter a plea for the *generous treatment of worthy charities* that they may not be hampered in developing their industries and improving their schools.

Dr. A. G. Warner in his "American Charities" has well said, "*Cheap and nasty* is a phrase that can be applied to charities as well as to merchandise."

It costs money to buy printing presses and band instruments and school room furnishings and play ground privileges for the half starved progeny of water logged families or *sake* soaked roues and society outcasts but it pays many fold.

Organized charity should be neither "scrimped" nor "iced." No lack and no luxury might well be the motto over its portals. The Okayama Orphanage band and lantern troupe, during its recent four months trip through the northern part of the empire, took in 8000. *yen*, and many barrels of clothing.

(f.) A few institutions in Japan have progressed so far as to keep a more or less exact financial account both on the debit and credit side with each inmate thus teaching the value of money and giving an impulse toward individual self support. This should be pushed even more energetically.

(g.) As to what kind of industries should be taught will be determined largely by local considerations and financial resources. Some of the best now made use of in the Christian institutions of Japan are printing, binding, farming, weaving, wood carving, sewing, hair dressing and the making of fans, boxes, matches, envelopes, and baskets.

Where but a small capital is available, it is found most profitable to have the children work for some local business company.

No risk growing out of the state of the market is thus assumed by the institution. At the same time its work is under close inspection and is kept up to standard.

This plan is pursued for example by the Matsuyama industrial school for poor children, which is perphaps in many ways the best conducted private charity of its class in Japan. Opened in 1891 by Miss Judson and Mr. S. Nishimura, it has outlived many of its contemporaries (not so difficult a thing in this country if a foreigner is behind the scheme) and is vigorously solving today in its little corner the problem of how to help the poor without pauperizing them, of how to educate simultaneously eye and hand and mind and soul.

(h.) If it be a Christian duty under the teaching of the new philanthropy to push children out of asylums at the earliest possible day it is an equally plain duty that they should still be kept under surveillance.

There is needed "*a system of sociological bookkeeping* to tell with definiteness what is being accomplished, how the children turn out" and to help in answering the question, "whither is philanthropy leading us?"

The first child adopted into a Protestant orphanage in Japan has just decided to study for the ministry and his well loved institutional mother rejoices thus to lay the first born of her nearly 600 little ones on the altar of God's service. Mr. Hara has personally befriended 437 criminals, four-fifths of whom have turned out well.

Mr. Muramatsu, manager of the Kobe Reformatory for ex-convicts testifies that of 42 persons who have come under his charge eleven only have proved failures. This is encouraging but not ideal. Mrs. Bird Bishop the well known traveller and writer says of the Kumamoto leper asylum,—"It is the *only cheerful* leper asylum I have ever seen in the World."

(i.) I cannot leave this general division of *methods* without expressing the hope that we missionaries may keep well abreast of the times in our reading and actions on this all important subject of philanthropic effort.

We should never give to street or house beggars.

We should be thoroughly posted on the relative merits of public and private charities, as for example, that while the former have more regular revenues, are supported by the *whole* community through taxation, and are obliged to keep their records more open to inspection, the latter suffer vastly less from officialism and, as in the United States, from party politics, give larger play for individual influence and the cultivation of a mutual feeling of kindness on the part of the giver and of gratitude on the part of the receiver, and prove "especially useful along lines of philanthropic experimentation."

Some of the Christian orphanages have tried every range of method from extreme independence and self support to an equally extreme reliance on outside aid. If they have been sensible they have settled down to a threefold faith in God and self and their fellow men.

We should take that wider look on society at large which will keep us from doing anything to encourage what has been aptly styled "child storage at public expense." While our main work is with individuals, we should not allow the devil to monopolize the *wholesale* trade in souls and confine our efforts entirely to the retail branch of the business.

We should do all in our power to cultivate the best features of the "social settlement" method, and we should ever remember the truth emphasized by President Tucker of Dartmouth College in his wise counsel to divinity students at Yale Seminary three years ago, that, while "the lower philanthropy tries to put right what social conditions have put wrong, the higher philanthropy tries to put right the social conditions themselves. The difference is immense."

Father Huntington of the Order of the Holy Cross writes,—

"And if we are to stir others to enlist in this campaign against the monopoly of the very earth and air and light, we must make all we do to meet the immediate wants of the needy or the suffering, contribute to the propaganda of reform. We must still feed the hungry and clothe the naked, but we shall try to show them, if we can, whence hunger and nakedness proceed; we may open orphanages and shelters, but they will be training schools for the new age;

we may go down into the slums, but we shall remember the words of the dying Pestalozii, 'I lived like a beggar, that beggars might learn to live like men,' and shall feel that our best mission is to show the poor how to make slums impossible.'

"We used to stop with the negative half of the apostolic counsel, and say merely,—'Let him that stole steal no more' (applying that, too, to small thieves, not to great ones; to men who stole bits of railroad iron, not to men who stole railroads; to those who stole the goose from the common, not who stole the common from the goose); we did little better when we went on to say, 'but rather let him labor' (though we were not wisely careful to see that opportunity to labor was set free); we did better still when we learned to add, 'working with his hands the thing that is good,' and taught the manual arts; but now the spirit of the coming age is calling us to go forth even to the cadger and the crook, for they, too, are men, and bring to them the nobler summons of the full message, 'Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth.'"

3rd. The motive.

On the human side it is to rescue individuals and to remold society. On the divine side it is to be filled with and to act out the gracious spirit of Him who went about doing good, whose kindnesses tallied with his teachings, whose healing touch revealed as much of human sympathy and godlike power as the marvellous truths he so gladly proclaimed.

Charities like higher criticism should be in the hands of the friends of Christ and of his Church.

The motive should be enthusiasm for humanity blazing forth from a burning passion to do the will of God.

Just as Jesus never allowed even heavenly things "to obliterate or to blur the lines of earthly duty" and with equal care never forgot to keep His spirit at the front or to manifest the glory of His Father who sent him, so we believing in "a philanthropy that rests upon a recognition of universal relations among all men" should ever declare that the foundation of those relations is the Word of

God made flesh in Jesus Christ "the centre of human society because He is the presence in human society of Truth and Right and Love."

OTHER SOCIAL MOVEMENTS

MR. TANEAKI HARA.

Mr. Hara spoke briefly upon his work of rescuing criminals, and bespoke the sympathy and prayers of the Conference in this work, which he claimed had proved itself a success during the four years that he had been conducting his Rescue Home in Tokyo. The statistics which he was able to present were a convincing proof of his statement, and showed that of the 450 discharged prisoners whom he had tried to help, while some had relapsed into their old criminal ways, yet eight-tenths of them had been saved to society and to honest lives.

In Japan there are now about 60,000 criminals in prisons, and the number of prisons is being constantly multiplied. The government is now greatly desirous of more of this work in behalf of the ex-convicts, and there is a wide field open for the proper workers.

The words of Christ in Mat. 9 : 13, "I am not come to call the righteous, but sinners to repentance," were to him most important, and the inspiration of his work.

Mrs. Hara was also present on the platform, and Mr. Hara said he spoke for her as well as for himself in all that he had said.

HON. SHIMADA SABURO:

The Hon. Mr. Saburo said he would speak briefly upon that topic which was the burning shame of his country, viz; Licensed Slavery,—in other words, Prostitution. He rejoiced that foreigners were interesting themselves in this problem, and endeavoring to rid Japan of this curse. Especially was he grateful to Mr. Murphy for those efforts of his in Nagoya which had impressed a great influence upon the whole country.

On actual trial it had been found that a woman could leave the brothel at will, even though still owing money to the proprietor.

This is the decision of the court. What is wanted now is to make this decision effective, over the heads of the police.

An Anti-Prostitution Association has been formed, one object of which is to so change the present police regulations as to make this decision of the court practically effective.

What is needed now is to wake up the sleeping public by a wide and general agitation. It only needs that the simple facts be presented, and men everywhere recognize the evil of the present condition, and are willing to join hands to suppress it. One great cause of indifference on the subject is that virtuous men hardly know of the existence of this great wrong. We need to show them, by a presentation of fact and examples, the evils of this modern slavery, and thus win their support in our efforts of suppression.

It is a most immoral slavery,—immoral in itself and a breeder of all kinds of vice. It is the immediate cause of a large proportion of our suicides, as has been abundantly proved by recent investigation.

There are many difficulties in the way of our success,—difficulties from an indifferent government, and from the opposition of many physicians who ought to be on our side. But the government is now beginning to awake, and there is much hope from this fact. Twenty-nine years ago, the government proclaimed its purpose of freeing these unfortunate women from the hands of their proprietors, for the licensed slavery is an immorality and a wrong. The people in those days, who were comparatively cold upon such a problem, personal liberty, could hardly recognize its importance. A few years later in consequence of the urgent opposition of physicians and other immoral people it was revived, and governmental regulations were drafted and adopted licensing this slavery, in fact, again in this country, although the imperial law was inconsistent with the regulations on this point. But now the question has come up again in Japan, beginning at Nagoya, the government is waking up, the regulations are being revised, and for several months past there have been evidences of real activity.

But the general public is still indifferent. Those of us who value personal liberty are greatly exercised over this indifference,

and we want the help and sympathy of all the members of this great body. This is one of the great problems of modern Japan, and of the world. There are known to be about 50,000 of these unfortunate women held in slavery here in Japan, and we want not only to rescue these 50,000 unfortunates, but to destroy the system which now makes their slavery possible.

DEVOTIONAL PAPER.

Separation and Service.

W. B. McIlwaine, A. P. C. S., Kochi.

(Titus 2 : 14.)

About eight years ago in a mountain village of Tosa during the examination of a number of candidates for baptism, a question something like this, "For what purpose did God reveal himself to man through Christ and his holy word?" was asked a young man about twenty years of age. The answer came in one word, "Sukui," (salvation). I was never more moved by the utterance of a single word. Afterward, relating this to a fellow missionary, he replied,—"The greatest theologian in the world could not have given a better answer," and then told of a celebrated divine who after spending several decades in teaching theology, declared that he was more and more inclined to sum up all of his theology into that one sentence of Paul in his letter to Timothy. "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to *save* sinners." Jesus himself said. "The Son of man is come to *save* that which was lost."

If then the purpose of God's revelation can be thus summed up in one word or sentence the question naturally arises, what is salvation?

Salvation is not simply being delivered from the penalty due to sin, and having eternal life bestowed upon us, though this forms a very essential part of it, and were this all we might still say that it was a work worthy of God only, a work that shows forth in a very remarkable degree his infinite love, a work that should call forth the lasting gratitude of all those who are the objects of this love. But this is not all that is included in the term. It includes thorough cleansing from sin, sanctification, an utter transformation of character, being transformed into the image of Christ, adoption into the family of God, and eternal fellowship with him and with our Lord Jesus

Christ. What this means we can never fully know in this life. Even when we have passed over the river and had some experience of that future life, we cannot know its full meaning, for this salvation includes the deliverance of our bodies from corruption and their transfiguration into the likeness of Christ's glorious body, a result which cannot be attained until the second coming of the Lord. When that great event shall take place and "this mortal shall have put on immortality" and in consequence our knowledge shall have so increased that our present knowledge will appear ignorance, even then we cannot fully know all of God's purpose in saving sinners, for his plan is infinite and for eternity, and there will ever be something for the finite to learn about the plans of the infinite.

We know from the Scriptures that the ultimate purpose of God in all his works, both in creation and providence, is the manifestation of his glory. Even the wicked subserve this end. "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the whole earth." And as Mr. Speer once said in substance,—"If God can use an *old villain* like Pharaoh to make himself known, how much more can he use those who are given up heart and soul to him and his service.

We conclude then that salvation however much it may mean to the sinner himself has a far more sublime and glorious significance when considered as a part of this great plan,—that we are saved because God has chosen us as instruments to the great end of manifesting his glory and has placed us in this world to be trained for this purpose. And our text, while clearly stating that Jesus gave himself for us that he might redeem us from all iniquity, adds the further purpose of purifying unto himself a peculiar people, or as in the revised version, a people for his own possession, zealous of good works. While it is true that this redemption from iniquity and the setting apart may be said to be one and inseparable, that the one includes the other, yet it seems clear that God has a purpose in salvation distinct from that of bestowing happiness upon the sinner, which is to be accomplished in this setting him apart to be a peculiar possession of his own, to be used in his service.

Since this is God's purpose it becomes the Christian's duty to yield himself unreservedly to that purpose. *Separation* then should be the watchword of the Christian. When God called Abraham to be the father of the faithful, he called him out from his country and kindred, from all his old associations and sent him into a land of his own choosing. In like manner were the children of Israel called to a life of separation to be a people of his own, separate and distinct from the nations around them. Here is the touchstone of the Christian life. Here is where we are in danger of falling short. We do not like to be separated too far from our fellowmen. We do not like to be called peculiar or pious overmuch, or too much devoted to the service of God. This is one of the paradoxes of the Christian life. That which God has chosen us to be and to do is the thing to which we often feel the greatest aversion. Said a fellow missionary to me soon after my arrival in Japan,—"The very thing for which I came here, and to which I have devoted my life namely the preparation for, and preaching of the Gospel is the one which I find hardest to do." Happy the man if such there be among us, in whose heart, these words do not find an echo. This has ever been the tendency of the human heart and one against which we must ever strive. Israel though called to be God's peculiar people, wanted to be like the other nations. They were willing to acknowledge God and worship Him, but to have him as their sole king and ruler was setting themselves too high above their neighbors. "Let us have a King," said they, "that we may be like them." This step taken, it was but another step to the giving up of the worship of Jehovah and setting up idols all over their land. Thus step by step did they conform to the people around them to the ultimate overthrow of themselves as a nation.

When Abraham left his home in obedience to the divine command his nephew Lot went with him. But soon it became necessary for them to separate, Abraham with magnanimity of heart and soul gave his nephew choice as to the place he should pitch his tent. Saying as they looked upon the country stretched out before them, "If thou wilt take the left hand, then I will go to the right; or if thou wilt depart to the right hand then I will go to the left." There was no such magnanimity in the reply of Lot, and this hints to us the real cause

of the necessity of their separation. When he lifted up his eyes and saw the plain of Jordan well watered and fertile, he unhesitatingly chose that, and regardless of the fact that "the men of Sodom were wicked sinners against God exceedingly," moved his tent as far as Sodom. What was the result? He doubtless gained prestige and standing among the Sodomites, for when the heavenly guests visited him we find him sitting in the gate of the city occupying probably a position of honor among the people. But at what cost? The loss of a high standard of morality, vital godliness and spiritual power and influence. When he went to his sons-in-law with the message from the angels saying, "Up, get you out of this place; for the Lord will destroy this city," he seemed unto them as one that mocked. No influence whatever over his own sons and daughters, and in himself, though not entirely reconciled to his surroundings, the holy fire that had been kindled in his soul, though now a mere spark, prevented his resting easy there. For Peter tells us, that "he vexed his righteous soul from day to day with their lawless deeds." Yet was he in such a degenerate state, so loth to heed the warning of the divine messengers, that they must needs as it were by force take him and his immediate household and bring them out of the city lest they be consumed in its iniquity. This is the price of standing and prestige in the world. Saved, yet so as by fire. But what havoc was made of a sacred trust, his own household!

Contrast this picture with that of Abraham who doubtless felt a pang of wounded pride that Lot did not have more consideration for him and his wishes when they separated. If such feelings arose they were as quickly suppressed and not allowed to contaminate his soul, and he went on in his quiet tent life, trusting only in God and seeking only to please him. A very tame, uneventful life as compared with that of Lot. But when the same heavenly visitors who rescued Lot came to apprise him of the pending destruction of Sodom, what was the Lord's testimony concerning him? "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Moreover it was for Abraham's sake that Lot was saved. We are told that "God remembered Abraham and sent Lot out of the midst of

the overthrow." The result of a separated life as contrasted with a conventional one that seeks to be as much like the world as possible.

Which of these shall we choose? Do we wish standing in the world? The world will gladly receive us, nay fawn at our feet and flatter us if we will but set aside or compromise our principles. In the words of another, "Our creed may be the longest and the hardest and most obnoxious, if we will conduct our business according to the maxims and methods of the world,—entertain ourselves with its amusements, follow its capricious and imperious fashions,—if there is no noticeable difference in life between the Church and the world, the world will not so much trouble itself about our belief, except now and then slyly to propose the pertinent question, how we reconcile our conduct to our creed." This conformity to the world is a danger that threatens the Church to-day. As some one has said, "the church is in the world, and the world is in the church." Hence there is not that separateness which should characterize Christians. We can have standing in the eyes of the world if we so desire, but is it worth the price that we must pay for it?

Is not the separated life more desirable? "Come ye out from them and be ye separate, saith the Lord." If there is grace in the heart let it be seen in the life. We must dare to be peculiar and unlike the world if we are to be saved and expect an influence for good on those around us. God has called us "unto holiness." If we are unpopular or are looked down upon by the world, let this not be a surprise to us; we are taught rather to expect this. "All that will live godly in Christ Jesus shall suffer persecution" is as true now as when Paul wrote it to Timothy. The world will ever deride a holy life. Elijah was known as the "troubler of Israel," they said of John the Baptist, "He hath a devil." Festus thought Paul "mad," and the friends of our Lord thought him "beside himself." There is nothing in the word of God that holds out to the Christian the slightest shadow of a hope of being popular in the world.

This separation or setting apart is not an end in itself. There is no virtue in a monastic separation. It is to the end that we may serve God. This people of God's own possession must be "zealous of good works." In this appears the reason for separation. If we are to

be God's servants we must not be entangled with the world. Our God is a jealous God and will brook no rival. In our zeal in his service, we must take care that our motive be not divided between obedience to him, and subservience to some worldly or selfish end. For any act to be truly good it must be something commanded by God, and must be performed in obedience to that command with the one purpose of glorifying him, being the natural result of faith and love. If we love God and believe that he will do what he promises, there is nothing more natural or more reasonable than that we should obey his commands. It seems unnecessary to add that any act, whatever sacrifice it may cost the agent, if it be not something commanded by God or if commanded, be performed from any motive than his glory cannot be pleasing to him and hence cannot be a good work.

Since then God has set us apart to His service good works become a necessary part of our salvation. Not a prerequisite to justification, nor in any sense meriting Divine favor. Nothing that we can do can *merit* for us anything but the wrath of God. As an old divine nearing the end of life's journey said in reply to a remark about his life so full of good works,—"I gather together my good works in one heap and my evil works in another, and I turn from both alike and say, "God be merciful to me a sinner." It is God's infinite mercy that saves and our good works have no more efficacy in meriting that salvation than our evil works. While this is true it is nevertheless, also true that good works are an essential element of salvation, the fruit and means of sanctification. It requires no reasoning, with a clear view of what good works are, to see that every regenerate man must of necessity perform them. Nor could he be a child of God without performing them. As Dr. Hodge says, "A saved soul is a holy soul, a holy soul is one whose faculties are all engaged in works of loving obedience. Grace in the heart cannot exist without good works as its consequence. Good works can not exist without the increase of the graces which are exercised in them. Heaven itself could not exist except as a society of holy souls mutually obeying the law of love in all the good works that law requires."

The law of Christ's Kingdom is service. Man in his perfect state was not idle. Even in Eden he had a work assigned to him. There

is no place in this kingdom for the idler. Here is a field for the greatest activity, a field for achieving the only true greatness and in which we will meet with few rivals, for the first and greatest in this kingdom shall be servant of all. Nay the very founder of this kingdom delighted to do God's will, and "came not to be ministered unto, but to minister and to give his life a ransom for many." He gave himself for us that like him we might learn obedience to that will and thus be made vessels meet for His service here and throughout eternity. And He neglected not to enjoin this duty upon us. The word of God from beginning to end is one continuous call to service. The burden of the law as given through Moses was "observe and do." At the birth of John the Baptist, the signal of the ushering in of the new dispensation, when the tongue of Zacharias was loosed and he praised God and prophesied, the climax of his prophecy was, "that we being delivered out of the hand of our enemies might *serve* him without fear, in holiness and righteousness before him all the days of our lives." The keynote of our Lord's last discourse to his disciples is,—"If ye love me keep my commandments." And in the last great commission, in obedience to which we have come to this land, is heard again the same call addressed now to teachers rather than to learners,—"Teaching them to observe all things whatsoever I have commanded you."

This law of service is so inwrought into every detail of God's plans, that we may say that it is the key to every problem that the Christian is likely to meet. Have we doubts about our acceptance with God? How can we better strengthen our assurance than by seeing to it that we keep his commandments? Thomas á Kempis in his "Imitation of Christ" tells of one who in a state of anxiety on this subject, entered a Church and prostrating himself before the altar in prayer, said within himself "O if I knew I should yet persevere! he presently heard within him an answer from God, which said, If thow *didst* know it, what would'st thou do? Do now what thou wouldst do then, and thou shall be secure. And being herewith comforted and strengthened, he committed himself wholly to the will of God and his anxious wavering ceased." And this accords with God's word: "And hereby we do know that we know him, if

we keep his commandments.....Whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him."

Are we tempted to doubt the teaching of any portion of the Bible? The only safeguard is obedience to the divine will. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself."

Do we desire to edify the brethren, but feel that we have no power to do so, and that all our efforts are lost? It is by our "good works" that others are constrained to glorify our Father who is in heaven.

Do the enemies of the gospel blaspheme the name of our God and His holy religion? Again the remedy is obedience to the divine will. What a tremendous lever against Christ we give them, when by disregarding even the least of His commandments, we give them occasion to say with some show of truth on their side that the gospel of Christ is of no importance, because even those who believe it, do not heed its requirements. But when we are committed wholly to the will of God they will be put to shame having no evil thing to say of us. "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men."

Seeing then what an all-important part good works or obedience to God form in our lives, which are given us for glorifying God, let us strive after fruitfulness in every good work. For herein do we fulfil the end of our existence. "Herein is my Father glorified that ye bring forth much fruit."

The practical question then arises. How are we to attain this excellence? Certainly not by any power that is in us, but only by the power of the Holy Spirit in our hearts. Must we then sit idly by until this Holy Spirit comes? By no means. God promises His spirit to them that ask, not to them who idly wait. "The Kingdom of heaven suffereth violence and the violent take it by force." We are bidden to "ask" to "seek" and to "knock" and are assured that "every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened." But we must ask in faith, with no other purpose than to glorify God, otherwise our

prayers will not be heard. "Ye ask and receive not" says the apostle James, "because ye ask amiss that ye may consume it upon your lusts." How often is there such an element of self seeking in our prayers. We pray for success in our work, unconsciously perhaps, that we may be known as successful missionaries and not that God's name may be glorified. Or perhaps our prayer may be divided between these two objects. There is need for deep searching of heart here. For we are assured that God is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts unto their children. There is no limit in God's promise as to what we may ask and expect with assurance to receive, when we are given up wholly to God's will. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's." Observe that all these things are ours only when we are Christ's, in other words when we are wholly separated from the world and devoted entirely to His service. Such being the grand and glorious promise of our Father, let us make sure of its attainment. So shall we fulfil the end of our calling, and rejoice evermore in that Savior, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

DISCUSSION ON SABBATH OBSERVANCE.

(For Paper on this subject see pp. 392—412).

REV. J. W. MOORE:

Napoleon sent in an order once for certain provisions, and said this order must be filled in one week. It *must* be done; *is* and *buts* are out of fashion. So we say the Sabbath *must* be kept. It is not ours to reason why or to what extent. It is among God's commands, and among those that relate to himself. They are bound hand and foot in preaching the Gospel. We must preach it as it is given. Dr. Patton says,—"If we cut a hole for the cat, it is not necessary to cut one for the kitten. If one grand principle or miracle is proven less important ones follow naturally. Not a jot or tittle shall pass from the law."

Up to Christ the command to keep the Sabbath was based on the creation; now it is based on the resurrection of Christ. The change from the seventh day to the first came naturally without any specific command.

How is the Sabbath to be sanctified? is the all important question.

What is a good definition of the Sabbath? It is a day in which we are to cease from all work, except works of necessity and mercy, and devote our time to the worship of God.

REV. C. H. D. FISHER:

The experience of every one of us proves how vital Sabbath keeping is to the life of the Church. Sabbath-breaking is the first step away from Christ. Nothing else so cuts the very hamstrings of Christian power and usefulness. Sabbath breakers are not soul-savers. One Sabbath-keeping Christian is worth more to the Church than ten Sabbath-breakers. Earnest happy Sabbath-keepers grow in grace and are a power in winning souls. In this case as in others it is true that God honors those who honor Him.

Examples are in the minds of us all.

REV. E. H. VAN DYKE:

This question lies very near our hearts. Sabbath desecration has robbed us of our power in Japan. And brethren! while I tremble at the thought, before God, we are largely responsible. Gladstone said it was the duty of men of affairs to make it easy for the people to do right and hard for them to do wrong. As it is now, it is a hard thing, a *very* hard thing *indeed*, for Japanese Christians to properly keep the Sabbath. They deserve all the sympathy and help we can give them. Nay! it is our *duty* to do all in our power to make it easy for them; and one way in which we can effectually do this, is to make it *difficult* for them to transgress God's holy day with impunity, by taking a firm stand on this question.

The Conference of which I am a member unanimously passed the following resolution at its last annual session,—"Resolved that henceforth no person be baptized who, after being carefully taught does not solemnly promise to refrain from buying, selling, and

other secular *work* on the Sabbath: and that no person be received into *full* membership who does not faithfully keep this promise." Other resolutions were also passed providing a plan whereby delinquents already in the Church should, by patient instruction and prayer, be brought to this standard, or expelled from the Church according to the Discipline. I do hope this Conference will express itself on this subject with no uncertain sound.

REV. J. B. HAIL:

This question relates to the practical observance of the Sabbath. We all agree as to the duty, but it is very hard to secure its practical working out. A merchant in Shingu said, "I had a man bring me goods six *ri* on Sunday. What was I to do, receive them or not? I received them, but told him that if he did it again, they would not be received. He did not bring them again on Sunday."

There was a man in one of our Churches that was an umbrella-maker for another man. He said he could not become a Christian without fasting on Sunday, because his wages were fifty *sen* a month and his rice. He first decided that he could not become a Christian, but afterwards decided that he would, though he had to fast on Sunday. He went to his employer and told him to take off his Sunday rice and that part of the fifty *sen* that would be right for his failure to work on Sunday. The employer did so, but after a short time returned his full quota of rice and the full amount of the fifty *sen*.

There was a saw filer in the same place that received the saws on Sunday, but refused to file them till Monday.

REV. OTIS CARY:

The Sabbath is a gift, not an oppressive yoke nor a tax wrung by a hard master from unwilling subjects. We should emphasize its positive side. The Heavenly Father did not appoint the day as a troublesome obstruction to the activities of His children, but to give them an opportunity for rest from the ordinary round of toil. Oftener than saying, "You must not do this or that on Sunday," should we point out what we can do because the day gives time for gaining great blessings in the church and at home.

We should teach principles rather than lay down definite rules. We must have sympathy with the Japanese in their difficulties. How, for instance, shall an uneducated peasant, living in a place where there are no church services, keep the day? Reading is hard work for him; utter idleness would make Sunday the most useless and most irksome day of the week.

REV. H. B. PRICE:

Do we missionaries keep the Sabbath as we should? How about our servants? How about travelling to distant parts of the city on the Sabbath? Are we always careful to set a worthy example? I fear not. There are also many of our Japanese evangelists who do not teach the matter as they ought to. The people ought to be taught to rejoice in the privilege of keeping the day holy. The early Christians always stood up in prayer on the Sabbath in memory of the Lord's resurrection; they honored the Sabbath and rejoiced in it.

MR. E. SNODGRASS:

There is only one body of Christians in Japan that keeps the *Sabbath*—only one body that pretends to keep it. No other body of Christians pretends to keep it. Christ set aside the Sabbath. Christ did not enjoin the keeping of the Sabbath, nor by precept the Lord's Day. There is no command in the New Testament that enjoins us to keep either. We get at the matter by the practice of the early Church. The services of the Church preclude manual labor.

I know of one large manufacturing establishment that closes its doors two Sundays in a month on purely physical grounds. Others are following, and some business men are doing the same thing. I do not believe in making *Sabbath* observance a condition of Church membership.

BISHOP AWDRY:

Even among those who urge most strongly that strict observance of the Sabbath should be insisted on there appears to be a wide divergence. Thus one speaker tells us of a Methodist body which has resolved with full concurrence of the Japanese that no one shall be baptized, or apparently shall be allowed to remain in

fellowship, who does not give up Sunday work altogether. Another, apparently on the same side tells us of a boy in the post-office who bravely resisted the attempts of his companions to lead him into Sabbath-breaking, and by this Christian courage commanded respect and produced a great reform. When it was ordered that the post-office should be opened on Sundays for the sale of money orders and he could not escape the effect of the rule he did not resign his post, but his good conduct at home had so won the heart of his mother, who had at first objected strongly to his being a Christian, that she went and shared his work at the post-office in the Sunday sale of money orders, thus giving him half his Sundays free; and this loyalty to his religion had a very good effect in the office. The reception of this story showed that not the narrator only but many others look upon that boy as a Christian hero. Yet it would appear that he would be excommunicated for selling on Sunday by the body whom the former speaker represents. And there are harder cases than his. He might have given up his employment, but what of the boy who works under command of a heathen father in that father's house? Is he to have the choice of breaking the fifth commandment by refusing obedience to his father, or of being refused baptism because he does not observe a certain interpretation of the fourth commandment?

It seems plain that any resolution *defining* Sabbath duty would greatly divide the meeting. We should strive for a reverent spiritual observance of the Lord's day, but not make it a burden 'by our traditions.'

REV. J. H. BALLAGH:

I second and fully approve these resolutions,* and all are probably of the same opinion. There have been great results in America from these Sabbath unions. The Sabbath question is now one of the most vital Christian questions in Japan. We should teach the people to keep the Sabbath holy. How shall we do it? There has been a letting down on this question. Formerly all converts promised to keep it holy. All shops were closed. How is it now? Even some elders keep shops open. It is time to redeem the Sabbath. Let us do it.

* Resolutions see pp. 39 and 40.

I am of the strictest sect, but I am no slave to the Sabbath. But I would have it kept holy.

REV. MR. LINGLE (of China):

I think we should be careful about the wording of these resolutions. We have unconsciously revised the Fourth Commandment. We have called the day the Sabbath, Sunday, the Lord's Day. We should decide on the term. We should not use these terms promiscuously. I know this is not the popular side, but it does not always pay to be on the popular side.

REV. K. HOSOKAWA:

Excuse my broken English. I wish to testify to the blessing of keeping the Sabbath, from my own experience. I am a tent-making preacher in Yotsuya, Tokyo. I attend to my secular duties six days in every week and preach twice almost every Sunday. Some of my congregation wonder how I can do this, but I can do it. I think the change gives me the rest. Nay, it is not only the change that gives the rest but the keeping of the Sabbath gives this blessing, I believe, and I feel refreshed on Monday. Mr. Gladstone at the age of 82 was able to go about and give powerful addresses here and there. When he was asked by some one how he could do that at his great age, he replied, "there is no other secret but that I have kept the Sabbath holy from my youth." Now Ladies and Gentlemen: man is selfish, so we ought to appeal to his selfishness and urge him to experience the blessing of the strict observance of the Sabbath, for the master said, "the Sabbath was made for man, not man for the Sabbath."

S. E. HAGER:

I do not quite understand the two items in the resolutions. They do not seem to agree with each other. Please read them, and make them clear. (This was done.)

REV. C. B. MOSELEY:

It gives me great pleasure to see so much interest manifested in this subject. I would recommend caution. We should not make the Sabbath a burden as it once was. It would do harm. But we

must not be indifferent. Indifference means opposition. We should take a firm stand and stand there. For, it is my conviction, that the time has come, when the missionary body should act, and act together on this question.

(For text of these Resolution see pp. 39 and 40.)

SELF-SUPPORT: PAST METHODS AND RESULTS.

Rev. J. B. Hail, D.D., C. P. M., Wakayama.

Our Committee on Programme has given us a list of subjects that stand in vital ralation. "Fulness of the Spirit," "Self-support," and "The Evangelization of Japan in the Present Generation." Fulness of the Spirit is the indispensable condition of self-support. Self-support is a sine qua non of the evangelization of Japan in the present generation.

Jesus said, "You shall receive power after that the Holy Ghost is come upon you."

Self-support as applied to a church means one that is able to supply from its own resources all that is required for its perfection and reproduction.

The things needed for the perfection of the Church are apostles, prophets, evangelists, pastors, teachers, ministers, givers, rulers, etc. The grace for each one and for all these offices is the gift of the Holy Ghost who divides to every man severally as he will. Where there is a Spirit-filled church no matter if it be but a few unlearned fishermen there is a church that has abundant resources for all its needs. Where that is lacking only death can come to the most richly endowed institution.

"Methods of the Past" of course means what methods have been used to beget and nourish the spiritual life in the Church until it has grown so vigorous that it needs no aid from without.

The method of this paper will be to sketch very briefly some of the most successful missions that have been planted in the world, see how they have been planted and nourished, i. e. by what methods spiritual life has been begotten and developed into vigorous life.

Christ is our model. As a missionary, i. e. one sent, He was careful to do only what he saw the Father do, and to speak only what God gave him to speak. But of God's message be kept back nothing. He says "All things that I have heard of my Father I have made known unto you."

He had only one care, and that was to accomplish the work God sent him to do. He preached to the multitudes, and from those who believed on him he chose whom he would and taking them into most intimate relationship with himself he expounded to them in private what be taught in public. He trained them and instructed them in the work to which he called them.

When they had learned their lesson he left them, telling them to go to Jerusalem and wait for the Holy Ghost whom he would send upon them. They waited. They received the Holy Ghost.

The Holy Ghost quickened the seed patiently sown by the great Master into life. And as the Church grew there came from its midst all the spiritual gifts and graces for its own perfection and extension.

Paul's method was like that of Jesus. He was himself instructed by revelation of Christ. He was filled with and led by the Spirit. His method was to serve God with lowliness of mind, with tears and trials. He did not shrink from declaring unto them anything that was profitable, teaching publicly and from house to house, testifying to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

Having gained converts he ordained them elders. He charged these elders to take heed to themselves and to the flock, over which the Holy Ghost had made them overseers.

He chose also a select band whom he took into the closest fellowship with him, and to whom he committed the Gospel which he had received from Christ.

His dependence aside from his own faithfulness in giving his message was on the Holy Spirit. The board on which he relied for the wants of the young churches was the Holy Ghost.

It is not necessary for me to speak of results in these missions which are so well known to all. I will only say, where the spiritual

life is in the Church it will develop under the guidance of the Holy Ghost against all opposition.

Most interesting from this point of view is the study of ancient missions. I can only glance at one, viz, the mission of Patrick to Ireland. This consecrated, Spirit-filled man of prayer and faith went to Ireland in spite of all remonstrances of family and friends to preach the Gospel to the heathen there. His method was to assemble the people by beating a drum, and to tell them of Christ in such a way as to win their hearts to him. Being opposed by the Druid priests he preached Jesus privately to the chiefs who had power to do him most harm. These he won for Christ and they were among his most zealous supporters and adherents.

On lands given him for this purpose he established monasteries which were at once colleges, work-shops, hospitals, and churches. The sons of the rich and noble were taught for fees. The children of the poor had free instruction given them; but all rich and poor were required to support themselves by tilling the soil or following trades. The lessons inculcated in these schools both in theory and practice were piety, intelligent reliance on God, industry and frugality.

Patrick looked for his supply of pastors, evangelists and teachers to the Church through the schools he established.

His mission was self-supporting. His schools were built and endowed by those for whom he labored. The results of his work were,—he found Ireland heathen, he left it with the apellation of the "Island of the Saints." And out from his schools went forth bands of missionaries such as that of Columba with his twelve associates, who founded the monastery on Iona Island from whence missionaries were sent to Scotland, England and the Continent of Europe; and Columbanus with his associates to Burgundia, and Germany through whom the Gospel was preached from the islands of the delta of the Rhine, eastward to the river Inn and the Bohemian forests, and the borders of Saxony, and still farther on to the sea coast, and all German tribes within these borders were in subjection to the Christian faith as it was taught by these missionaries. These missions were all self-supporting from the start both as to

material and spiritual supplies or became so at a very early stage of the work.

Leaving the ancient missions I now notice some of the successful modern missions. Here I can only name a few out of many where a large degree of entire self-support has been reached. There is the Sierra Leona Mission of the C. M. S. begun in 1820 which within seven years after its planting had regenerated Regents-town, and at the end of forty years had ten parishes supporting their own pastors besides sending out and supporting six missionaries to the unevangelized tribes beyond the Colony.

The Wesleyan Mission also with the exception of the overseer sent out from Europe is entirely self-supporting. In 1880 there were 38,000 Christians in a population of 60,546, or over one half.

The mission of the English Congregationalists to Madagascar. The Church here was thrown entirely on its own resources fifteen years after its planting and for twenty seven years cut off all outside resources. During that period the Church was subjected to the most bitter and unrelenting persecution, yet she grew stronger, and conquered the land. In 1880 the Christians in Madagascar numbered 72,000. They maintained 900 schools with 50,000 scholars, together with several training schools and colleges, hospitals and dispensaries.

The mission of the American Board to the Hawaian Islands, the history of which is too well known to need repetition. In speaking of one feature of the methods there Rev. O. H. Gulick said, "There in early times before there was a circulating currency the little school boy was expected to bring some eggs, some shells or some berries to pay for his spelling book, his slate or pencil. The idea of self-help is learned in the infancy of the individual or the Church."

The mission of the American Baptists to the Karens of Bassin. The history of this mission as written by Mr. Carpenter is interesting not only as missionary literature, but because here is a Mission where the principals advocated by Dr. Nevius were put in practice long before Dr. Nevius published his work.

When Mr. Abbot became connected with this mission he began to advocate the doctrine that the native Church should not only furnish its own preachers from within itself but the Karen Church

should support the Karen minister. He says "Karens must sustain the Karens, is a sentiment I have reiterated to our brethren here. The Churches must begin, must learn, must believe and feel that that is the law of Christ's Kingdom." Four years after the above was written the Home Mission Society of the Karen Church passed this resolution. "We brethren are agreed that for preachers, pastors and ordained ministers we should spend no more money of our American brethren. So far as there is occasion to help them we will do it ourselves."

Elders and school-teachers were appointed by the missionaries on the recommendation of the churches and after a thorough examination. These elders and teachers were taught by the missionaries during the rainy seasons. The churches supplied the traveling expenses of their pastors, and sustained them in school and also when at work among the churches.

When the Board of Missions could no longer aid even a training school these churches in their deep poverty not only kept up all their evangelistic and common-school work but contributed 36,564 rupees to build and endow such a school.

From 1855 to 1879 the number of churches increased from 55 to 92, and the membership from 5479 to 7818 and this in spite of defections and losses by the scourge of cholera and fever. The contributions of the Christians increased from one rupee and eight annas per member to 8 R. and 12 A. per member.

S. P. G. Mission, Tinnevelly.

Bishop Caldwels' plan was to make the congregation the centre around which all work moved. He set himself with his helpers to invite individuals personally to become members of the congregation, and when ony one came under systematic instruction he urged him or her to bring in their friends and relations. He built schools not only to instruct children, but that he might have a place where he could invite men to come and converse on religion at their leisure. He tried to induce men to join the congregation immediately. He says, "I was never contented to work myself among the heathen, nor even with my catechists, but set myself to stir up Christians, including the new converts, in each village to work among their neighbors,

and to help them form themselves into organized associations for evangelistic purposes. I made them promise to devote some specific time to this work; if possible one day or a part of a day each week: and the association was to send its report to me every month." He required each catechist to plan to spend one day each week in personal evangelistic work, and to take along a few members of the congregation in order that he might initiate them in the best methods of carrying on the work and prepare them for carrying it on alone. An association was formed for evangelizing the western portion of the district, the money for this purpose being raised among the natives. From 1841 to 1888 he formed 129 congregations and the number of persons under regular instruction was 8167.

Mission of the American Board, Ceylon.

Perhaps no modern mission has attained greater success in the way of self-support than this mission. Rev. G. W. Leich says, "The missionaries of the American Board have from the first taught the native Christians that the tenth is the Lord's. As native churches were organized and native pastors were placed over them, the people were expected to give one tenth of their incomes for the support of their own churches. Salaried men when they received their wages before they put them into their pocket counted out the tenth for God. Farmers when they beat off their rice set aside a tenth. Every tenth fruit tree was God's. Women when they cooked the rice for the family took out a handful or two and set it aside for God with a prayer. They have found that this daily looking into the face of God brings them a blessing, and that the nine-tenths go as far as the ten-tenths did before. As a result of this systematic giving the native Christians now have twenty-three churches, with native pastors, nearly all supported by native Christians; and those that are not fully self-supporting are fast reaching that point. Besides supporting their own churches the native Christians contribute to the support of their native Bible Society, Tract Society, Sunday-schools. They have organized themselves into a Foreign Missionary Society and now have about twenty foreign missionaries of their own, the brightest, most earnest native Christians of their own number, whom they have

chosen and sent out to the regions beyond and for whose support the native Christians are responsible. Every church of a hundred members has the luxury of supporting a foreign missionary of its own.

Self-support has proved successful in Harpoot, Turkey. Miss Wheeler says, "Many a man has said to my father with tears 'you did not pauperize us.'" Every Church was taught to give a portion of the salary of the preacher or pastor and generally became self-supporting in five years, since if twenty men give a tenth the preacher is easily supported. Before the massacres there were twenty-two self-supporting churches. And since then in all their poverty seven churches have come up to self-support.

In schools also this year (1899) over $5,000 have been given and the number of pupils in the colleges (schools?) increased to 998. In these schools pupils have to pay tuition, board and incidentals.

Mission in Uganda.

At the end of 1893 Mr. George U. Pilkington was deeply concerned for himself. He said afterwards, "If it had not been that God enabled me after three years in the mission field to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David the Tamil evangelist showed me that my life was not right: that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times but I had not accepted God's gift. I saw now that God commanded me to be filled with the Spirit. Then I read: 'All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them:'—and claiming this promise I received the Holy Spirit."

From Dec. 8th to 10th, 1893, meetings were held for the deepening of spiritual life. They were the signal for a gracious infilling and out-flow of the Holy Spirit, that has gone on increasing in power until to-day. The method of reaching the people was through reading houses, through teachers and Scripture reading. At the beginning of the year 1894 there were not twenty of these reading houses, and they were small. At the end of the same year there were over two hundred and the ten largest would hold 4,500 persons. Exclusive of the Capital there were on week days not less than 4,000 and on

Sundays 20,000 hearers of the Gospel. The first teachers paid by the native church went out in April (1894); in Dec. there were 191 of these in 85 stations, twenty of which being outside of Uganda proper were foreign mission stations. Even these figures cannot represent the whole work, nor does this number embrace all the teachers twenty of whom not recorded in the above number were at work in Jungs. In 1896 Mr. Pilkington reported 100,000 souls brought into close contact with the Gospel, half of them able to read for themselves: two hundred buildings raised by native Christians in which to worship and read the Word of God: two hundred native evangelists and teachers wholly supported by the native Church: ten thousand New Testaments in circulation: 6,000 souls seeking instruction daily: number of candidates for baptism, confirmation, of adherents and teachers more than doubling each year, and God's power shown by their changed lives. The latest word from Uganda is that of Dr. C. F. Hartford-Battersby. He says "In Uganda is a great Cathedral at the top of a great hill, called the "hill of peace," where 5,000 people assemble Sunday by Sunday to hear the Word of God from their own people, and their people are going out as preachers to every part, and supporting their own workers, without any help from another country."

Presbyterian Mission in Korea.

Dr. Underwood sums up some of the plans followed in this mission work as follows:

First. Organization as simple as possible.

Second. Church houses planned in accordance with the ability of natives to build, and the styles of houses generally used.

Third. We try to place the responsibility of giving the Gospel to the heathen, upon the Christians. Our aim is that every Christian shall become a worker. We try to make every one feel that it is his privilege to tell others of Christ, and in fact, we refuse to receive into church membership a man or woman who tell us that he or she has never tried to lead others to Christ. As a result, from a number of congregations the most intelligent Christians will be sent out to other places: in some cases the expenses are paid by the natives, in some cases they pay their own expenses.

Fourth. Church schools are established when the case warrants it. These schools are under the supervision of the missionary in charge, the elder, deacon or steward as the case may be. The aim of the mission is to make all these schools entirely self supporting, they are patronized both by Christians and outsiders and are a valuable evangelistic agency.

Fifth. The mission aims to provide a higher school for the boys from the lower schools. It is expected that the mission will have to provide the foreign and native teachers and the plant for such schools. But the pupils will be required to pay for their board and supply all incidental expenses.

Sixth. The problem of training native workers is not yet fully solved. However the missionaries meet the native workers i.e. leaders of the church once or twice per year for conference, Bible study and for practical work. The class thus met last year numbered 250.

Besides the missionaries on their tours take with them a number of these leaders. The expenses of these men are borne sometimes by themselves, sometimes by their churches, and sometimes by the missionary. In this way the men receive a practical training in preaching and organization that they could get in no other way. The foreign missionary with such a company has his peripatetic school, and generally finds himself forced to be prepared to answer questions on almost every subject and in almost every science. The aim of the missionary is to take the picked leaders, and by means of this summer and winter training and Bible classes, supplemented by the practical training obtained in these mission tours, to train up a class of thoroughly equipped leaders, well grounded in the faith that is in them.

Seventh. Books, Bibles are sold not given to the natives.

Eighth. Medicine is given to the poor but the rich are expected to pay full price for medicine and visits to their homes. After fifteen years work in Korea the Presbyterian Churches that have followed this system are able to report 166 self-supporting churches out of 188 with a baptised membership of 3,000, contributing during this year nearly 7,000 yen and almost entirely supporting and carrying on their own work.

I turn now to Japan.

An extensive correspondence on this subject reveals the fact that eleven missions have no policy looking to self-support, fourteen missions pay pastors and evangelists from mission funds. Ten missions require native Christians to pay part of evangelists' salaries. Four missions require the chuches to pay all of their pastors' salaries. Seven missions require the churches to pay a part of their pastors' salaries. Three missions require a monthly report from evangelists.

The mission that leads all others in the matter of self-support in Japan is that of the American Board. There have grown out of the work of the of this mission 33 self-supporting churches. The Church of Christ in Japan follows next with 25 churches. The Nippon Sei Kōkwai next with five. American Baptist Missionary Union, Methodist Episcopal Church, Methodist Church of Canada each report three. Methodist Episcopal Church South and Salvation Army each have two, the Methodist Protestant Church one.

As to the methods by which the results have been reached in the churches of the A. B. C. M. I have only time to give that outlined by Mr. Sawayama for developing the gift of giving.

"All giving according to their means. A regular time for giving. The amount set as the minimum sum, one tenth of the income." The church of which he was pastor was I think the first self-supporting church in that mission. Before its membership reached one hundred it not only supported its own pastor but planted and sustained a church at Koriyama besides contributing to the Girls' School and the Home Mission Board of the Kumiai Churches.

Also that of Mr. Ishiwara. He said to his church raise what you can. Divide into two equal parts. Give me one half for my salary and use the rest for your church work.

Summation.—From a very cursory study of missions, ancient and modern, I conclude that the first requisite toward planting a self-supporting mission is a missionary who like Christ speaks what he knows and testifies what he has seen and learned of God. Who declares the whole counsel of God. As Christ says "It is not you that speaks but the Spirit of your Father that speaks in you."

2nd. Men full of the Holy Ghost. "Tarry until you are endued with power."

3rd. Reliance on God. By this I mean that the missionary himself must "seek first the Kingdom of God and his righteousness," i. e. do what God tells him to do, looking to God to supply all his need "according to his riches in glory by Christ Jesus." And he must also teach the churches to rely on God and obey every call of God to duty.

4th. The Spirit's gifts to the Church are to be cultivated. Christ took his disciples with him and trained them in responsibility. His chosen preachers and pastors he took with him on his preaching tours, he instructed them privately, he sent them out alone to the work, he heard their reports, he corrected their mistakes. He was their Friend, Teacher, Lord. In this way he stirred up the gift that was in them. He also took his givers to minister to the wants of himself and his disciples of their substance. Thus he developed in them the grace of giving. No missionary should be content to show what Christianity can do for a people. He should strive to show what it can do through them. This method is well illustrated in the mission of Patrick and Columba, Columbanus, Ulfilas, the American Baptist Mission among the Karens, the Presbyterian Mission in Korea.

5th. Responsibility must be laid on the Church and the native ministry. Paul laid on Timothy the responsibility of developing in the church, the temporal care of their ministers in these instructions, "Let the elders that rule well be counted worthy of double honor, especially they who labor in work and doctrine. For the Scripture saith," Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire." And Christ laid the burden of the work of teaching all nations on his apostles and disciples. Their sole outfit for the work being a knowledge of Christ and power from on high.

6th. Schools are a matter of course for the training of the chosen leaders. Christ, Paul, Patrick and all successful missions, ancient and modern, have used them,—but schools to train in and for their work.

It seems to the writer that Japan is now ripe for a strong move

toward self-support. The Japanese Church is urging it. Missions desire it. Churches adopt it. Let us seek it in a full receiving of power.

DISCUSSION.

REV. F. W. VOEGELEIN, E. A., TOKYO:

The general sentiment of this body seems to be strongly in favor of self-support. So much so, that I feel disposed to take my stand on the other side, and say a word in favor of supporting from abroad weak Japanese churches. It has been said from this platform, that no Japanese church should have a pastor unless it is able to support him, and this remark was heartily applauded by this Conference. I must, therefore, expect no applause if I say, that it is altogether impossible, for a great majority of our Japanese churches, to support their own pastor and bear all the church expenses. Is it wrong to help these struggling churches from abroad? In the paper, to which we have just listened, reference has been made to the time of the Apostles, to St. Partrick etc. Now we know that in the time of the Apostles the weaker churches received support from the stronger. If it was right, in that age, for Western churches to help the Eastern; for the church at Antioch, for instance, to send money to Jerusalem, why should it be wrong to proceed in the same manner in our time? In America hundreds of weak churches in the West have received support, for years, from Eastern churches, and they could not have developed and prospered as they did, had it not been for such help. If it was right, for churches in New York to help young churches in California, can it be wrong for churches in San Francisco to help struggling churches in Tokyo?

In Japan we are confronted by peculiar difficulties,—and with poverty "all around us." We know, that the mass of the people, and many of the samurai,—from whom the majority of our converts come, are very poor, so that they scarcely know how to make "ends meet." Is it reasonable to expect much from those that have but little? On the whole, I believe, that Japanese Christians contribute as liberally, in proportion to their means, as Christians in other countries. But

when poor people search in their big sleeves for their last *rin*, and give this for the Lord's cause, we must not expect them to do more. Many objections have been raised against supporting Japanese churches from abroad, and as "proof" that the churches are able to support themselves, reference is frequently made to the liberal support of the Buddhist temples. But I find that the vast majority of the worshipers at these temples give *rins* only. However, as there are so many of them, it is, as it were, like a steady rain,—dripping all day long, and this at last counts up. As, for instance, in the Kwannon temple at Asakusa. The Buddhists have the millions. Were the situation reversed, so that we had the millions and they had the few—the Buddhist priests would very soon land in *Nirvana*. The sainted Dr. Christlieb spoke of a threefold conversion, namely of the head, the heart and the purse. The trouble with many Japanese is that they have no purse, and in such a case, a German proverb says, "*Wo nichts ist da hat der Kaiser sein Recht verloren.*"—Where there is nothing the Kaiser has lost his authority. It goes without saying, of course, that all should give according to their means. More than this the Bible requires of no one. That the Japanese ought to bear their own expenses, wherever they are able to do so, is no more than we have a right to expect, and no foreign help should be given, save where they can obviously not bear all their church expenses themselves.

REV. WALTER ANDREWS:

This next to the devotional subjects is the most important subject that comes before us at this conference. It is more or less at the bottom of the spiritual life of our congregations. There are now 444 organized churches in Japan, and of these only 83 are self-supporting in 25 years. All the rest are getting their food from a foreign source. I am deeply interested in the work of Mr. Underwood in Korea. When I first heard of it I had an account of it translated and circulated; through this and other steps which have been taken 14 of our churches have set out toward self-support. I should like to move that a special committee be chosen on this subject. We want to let no uncertain sound go forth from this conference. We want our congregations to "arise and walk."

Rev. D. W. Learned, D. D.:

There are two sides to this question, and it is a little unfortunate that so little time is left for the other side, that is, the dangers of a radical policy of self-support, and the good results that may be attained without such a policy. We have not a few churches which have a noble record for self-support without any such radical policy or strict rules. On the other hand we can show cases (not imaginary, but real ones) where adhesion to a strict policy of self-support would certainly have done harm. In this country the chief supporters of a church are often of the movable class of the population, as teachers and officials. When the people of means in a church move away, and a wave of reaction checks the growth of Christianity for a time, a church which has been fully self-supporting may be left where it cannot possibly support itself except by dispensing with a pastor. In such a case "self-support" is pretty sure to mean slow death; we may report the church as self-supporting, but it is likely to have only a name to live. A little help to such a church for a time may be the best means to secure real self-support again. Again "self-support" in a city, where rents are high, which results in the church hiding itself in some obscure corner may not be the best means to plant a really active and working church in that city. Again, if a missionary opens a preaching place and gradually gathers a few believers around it, must he deprive them of church organization till they are strong enough to carry on the work without help, or shall he throw the whole burden upon them the moment there are enough of them to be formed into a church? These may be called exceptions, but my point is that it is better to have a flexible policy which can easily be adapted to all kinds of circumstances than to have a fixed system to which all sorts of exceptions have to be made in practice if serious loss is to be avoided. Is it our aim to be able to report 100 per cent of the churches self-supporting, or to propagate Christianity?

Rev. Otis Cary:

When this subject is discussed, those who favor the use of foreign funds usually say that they are as desirous as any to secure self-support, but it must be attained gradually. Their policy has

prevailed in Japan. Has it resulted in marked advance towards what they declare to be their aim? In 1878, 27 *per cent* of the churches were self-supporting; now, only 19 *per cent.* At this rate of progress when shall we reach our destination? "How far is it to Taunton?" asked the traveler. "Well, if you keep straight ahead, its a little over 24,999 miles; but if you turn around and go in the other direction, it is less than a mile." We must face about. No pastor of a church, and, as a rule, no *resident* evangelist, should be supported by foreign funds. The few employed by a mission should be wholly under its control. The desire to have their own evangelist will spur the Christians to exertions for gaining what otherwise they cannot have.

Those opposed to such views adduce exceptional cases of places suddenly impoverished and ask if we will let these afflicted churches perish. Few of us are so radical as to deny that there may now and then be reason for special help; but we do object to having these exceptional cases dictate the general policy, as they are often made to do.

In Japan, if anywhere, it would be easy to adopt a policy of self-support. The Christians come from classes of average financial ability. The Japanese desire independence, and this can be complete only where there is self-support. The Japanese are generous givers to that in which they are interested.

Ask the Christians how much the average unbeliever pays for *saké*, for tobacco, and for his religion. Thus you may lead them to see that if they are willing to do as much for the Gospel as they once did for these things, it will not require a very large company of believers to attain self-support.

REV. WILLIAM IMBRIE, D.D.:

Dr. Learned is perfectly right. It sometimes happens at home that a church is suddenly brought into financial straits by the removal of members who have done much for its support. But for two reasons the churches in Japan are peculiarly liable to such occurrences. In many of the Japanese churches, the chief supporters have been officials, or officers in the army or navy; and these are the

very ones that are likely to be called upon to change their residences. But besides this, especially in the cities, most of the church members are not the old residents of the places; but persons who have come from elsewhere, often for a more or less temporary sojourn. Why this is so, is so well known that I need not pause to explain it. The result is that to a degree that is not found in most places at home, members of the churches are birds of passage. I know of a church that is just now suffering from one of these causes. It is a good church that for several years has been entirely self-supporting; but under existing conditions the people can not pay their pastor a living salary. If the mission can tide it over the present difficulty, the pastor can remain and work to bring the church once more to self-support; but if the mission can not do this, the pastor must go. And a flock without a shepherd is as badly off in Japan as it was in Judea.

Mr. Cary has called attention to the fact that the churches in general are not advancing to self-support so rapidly as they were at the time of the last General Conference. That is true, but there is a good reason for it. At that time, and for a number of years afterwards, there was a great wave carrying Christianity on its crest. Men flocked into the churches, and churches paid their pastors, twenty, thirty, even forty *yen* a month, when *yen* were worth nearly twice what they now are. The question of self-support was solving itself; and if that state of things had continued, the question would now have been solved. Then came what we commonly speak of as the Reaction; and churches which once had a hundred members at present may not have more than thirty or forty. The problem now presented is in many particulars the problem of the down-town church in New York. The chief difference is that in New York the people have moved from down-town to up-town; in Japan they have moved out of the Church and back into the world.

The question of self-support is by common consent one of the greatest importance; but in order to profitable discussion it is essential that the meaning in which the term is used should be clearly defined. In fact, it is employed in widely differing senses; and this has been at home the occasion of much misunderstanding. What is meant by a self-supporting church? By some it is used in

the sense in which it is commonly used. A self-supporting church is a church that maintains a building fitted for its needs, pays a pastor a living salary, and is a body organized for work. By others the term is used of a group of believers without most of the helps to Christian living that call for Christian giving, provided only that they receive no financial aid from a mission. What then is meant by the expression, a self-supporting church? Until the meaning of the term is fixed, discussion is not intelligent or to the point.

RT. REV. W. AWDRY, D.D.:

There is great need to press forward self-support; yet it may be a comfort to some to know that in the Australian branch of the English Church, the two dioceses in which I lately made enquiry, support themselves on contributions averaging about 5 shillings a head from man, woman and child among the church members. In the Nippon Sei Kōkwai the contributions for man, woman and child average just over half that sum, while the average income of the Australian and his cost of living must be several times that of the Japanese. Each Japanese Christian therefore is contributing much more in proportion to his income than each Australian, and it is not his want of liberality, but the smallness of the congregations at this early stage that accounts for the church in Japan being as yet so far from complete self-support.

REV. W. B. PARSHLEY:

I believe in apostolic succession. One thing that the apostles believed was that laymen as well as elders and deacons have part in constituting a church. I protest against the idea that a body of believers must have a paid pastor of its own in order to be a church.

REV. T. E. SCHUMAKER:

The question of self-support is a question of principle. The principle is that each church should do all it can and that is what we want. We must help until by doing this, they can support themselves. Teach giving carefully. In the New Testament there is little of "Thou shalt" and "Thou shalt not." Christ had a better way than that. He teaches and gives the Holy Spirit to prompt the doing. Cultivate the spiritual life of the churches and teach care-

fully the duty of giving and the Holy Spirit will lead them to give. I have found that the Japanese are willing, provided they are properly taught and led.

Rev. Theodore M. MacNair:

I should be sorry if this conference should do any thing to encourage, on the basis of mere theory, the withholding of necessary help. There is a church in an important place near Tokyo which was self-supporting and the work went on well. But some of the chief supporters died and some moved away and in the absence of others sufficiently well off to take their places financially the church could no longer sustain itself, and appealed to our mission for help. Should we in such a case refuse the funds, and thus cripple the church and seriously limit its usefulness? Cases of this kind are of frequent occurrence. I should be very sorry, I repeat, to have anything said or done here that might lead to a Board's or a Mission's insisting upon a position still more extreme than that already taken.

Rev. A. A. Bennett, D.D.:

I beg leave in this connection to accentuate the need of a deep spiritual life on the part of church and pastor—a need already referred to two or three times to-day. There is no surer solution of the problem of self-support than by the infusion of spiritual life. The sickly church and the one not answering to such a name but marked by many evidences of anaemia, is sure to find self-support a distasteful problem and one hard to grapple with. On the other hand, in proportion as life flows in, the difficulty of consecrating money to the Lord becomes less and less apparent. We have a little band of believers—a branch of our Yokohama church at Kawasaki. Some years ago, with considerable self-sacrifice they erected a very simple chapel without the aid of mission funds. They did not purchase the land, and until recently have not felt able to pay ground-rent. Less than a year ago one of the most spiritually minded of our theological students went there as their preacher. Not long after, the believers said that they would pay their ground rent. Still later the preacher told me that he would not need his salary from mission money as the believers had agreed to pay him

eight yen a month for the support of himself and wife. This they have continued to do. This last Sunday they gave me the money to cover my expenses there for communion service, saying that they had determined to take up a Sunday collection like other churches, and to give it month by month to pay the missionary's expenses when he came to administer the ordinance. This little body of believers does not practically number more than eight or nine poor people,—a doctor and his wife, a Japanese tailor and his wife, a blind shampooer (*amma*), and his wife and two or three other women. The self-sacrificing conduct and faithful preaching of Mr. Mitamura are the explanation of the change, and his deep spirituality is the key to the whole matter.

REV. GEO. ALLCHIN:

Quoting numbers is not of very much value to us. Many churches are small and a number of them are required to make up the numbers of one large church. In Osaka there are 26 preaching-places and churches but only seven are self-supporting, and about half of all the Christians are in these seven churches.

REV. MR. YOSHIYASU HIRAIWA:

I am now working in Kofu as pastor of a Methodist church, which was not a self-supporting one four or five years ago, but now gives 600 *yen* to the pastor, 5 or 6 *yen* for miscellaneous expenses every month, 123 *yen* this year to the missionary society, and 116 *yen* for repairs. All depends on how you train your people. Missionaries may go to two extremes; they may injure the cause of self-support by giving *too much help*, or they may do so by *withdrawing the help entirely*. The true way is to give help in a moderate and encouraging way and to train the people.

REV. J. H. DEFOREST, D.D.:

We have 12 stations and 52 places worked by pastors or evangelists. Only five give nothing. These 2000 Christians altogether give 3500 yen. We have just asked them to increase to 5000. If they do this we shall soon have many more self-supporting churches.

REV. H. B. PRICE:

Five years ago our mission paid pastors' salary and house rent for our church in Kobe. Now the church is entirely self-supporting.

DEVOTIONAL PAPER.

Be Filled with the Spirit.

Rev Barclay F. Buxton, C. M. S., Matsuye.

Such is God's command to each one of us. One who fears Him and trembles at His word, cannot but seek in prayer to have this fulfilled in him. One who loves Him will be sure to desire to keep this commandment. If one is diligently hearkening to His voice He is sure to say to one,—"I will send the Comforter to thee. Open thy mouth wide, and I will fill it. Be filled with the Spirit."

This is God's command. It is not left to our choice whether we will be filled or not. It is not a mere privilege which we may enjoy or not according to our tastes or convenience or training. It ought to be the normal Christian life, and we cannot live below it without sullying His glory and getting eternal loss. And more than that. It is God's command which no one can neglect without being disobedient to Him. Any Christian that does not experience the fulness of the Spirit is unfaithful to His Lord, and culpably negligent of God's choicest gift of grace. When God is inviting him to come and enjoy the heavenly feast now, he is making excuse feeling that he has more important matters to attend to. And thus he is unbelieving toward God, and is content to be lukewarm in God's service, when he might be a flame of fire.

How many there are who thus stagnate in their spiritual lives, instead of stirring themselves up to lay hold of all that God has to give them! They excuse themselves by trying to believe the untruth that they received all that there is to receive at their conversion and so they argue that there is no need to forget past blessings and reach forth unto things that they as yet have not known. And so they continue weak and lifeless in soul, content with the remembrance of past blessings, instead of having a present living experience of grace; satisfied with the outward service of God, but with no life and power

that betoken a present walk with God, and a present partaking of His grace.

Well may we search our own hearts in this matter, and judge ourselves in the light of God. Let us not judge of what it is to be filled with the Spirit by our own past experiences, but in the light of God let us try to discern His great meaning. In that light we cannot but see that there are signs everywhere that many have not received the fulness of the Spirit. What feebleness in service there is! How much labor expended with little or no fruit in the conversion of souls. How little joy in prayer! or power to pray so that answers are received! How little divine light received directly through the word! How Micah's word is fulfilled,—"Night shall be unto you, that ye shall not have a vision. Then shall the seers be ashamed, for there is no answer of God." (III. 6, 7.) How little mourning over sinners! God still calls to weeping and to mourning and to girding on of sackcloth. How little such deep feeling there is! Oh that we may see the poverty and shallowness of much that is called Christian life. The whole of religion is love and yet how little burning love there is either towards God or towards man. Because we come short in these things, God's holy name is being blasphemed on earth through us.

Is it not time to repent and seek that which is our supreme need —the filling of the Spirit? Let us be determined to seek until we find. Let us not dare to go back to our work until we have been baptized with the Holy Ghost and with fire. God has given us this time as an opportunity of repentance and of receiving new life and power. Let the time past suffice us for our weakness and deadness and shortcoming. Let us arise and shake ourselves from the dust. Let us be willing to receive from God this choicest gift of his grace to us—the Holy Spirit.

There is one great hindrance that often prevents earnest seeking. And that is, that in our hearts we do not believe that we can be holy. A little stirring up of zeal or of love is about all we are looking for. A deeper peace or higher joy is sought, but a real holiness is not believed in and therefore not sought. And even when one is intellectually convinced by the word of God that God calls us to holiness, often the innate unbelief remains deep down in the heart which says

"impossible for me." This unbelief will only disappear in the presence of God as His light shines on the promises. Seek it there, on your knees. Neither receive it of man, neither be taught it, but receive it by the revelation of the Lord. And He delights to impart it to a soul that really seeks Him.

If the Holy Spirit comes in to dwell in any heart, the main characteristic of that life will be holiness. Holiness is more than sin suppressed and kept down. That is virtue. Holiness implies a clean heart from which filthiness and idols have been removed and the old man absolutely put off. It implies that the depths of one's being are clean as well as the surface.

This will be the first result of the incoming of the Spirit of Holiness. Many make a mistake there. They seek the baptism of the Holy Ghost that they may have power in service. But there cannot be real power unless there first is poverty. And purity by the Holy Spirit ought rather to be sought than power.

We have this order in Ezekiel XXXVI. In the 25th verse we have God's promise "I will sprinkle clean water upon you, and ye shall be clean." And then in the 27th verse "I will put my Spirit within you." First purity and then the indwelling Presence. If we ignore this order our search will probably be unsuccessful. Do we really want to be holy? How many are not willing really to be dealt with by God on that matter, but only want power that will make them successful workers. Such do not receive, for God's order is always, first purity and then power. First the cleansing from all sin and then the Holy Ghost taking possession of his prepared temple.

What is this purity that is so essential. It is heart-holiness, with the old heart-corruption removed and God's new creation of a clean heart received (Eph. 4,24). It is the stony heart taken away, and a soft heart of flesh given instead (Ezek. 36,26). It is a heart circumcised," that is to say from which sin has been cut off (Col. 2.11.) so that it can love God with all the heart and soul and mind (Deut. 30.6.). It is a heart whose eye is single, so that it is full of light. (Luke 11. 34,36). We must experience this, and not merely know about it, if we would see God (Matt. 5.8) and receive of his power. This needs a deep repentance that casts all sin out of the heart as well as out of the life.

At our conversion we repented, it is true; but there may be a much deeper repentance needed. God often in his word calls upon his own people to repent. If there has not been truth in the inward parts, and if the secret thoughts and motives have not been pure before him, he certainly demands repentance. Then he is prepared to put his law in our hearts, that is to say, to make the deepest tendencies of our nature holy instead of sin as they are by nature, thus working in us even to will of his good pleasure. He will take away the filthiness and love of sin (Ezek. 36, 25.) and give us clean hearts that love him and delight in his ways.

Let us be willing that he should do this for us so that all our heart and life is conformed to his holy will. But this will mean deep, thorough work, and no crying "Peace, peace" when there is really no peace. It means that all idols are taken away. An idol is necessarily something that we love and adore and can argue for. It is sure to be hard to give it up. But if there is anything that is as a cloud between you and God or hinders your walk with God, cast it off. Be real with God. Let nothing unholy remain to defile the temple of the living God.

Then the great idol, self, which provokes God to jealousy (Ezek. 8.5.) in so many lives, must be cast down. It is hard to die to one's own advantage and good name and pleasures. It is hard to surrender one's will. Yet this is the only path to blessing. Do you remember how tenderly Paul deals with the Corinthians in this matter in the IVth chapter of the first epistle. 'Ye are full, ye are rich, ye have reigned as kings' he says—'Ye are wise, ye are strong, ye are honorable.' But, he implies, you must come down from all that, and take your place with us apostles as emptied ones, if you want blessing. It must be no more this Christianised self, but a death which brings us to the end of all that self can hide in, or exalt itself over, so that Christ alone may be exalted.

Repentance means also that all the dark hidden chambers of the heart and of the mind have been searched out—(Ezek. 8. 9—12), those chambers of imagery wherein so much goes on that is abomination to a holy God. It means that all the secret longings, and dissatisfactions, and murmurings against God and frettings have been wholly

surrendered and that one's soul is quieted before God, and ready to accept His will and choice in every matter. It means that all worldly ideas, and impure thoughts are surrendered to Him to deal with and to destroy.

It means that God is put first in the outward conduct of one's life. His will is accepted as final in little things and in great, in easy things and in difficult. The home and the life are regulated so that they bring in the highest interest to Him. One is not content with gaining five pounds, when there is another way of gaining ten, though harder.

Such is a real repentance—a real surrender to God. Who then is willing thus deeply to repent, and thus really to surrender to God that He may be all in all to him? Thus cleanse yourselves, and He will dwell in you, and walk in you. Thus sanctify yourselves and the Lord will be able to bestow a blessing upon you and work mightily in you. Yet it is just here that there is deep conflict in the experiences of most souls! How they wrestle against God, not prepared wholly to go His way, and be all for Him! It is sure to be hard to die unless we have a clear sight of the glory that is coming, and the infinite worth of the blessing that God has to bestow. But let the work be thorough. Do not yield in the conflict. Dig deep. Let there be a real repentance and a real cleansing of yourself from all sin and a real death. Be determined that your inmost heart shall be put right for God, so that every thought shall be in obedience to Him.

And then God will do what you cannot do. He will cleanse the depths of your heart. As you make an end of sinning, He will make an end of sin. He will create a clean heart and a new spirit even the new man which is after His own image. He will save to the uttermost from unrighteousness and uncleanness and ungodliness.

And He will give the witness that it is done. He delights to say even now to a soul "Thine iniquity is taken away, and thy sin purged." "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." That witness of God brings one confidence, assurance. When that is given faith becomes knowledge, and one knows God has cleansed one. This is armour for the soul, as we are bidden "Arm yourselves with the same mind" (1 Pet.

4. 1—3), that is with the assurance that you have ceased from sin. "For the time past of our life may suffice us"—yes, indeed—"to have walked" in sins and short comings and defilements. Arm yourselves with this determination that in the power of the cross, you will live no longer the rest of your time in the flesh to the lusts of men but to the will of God. Thus reckon yourself dead to sin. Accept that position and live it out. As you obey God and believe, He makes it true, and you know that you are indeed dead unto sin.

And thus in the power of the cross, we die. The past is under the blood. It is gone. New life is ours, even the resurrection life of Jesus, by which we can henceforth live not unto ourselves. but unto him, even in the depths of our being, and by which we can conquer, treading under foot the world the flesh, and the devil.

Oh the joy of being thus cleansed from sin! Oh the blessed liberty and fellowship with God and with men! One cannot but tell out what one has found, and glorify him who saves to the uttermost. He has cured the secret source of evil. He has given his own purity, and one cannot but make known his deeds and talk of all his wondrous works.

Yet one may have experienced all that, and not be filled with the Spirit. The unclean spirit may be blessedly cast out. The heart may be really swept clean and garnished with grace, and yet there may be no resident Holy Spirit (Matt. 12. 43). In the 36th of Ezekiel, after the cleansing from all filthiness and all idols, and the clean heart given, we have the promise of his personal presence. The cleansing from sin is only a negative blessing. Here is the positive side ot it,—God the Holy Ghost taking up his abode in the temple prepared for him.

Thus only does one's heart become a temple, when it is occupied by God Himself. There may be a building after the pattern of a temple, and used for praise and worship, but it is not a temple unless God Himself has taken it as his abiding place. And so it is with our hearts. That one only has a right to the name of a temple of the Holy Ghost, where the Divine Occupant is really in possession, and revealing himself. Let us take care that we receive him. If he has cleansed you from all sin, seek from him this manifestation

of his presence in your heart—that you may be conscious that he has come, and come to abide, and to rule everything. His presence brings deepest fellowship with God, and enables one to walk in the light. His presence brings joy, and peace, and meekness. His presence separates one from the world and from sin. His presence is our power for service and the means whereby we can convict others and lead them to the Lord Jesus.

The Lord whom ye seek shall suddenly come to his temple (Mat. 3, 1), behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming: for he is like a refiner's fire, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi that they may offer unto the Lord an offering in righteousness. Then shall their offering be pleasant unto the Lord, and their lives and service acceptable unto him. This is what John quoted and what he meant when he said, pointing to Jesus,—"This is he who baptizeth with the Holy Ghost and with fire."

How shall we seek so that God the Holy Ghost be thus revealed within? The way that the early disciples sought the baptism of the Holy Ghost is clearly shown us in Acts I and II. There we may see how we too may seek and obtain. The great thing that is emphasized is that they came together to pray. It is helpful to hear addresses, and testimonies, to search the scriptures and to quote the promises, and I have no doubt that the disciples had all such exercises at their meetings. But their main object was prayer. They were coming into God's presence by the Blood that had newly been shed. They were penetrating for the first time through the veil into the Holiest. They were kneeling at the footstool of the Throne, and they knew that their Lord was seated upon it. That is still the only place to receive the Holy Ghost. It is only the one who comes in there by prayer that can receive that living baptism from the hands of his Lord. The lamps of fire which are the Holy Ghost are burning before the Throne, and one who would be baptized with fire can only obtain it there.

In what spirit did they come together for prayer? First of all, they were doubtless *deeply convicted about the past.* They now realized the glory and Godhead of Christ as never before. They

understood something of the divinity of his mission upon earth. And as they thought of their three years with him, they must have been overwhelmed with all their blindness and darkness of heart.

They must have been deeply convinced of all they had missed, that they might have had. They would bewail the coldness of their love towards him, and their lack of confidence in his power. They would see how they had limited him and hindered the bestowal of his light and blessing upon them. No doubt they humbled themselves before God, and each other and confessed their sins.

That is the spirit in which to seek the baptism of the Holy Ghost. Realize your unbelief in the past—for though this mighty gift might have been yours all the time, by unbelief you have not received. Confess your unbelief and repent of it. Realize all that you have lost in the past, of fellowship with God, and the knowledge of him, and light and revelation imparted directly to you. Mourn over all the loss, and be determined to have all that God can give you. Mourn over your unfaithfulness and hypocrisies and failures and sins, your lack of spiritual power in bringing souls to a decision for Christ, your coldness in prayer, your dimness of vision in the word and in the things of God, your past impurity, unholiness disobedience, ingratitude, your shrinking from the cross, your cleaving to the world. And see that it all need not have been. You might all the time have been filled with the Holy Ghost and been a joy to God. You might all the time have been a winner of souls in the power of the Holy Ghost: and from you might have flowed forth rivers of living water. Go over all this on your knees before God. Turn to him with all your heart, and with fasting and with weeping and with mourning; and rend your hearts and turn unto the Lord your God. Let there be a true spirit of humiliation and contrition.

Second. Realize the importance and value of this gift. It was everything to the disciples to receive the Holy Ghost. They were useless to God and to man till he had come. And it is everything to us too. Nothing else will supply our need. No education, no morality, no knowledge of the way of salvation, no natural ability will supply the need. If we are to be witnesses of the Lord Jesus, and winners of souls we must be baptized with the Holy Ghost. Let

us feel the awful importance of this. There was a time when God told Moses that he could not go any further with the children of Israel (Ex. 32.34). Moses saw that if God did not go with them they would lose all that was of value and become just like any other people. And he laid hold of God in mighty prayer till God promised he would still come into their midst (Ex. 33.14). That God the Holy Ghost should dwell in your midst is everything to you. Without that you lose all that is most of value to you, and just settle down into the condition of any ordinary religious worker. You must have this. See the vast need. And lay hold of God till he does consent and does come, and abide within you.

Let us see also the intrinsic value of this gift. It is the most precious gift that God has to give. He will not give it to any soul that does not appreciate its value. This is his pearl of great price. Are you willing to sell out all other pearls, and all else that you may obtain? Only such a soul does obtain, for God will not give this choice gift except to one who values it enough to pay the price. Do you thus value it? Are you thus hungering and thirsting after God the Holy Ghost? If so, you are one with the disciples in the Upper Room, and you with them shall receive, and be satisfied.

Thirdly. Seek, prepared to go with God all the way. If we are seeking the power of the Holy Ghost for our own joy or satisfaction or success in service we shall not obtain. To be baptized with the Holy Ghost means a deeper union with Christ in suffering and cross-bearing than ever before. The joy he gives is that of the cross. The power we partake of is power to bear shame and reproach for his name's sake, and the salvation of sinners. It is power for aggressive service and not merely for quiet shining for him. If the Holy Ghost takes possession of one, he wants to carry one forth into the battle, to lift up a standard for God. Let us not shrink back. One filled with the Spirit lives for eternity, and fills up that which is behind of the sufferings of Christ on earth. Let us really lay all upon the altar, prepared to go all lengths with God. If not, though we may wait upon God and cry to him we shall not receive the power of the Holy Ghost. But if any souls thus draw back, God has no pleasure in them. They are sent empty away, because they have not been

willing to pay the price, nor to suffer the consequences. Let us be determined this morning that it shall not be so with us. Be determined to have this supreme gift, cost what it may and the Holy Ghost shall come upon you, and you shall be mightily and gloriously filled.

Seek in this spirit, and you shall obtain. God's going forth is prepared as the morning—that is to say,—the coming of the Holy Ghost to the soul that seeks him is just as certain as the coming of the dawn. Seek, confident that he is coming, and that you shall obtain. God does not stir up our hopes and our prayers merely that we may have a high ideal, but that we may obtain that which we long for. The disciples asked till they received. Satan doubtless put all sorts of hindrances and fears and distractions in their way. He suggested all sorts of subtle temptations to allure them from their position of faith and expectation. But they would not be distracted. They still waited, until they obtained.

They were not allured away by other duties and other cares. They were not discouraged by the delay. They saw the goal and made for that, to obtain the prize of the crown of the anointing of the Holy Ghost. Thus they waited and prayed. You may be sure that there were no shallow, wordy flowery prayers for the Holy Spirit, that mean nothing, and nothing comes of them. There was real taking of heaven by force. There was the self-abasement and confession that God rejoices in. There was the earnestness and holy excitement which stirs itself up to lay hold of God. There was boldness and holy confidence, that comes, not as a beggar that has no right to any mercy, but as a buyer who knows what he wants, and goes to get it.

Thus have you prayed for him? How few have really put God to the test in this matter. How many there are who say, "I have sought the blessing, but did not obtain, and now I do not care much about it. My brother, you have not really sought as such blessing should be sought. You have not really agonized for it prepared to cry to God till you are filled. And so, no wonder that God refused you and you got nothing. How God complains, that though there are many that feel their weakness and impurity there is

"none that stirreth up himself to *lay hold*" (Is. 64.7). Who will thus arouse himself? Who will begin to *pray*.

For those who ask do receive. The Holy Ghost came. He came then and he comes now wherever he finds a prepared heart willing to sell out all else to receive him. And his coming is no vague matter, so that one is not quite sure whether he has come or not. He witnesses with our spirits that he is there. The tokens of his presence are sure to be given. There is a settled peace, and purity, a holy joy in fellowship with God, an assurance that "My Beloved is mine and I am His."

There is a fear and awe before God, which makes one afraid to sin. One dreads lest the temple of God should be defiled, and his glory hidden, which he has revealed within one. One's desire is only to please him whose tender love one has begun to know.

There is also a deeper joy in prayer than ever before, and an access to God which makes prayer a real time of communion and fellowship. Such can intercede for others and obtain what they ask. They obtain fresh promises by prayer continually. And in prayer they are often again filled with the Spirit, in deeper and deeper measure.

And they have light on the Word. The Bible is a new book to them. God speaks to them through it, and shows them hidden depths and treasures of his grace. This was the one special effect that the Lord promised in His last discourse,—"The Spirit shall lead you into all truth,"—"He shall take of the things of God and show them unto you,"—"He will show you things to come." And those to whom the Comforter has come experience this. They are taught of him and need not that any man teach them. Day by day they gather manna from heaven to eat. Morning by morning their ears are opened to hear his word, as a disciple who sits at his feet.

And they have a deep conviction that there is still more to follow. They know that as yet they have not apprehended that for which they were apprehended of Christ. They long to lay hold of deeper things. They pray on that they may know the length and breadth and height and depth, and cannot be satisfied until they have come to the full measure of the stature of Christ, filled with His fulness.

And they have power as they speak for God. Their words are

fire that burns into the hearts of their hearers. They speak in demonstration of the Spirit and of power. Men are convicted and turn to God through them. There is no more weakness and unprofitableness in their work. There is convicting power! Christ is lifted up before sinners, and they must decide for or against Him. Not only is the truth preached, but it is preached in a pointed way and there is *power* that carries it home to the hearts of sinners.

Such are the effects of the baptism of the Holy Ghost. There is no vagueness or indefiniteness about these effects It is easy therefore to judge whether one has received the Pentecostal blessing or not and whether one is really a member of this dispensation or whether after all, one is only living as an Old Testament saint. God has made this matter so clear in His word that he who runs may read, and even a fool need not err in His way of holiness.

What shall we say to these things? The promise is to you. See that you refuse not Him that speaketh. I believe that God has summoned us together here in order that He may impart this gift. I have an awful dread lest some should be sent empty away from this Conference having, it may be, received much instruction, many new ideas, a broader mind in many ways, but not having received the one thing, the power of the Holy Ghost. We shall all be eternally better or worse for this gathering. When God brought the children of Israel to the borders of the land of blessing it was of infinite consequences to themselves and to God's glory, whether they went up to possess it, or turned aside to live on as they always had. Do not let this opportunity slip. God has brought us very near to receiving Pentecostal power. The only hope for Japan is that the workers shall be filled with the Holy Ghost: so that their eyes shall see spiritual sights which others do not see, and their ears hear the crying of famishing hearts, till they feel as if they could go and do anything that sinners might be saved.

Shall this be the result of this gathering for you? Fear lest, such a wondrous provision having been made, any of you should come short of it. Draw near in full surrender even now. Let go all that has hindered. Cut off the right hand if need be. And let your heart go out to God in faith and love that receives from Him. And even here, and even now, even you shall be filled with the Holy Ghost.

BEST MEANS OF PROMOTING SELF-SUPPORT.

Rev. E. H. Vandyke, M. P. M., Shizuoka.

During the last six or eight years the subject of Self-Support in mission bands and churches has increasingly engaged the minds and hearts of the best friends of Foreign Missions throughout the world. It is one of the most vital and burning questions in the Science of Missions. By what means can we most effectually imbue Japanese Christians with the principles of self-support? How can we best inculcate in our Churches the spirit of self-reliance in matters of finance? These are questions constantly revolving themselves in the minds of every wide-awake lover of missions. It is therefore supremely fitting that this subject be given due consideration by this the largest and most auspicious Mission Council ever convoked in this Empire. But let us approach the subject reverently; yea, lest haply we do despite to Him who alone can instruct us, let us remove the shoes of our carnal mind and tread softly for it is hallowed ground.

Clearing the Maze.—There seems to be a great variety and latitude, and consequent confusion, in the common use of the term Self-Support. Thus in the study of the subject before us it is of first importance that we fix definitely in our minds what we mean when we use the term. I know of a sister denomination according to whose mission policy a church which bears all its local and current expenses, and pays a certain specified amount on pastor's salary, is called and reported a self-supporting church; while as to fact, the Mission grants to such self-supporting (?) churches a monthly subsidy of from five to twenty five *yen*. Is this the kind of self-support we have in mind? Again there are other churches in Japan which seem to have reached what they call self-support by effectually doing away with nearly every element of church life requiring a support. Is this what is meant by self-support? The work among the Karens of Bassein, Burmah under the leadership of that mighty man of God, Elisha Litsh-

field Abbott, is justly highly eulogized and held up by some as a model in self-support; yet, if I mistake not, the schools which formed the nurseries out of which this great movement grew, were both founded and sustained, for a goodly number of years at least, by mission funds. I ask again, is *this* what we mean by self-support? In recent years much agitation and inquiry in mission circles has been created by the work and writings of the late and much revered Dr. J. L. Nevius who is supposed by some to have conceived and elaborated a "New Method"—a novel and economic scheme of mission work; proclaimed far and wide as the "Self-Support Method," since it seeks to throw the whole weight and responsibility of propagandism upon the natives at their own charges, with little provision for a trained leadership. But Dr. C. W. Mateer, for 25 years a friend and colaborer of Dr. Nevius, in his review of "Methods of Mission Work" published in the "Chinese Recorder" is authority for saying that when Dr. Nevius turned his work over to the Mission and retired from the active service, it was in a "critical condition"; that it was evident to those who knew the real situation that different methods must be at once instituted if the work was to be preserved from disastrous disintegration. Is it then the Nevius system we have in mind when we speak of self-support?

Dr. H. G. Underwood and his colaborers in Corea, have developed a work which must provoke our admiration if not even our envy. Out of 188 organized churches, 186 are reported as "*entirely self-supporting.*" A review of this work was presented to the recent Ecumenical Conference in New York under the attractive heading, "An Object Lesson in Self-Support," and seems to have made a great impression on that body; and yet, if I mistake not, not one of those 186 "*Entirely Self-Supporting*" churches maintains a regular and settled pastorate. Is this then the kind of self-support we are to fix upon as our ideal? I trow not. I am not criticising. These incidents have not been cited in the spirit of criticism. I recognize the fact that while there is but one Spirit and one Lord, there are "diversities of administrations" adapted to various lands in the various stages of their development. My object is to get at a clear and satisfactory definition of self-support. A definition that we can all accept as standard,

fix as the goal, the *finis* of mission enterprise; and also to fix the fact firmly in our minds that in our common nomenclature of missions, the term Self-Support is used only in a relative or restricted sense. For how can there be absolute self-support in *mission* work? Does not the very word mission preclude such an idea? When an enterprise becomes absolutely self-supporting, does it not from that point cease to be a *mission* enterprise? What therefore we commonly call self-support in missions represents the operation of a *principle*; not the thing itself, but an attempt to reach it; or at best, an approximation. What then *is* self-support, and what, a self-supporting church? Or in other words, what is the ultimate object and aim of missionary labor in reference to any particular land or people? Must not the answer be, to establish in that land an absolutely self-maintaining, self-governing, and self-propagating church: no transplanted exotic, but growing naturally from the native soil and drawing its life from its own roots? I trust so. Having thus reached a clear view of the object before us, let us proceed to consider *some* of the best means of attaining it.

Right use of Money and Native Agency.—That a too free use of mission funds in the erection of buildings, and in a hasty and unfortunate selection of native agents as evangelists and pastors have had an injurious effect upon the work in general, and in many instances cut the nerves of effort leading to self-support, is beyond all question. That a strong and natural reaction has set in, is equally true. But allowing ourselves to become over-alarmed, is there not serious danger of being carried to the other extreme? Is not the steadiest spot in a ship its center? Is not the safest position the mean between two extremes? Because an infant loses its appetite from being over fed, shall we abandon it to its own resources? Because in some instances the churches we have built, being too large, too expensive, or too foreign in their construction, have benumbed the incentives of the natives toward self-support, shall we cease altogether to build or assist in building churches and chapels with mission funds, and say to the infant church,—Provide thou thine own houses of worship, such as thy soul loveth and according to a plan that seemeth to thee good? Because some natives called by men but not of God to be evangelists and

pastors have proven themselves unworthy, imparting to those among whom they labored a mercenary spirit and thus blocking the progress of self-support, shall we say to the native churches,—"Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of brick"? Will not the inevitable result be, bricks without straw, a body devoid of that cohesive element, the very bone and sinew, necessary alike for its defence as for vigorous and aggressive effort? Is there no mean between excessive help and an impracticable demand for self-reliance?

One high in authority in mission circles at home, writing on the subject of self-support, quotes with approval the statement that, 'The English pound and the American dollar have done more harm to the cause of missions than all other obstacles combined.' To me this statement seems to be both untrue and pernicious. Let that sentiment prevail at home, and there is no mistaking the result. It is not the pound or the dollar, but the persons who *misuse* them, that should be blamed. Because an apprentice boy in the carpenter's shop makes bungling work, shall the tool chest be removed from him altogether? Because we missionaries through lack of knowledge and untempered zeal, the result of inadequate training for this particular sphere of work, have turned out some unseemly work with these fine instruments, the English pound and the American dollar, shall they be taken from our hand? "Let patience have her perfect work", and soon we shall be using them far more adroitly under the stern tutorage of experience. It must be clear to every thoughtful mind that *money* and *native agency* are two of the most potent earth-born factors in the propagation of the Gospel in non-Christian lands. But we must never forget that they are *earth-born*, and must needs be sanctified ere they can be made meet for the Master's use. If any one losing sight of this fact, and in lieu of the Spirit's power, begins to lean on and trust in these metallic and carnal agencies, there will be a sad curtailment of what is expected of him. It is not the *use* of money, but the *unwise* use of it, that has done the harm. It is not so much the *amount* of money expended in missionary enterprises, as the *way* it is expended; not so much *what* we help, (i. e. what line of legitimate work—Educational, Evangelistic, Building, or Industrial etc.) as *how*

we help; not so much *paid* native agents, as the *kind* of native agents, that determines the results for good or ill. Thus I affirm my conviction that, the *right use* of the English pound and the American dollar together with the *right kind* of paid native agents, even as evangelists or pastors, form the very best of earthly means in the promotion of self-support.

Careful Selection and Training of Missionaries as such.—The next means of promoting self-support of which I wish to speak is the careful selection and training of missionaries as such. This may seem at first glance to have only a very remote bearing; but the more it is pondered the more clearly appears its vital relation. What was it that until recently caused the diplomacy of the United States in the east to be so severely criticised and generally declared inefficient? Was it not because the Government made no adequate provision for a carefully selected and trained service? What a contrast to the British method and service! When persons have been carefully selected as suitable to become missionaries, i. e., missionary candidates; are given a course of training that will at least acquaint them with the salient facts, especially the success or failure of men and methods, with their attendant causes in the history of missions in general, and of the field to which they are appointed in particular, including not only the study of their language, social and religious conditions, but as far as possible the poise of their mind and mode of thought; are afforded a comprehensive idea of the details of the work to be done, with a vision of the scope and magnitude of the task before them in its far-reaching aspects: or in other words, are given a course in the Science of Missions, and above all else, made to tarry till they be endued anew with power from on high, ere they are appointed to places of responsibility on the field, a long stride towards self-support will have been made.

Though I served for several years in the pastorate at home, and in a general way took a lively interest in the cause of foreign missions from my early childhood, yet, as I now reflect upon the mistakes and blunders of my missionary youth, and observe that mine was in no special sense a very exceptional case, I would not be surprised should some one venture the assertion, that missionaries themselves are one of the chief impediments to the cause of missions in general,

and especially to that of self-support. If a good beginning is half of the conflict, then a bad beginning is to multiply difficulties and invite failure. To disarm subtle and deep-rooted prejudice, the child of ignorance; to blast hideous and soul-blighting superstitions that have petrified in the stream of the flowing centuries; to overthrow the kingdom of error and darkness, the fibers of whose influence form in large part the woof and warp of the fabric of social and national customs, and to establish on its ruins a self-supporting, self-governing, and self-propagating Church, is the most colossal undertaking this side of creation, and demands for its service not only the best of the "pick" of all lands but that this "pick" shall have a *special* training for this *special* calling and conflict, ere they are placed in the front line of battle.

Correct Views by the Missionaries.—In the promotion of self-support it is very essential that the missionary have correct views and a deep conviction on the subject. The missionary is constantly imparting himself to others: his thoughts, his life, his faith his zeal. His converts are in a large measure reproductions of himself—reflections of his own image. What he sows he reaps. The stream never rises higher than its source. "Like priests like people." "The *mind* is the measure of the man." It is not so much the *plan* as the *man*. It is not so much this or that particular method—there are many roads leading to Rome. It is the *idea*, the fixed purpose, clear vision, that is most needed. Once let the conviction seize the missionary that the Church of Christ can and *ought*, and therefore *must* live and become self-supporting in any clime and conditions where sinful man is found, and ways and means to that end will soon be found adjusting themselves to the idea. Abbott, within 12 years had established 36 absolutely self-supporting churches, which have continued to grow and multiply themselves to this very present time; while it is stated that the church of which the first convert of Judson was the first pastor was still being supported by the Mission, even to the repairs on the building, 55 years after its establishment.

Plan the Work Commensurate with the Ability of the People to Appreciate.—In order to provoke and foster most effectually the spirit of self-support, it is of sovereign importance that the work in all its departments and bearings, be projected and carried forward

on a plane commensurate with the ability of the people to appreciate. As in speaking their language, we must *think* in their language, so in planning and conducting a work in their behalf, we must think their thoughts. Look at things from their point of view. Get down from the stilts of western twentieth century ideas to the plane of the native's conception of things, and think through the grooves of his mind. Not that we should bring ourselves to his level necessarily to abide there, tho we will often find ideas to admire and retain, but the rather that we may be able to lead them forth, calling into action ever latent possibility by planning and shaping just far enough in advance to challenge their admiration. In other words, we must use native standards as our basis of operation and points of departure, or there will be very little appreciation of what we say or do; and without a clear appreciation there can be no hearty cooperation.

If I be allowed to illustrate: suppose I say to a Japanese who has ample means at his ready command even, but who has no acquaintance whatever with our standards,—I have a fine offer in a piece of land, five acres at six dollars per acre. It must be sold in one piece but it is more than I want. If you will take half of it off my hands I will let you have it at the same price. Ten chances to one the proposition will have no interest for him. Why? Being a stranger to our standards he is simply unable to appreciate it. The proposition lacks that without which it is impossible to enlist his sympathy and cooperation; viz., a known standard. Just substitute "tsubo" for acre and "yen" for dollar, and immediately his countenance has changed. He has now an appreciation of what you want him to do. He reckons upon it; grasps the situation. His cooperation has been secured. His heart and soul and money are in the enterprise.

Let us for a moment imagine ourselves in India. (Distance lends enchantment, you know). A place of worship is needed and the proposition to build is hailed with enthusiasm. The leading members get together and after much thought and prayer a plan is finally agreed upon. It is to be of native style of construction in the main with a few foreign touches here and there such as they have learned to appreciate, and to cost a little more than is in sight, but they are

willing to venture that much on faith. Meanwhile the missionary's mind is busy with twentieth century ideas. He is filled with enthusiasm and hope. His long cherished desire seems at last on the verge of realization. He says to himself, we must build something that will be a credit to the place. We must also look to the future as well as to the present. And with these thoughts in his mind he ransacks his memory and begins to draw out visions of the plans of all the churches he ever saw in Europe or America. At the next meeting he has his plan, all elaborately drawn. He argues for it. The members are reluctant to express themselves, but at last venture to suggest that while it is a very fine plan, it will probably cost much more than they can reasonably hope to collect. Blinded by enthusiasm he does not see that the people really do not care for his plan, so the missionary says,—Your plan will require so much, and mine so much. If you will select this one, I will be responsible for the difference in the cost. They yield in deference to his kind offer, but from that moment the enterprise is the missionary's. Their sympath has been lost, and to a large extent their cooperation. Why? A standard has been introduced which they are unable to appreciate. Their heart and soul are no longer in it. Their ardor cools; their zeal congeals. Not half the money supposed to be in sight materializes. The missionary is embarrassed. He thinks to himself, (though he would instantly rebuke another were he to dare to express the same thought) these are certainly a strange people,—not to be depended upon—not even the best of them—and almost wholly lacking in gratitude! But reflecting that "charity endureth all things," he shoulders the responsibility and presses the enterprise to a completion. They may come around while the building is in process of erection or when nearing completion with the equivalent expressions of "rippa" (magnificent) or "kanshin desu ne!" (how admirable!) but their heart is not there. They will continue to worship there so long as the Mission bears the most of the expenses, but their souls are not at rest. In their bosom is a constant heaving in varying quantities of the two elements, gratitude and resentment. David encased in Saul's armor! but lacking the courage to throw it off. "Brethren, I wot that through ignorance we did it, as did also our

rulers"—the Mission Boards; but it were better far for us and the cause so dear to our hearts, that a millstone were hanged about the neck of our western ideas and standards and they plunged into the depths of the sea of oblivion, than that we should thus offend these little ones. Better far call love to the rescue and joyfully endure the unseemly and barny. Ah! brother, sister! in regard to the art and science of Missions shall it continue to be said of us missionaries, "Ever learning, and never able to come to a knowledge of the truth"? How long till we learn to be unto the Jew a Jew, and unto the Greek a Greek? This principle applies to almost the whole list of missionary enterprises, and to none with greater force than the training of native helpers. To establish standards, either in education, living, building, thinking, or speaking, which are beyond the ability of the people to appreciate, is to seriously depress and retard, rather than enlist and stimulate their efforts towards self-support.

DISCUSSION.

H. B. Johnson, M. E. C., Fukuoka.

The subject as assigned is not the Best Plan, but the Best Means of Promoting Self-Support. This includes a plan but much more.

I. It is important that we should have clear conceptions both of the subject of self-support and of its importance.

1. The Subject. (a) In the nature of things, a self-supporting church is one that pays its own way. It must defray all its expenses of whatever kind, rent, taxes, insurance, lights, fuel, and other current expenses, and, providing for its pastor, it should bear its share of the benevolences of the denomination with which it is connected, not to speak of occasional outside needs.

(b) A Ministry is essential to a normal and self propagating church. A self supporting church should have a pastor who preaches regularly and administers the ordinances of the church, and who follows no other calling to supplement his necessary salary. Any system which does not include this idea and which does not provide a comfortable support, is one of *no*-support rather than of *self*-support.

2. It is essential to have clear conceptions of the importance of the subject as well. Without this the best plan is sure to fail. When we think of the continual recurrence of the subject, of its prominence to-day in all Mission Boards and fields, of the intimate relation which it sustains to the spiritual life of the church and to the church's becoming self-propagating, and when we note that every dollar of mission money unwisely spent is taken from some needy place thus retarding by that much the spread of Christ's Kingdom, we must be convinced that the subject should not be relegated to a second or third place. Not until we see its supreme importance need we expect any great advance in real self-support.

II. It is essential that the real influence of the missionary be kept in mind.

Almost without exception, the influence of the individual missionary can be traced in every real advance. As illustrations note Abbott's work among the Karens, Nevius' influence in North China, and Leavitt's relation to the historic church of Osaka. I am not unmindful of the fact that Dr. Nevius' plan has been severely criticised of late by Dr. Mateer in a little pamphlet full of most excellent ideas, that there are some features that time has shown to be impracticable, and that the results do not appear to be all that had been supposed. Yet it is nevertheless true, as Dr. Mateer admits, that it *did good* in that it developed the liberality of all the native Christians by placing before them as a definite object the support of the native ministry. Secretary Cobb says, "Our churches in China were established under the influence of a man who had the idea of the importance of self-support" and Mr. Moffet adds in the same line, "My own conviction from seven years experience in Korea is that self-support of the native church depends almost entirely upon the individual missionary."

More important than a plan is the interest and zeal of the missionary. Without these the best plans are sure to fail. The sympathetic and tactful missionary, with deep convictions, can accomplish far more by moral suasion than Mission Boards possibly can by pressure and force. I do not sympathize at all with the idea that the missionary is embarrassed by his surroundings and cannot be depended upon to take the initiative. Both the Board and the missionary must cöoper-

ate, but the influence of the missionary must be strongly maintained.

III. It is essential that we note the real difficulties in the way of attaining the ideal.

1. Strange as it may appear, there are decided differences of opinion as to what this is. While some appear to think that the free use of mission money is the only way of retaining substantial control of the native church, few would hold this to be ideal. The missionary body seems to be honestly and nearly equally divided between the *non* use of mission funds for evangelistic purposes and the so called *right* use, it being maintained that wisdom does not lie in the disuse of money because of its abuse but in its proper use as one of the most beneficial of evangelizing agencies. As a workable method the one insisting on *non* use is easier. Few things are more difficult than the realization of the golden mean. A Missionary in Burmah puts it thus, "Nothing on the field is so perplexing to the thoughtful missionary as the attainment of the mean between *excessive* help and an *impracticable* demand for self reliance."

2. Whatever the ideal, in its attainment there are serious difficulties to be recognized and overcome, both in beginning from the bottom and in reversing a former policy. (a) Among these is paucity of numbers. In the United States about two hundred and fifty members are required to provide for the needs of the pastor and to meet other necessary expenses, and it is to be borne in mind that there are always friends outside the membership who render substantial aid. What church in Japan with almost any system or with no system could not be self-supporting under similar conditions? The very financial embarrassment of a weak society is enough sometimes to deter a person not yet filled with the true spirit from uniting with such church. In order to secure the necessary numbers, the grouping of Christians or the circuit system has been suggested and tried. This is most excellent for sundry reasons, but care must be taken not to neglect the proper development of the work by any forced reduction of workers. The demand is for education and selection rather than for reduction.

(b.) Another expedient has been the lowering of salaries. To be sure an undue waste of money, whether contributed from abroad

or raised locally, is to be avoided, but *the laborer is worthy of his hire.* The pastor of the Second Church, Osaka, began with seven yen per month but this is an impossible condition to-day. The dignity of the Christian ministry must be maintained and this can be done in no more practical way than by encouraging our best men to enter and remain in the ministry by providing them a comfortable support. Any system which fails to note and overcome these and other obstacles cannot be called ideal.

IV. Self-support may be best promoted by observing several fundamental principles.

1. All mission money used should be a grant-in-aid and should be regarded as exceptional. No mission should assume the support of the native ministry nor give because the church fails to come up to its promise. The native ministers should under no circumstances be regarded as the hired men of the missionaries.

2. The question of self-support must ever be made prominent. This should be understood not only at the organization of a local church, but in the instruction of candidates for baptism. The system adopted should be educational and should result in gradual reduction and ultimate self-support.

3. The method employed should tend to develop the grace of giving and the spirit of self-support, all the members being led to give according to ability from proper motives, and with real sacrifice. In order to do this especial attention should be given to the teaching of Scripture on the subject.

4. The policy should be settled. Too much emphasis cannot be placed upon this. Nothing is more detrimental than constant experimenting and change. *A poor plan properly worked is better than a better one not enforced or constantly modified.* Of course, experience should result in improvement, but the main features should remain unchanged until the plan has been thoroughly tested and found wanting.

V. The following features should be conspicuous in a workable plan.

1. System should be made prominent both in giving and in administering.

(a) All should be invited and expected and urged to give. A special church record should be kept showing the name and weekly or monthly contribution of each member. All should be taught that they are expected to give according to ability. This is ideal. First Corinthians XVI. 2., should be made prominent. "On the first day of the week let every one lay by as God hath prospered him."

(b) The Tithing System has been wonderfully blessed both to individuals and to churches. A good pamphlet on the subject is "What we Owe and How to Pay it" by a layman, (Presbyterian,) published at Chicago. The position is that like the Sabbath it is a divine institution, it existed before Moses' time, Christ corrected its abuses and thus sanctioned it, those who observe it are benefitted temporally and spiritually, we do not give until we have paid the tenth, and those who adopt it are pleased and usually give more. It has been used successfully by the American Board missionaries in Turkey and Ceylon, by those of the Meth. Epis. Church in the Foochow Mission, China, and Pastor Sawayama testifies to having used it in laying the foundations of the Second Church, Osaka. It is certainly worthy of most careful study.

(c) The envelope system is most excellent. A missionary in Korea testifies thus to its usefulness, "About two years ago we had twenty Christians who contributed from one to ten cents per week. We introduced the envelope system and within a month eighty men were giving from one to fifteen cents per Sabbath. It has been used with like results both in the home land and in Japan.

(d) In the disbursement of funds as in the collection, much attention should be given to system. Nothing is better calculated to create confidence in those in charge of the finances of the church and to indirectly encourage giving.

2. The system should be co-operative, but should fix the responsibility upon the native church. Missionaries should neither be regarded as employers nor as mere advisers. We are here to co-operate with our brethren in laying the foundations of a strong, spiritual, and enduring church. We must insist not only upon individual responsibility in giving but on the responsibility of the church to support the pastor. One fault of the Nevius method is that

it resulted in the Chinese regarding his helpers as his men and not theirs. Wherever there is a light sense of responsibility there is little real self-support. This has been one of our chief obstacles in Japan in the past. We are here to aid in raising up and educating a native ministry, to aid in supplying a Christian literature, and moreover to wisely assist with mission funds in supporting this ministry during the church's childhood. But in order to develop real Christian manhood and a self-propagating church, we must place the responsibility where it belongs.

3. A workable plan should interest and unite pastors and people. We have failed in the past to just the extent that pastors and people have not been mutually interested. It is impossible to interest without furnishing facts and motives. As the idea of self-support causes us to place our trust in God rather than in some church organization, so a true plan brings both pastor and people to be more interested in each other. The members are financially interested in the pastor and the pastor financially dependent upon them. The bond, however, soon becomes one of Christian sympathy and love.

4. Again, a workable plan should deal sympathetically, winning and leading rather than forcing and driving. Doubtless the lack of mission funds, the past few years, has worked beneficially in stimulating self-support, but our native workers have had the idea all the time that the Missionary Societies were willing to give. Our native brethren have real difficulties, and these must be overcome in the spirit of real sympathy and brotherly love.

The man of tact is one who leads rather than tries to force, who brings those who disagree with him to believe as he does. It is probably wise for the Missionary Societies to fix a limit beyond which they will not appropriate and to adopt a policy of gradual reduction, but unless it is done by showing that the money can accomplish more in some other way in establishing Christs' Kingdom and that the churches will really be benefitted by the change, harm will surely be done. As the wise parent uses force only when absolutely necessary in training the child and developing the man, so here we are to win and lead rather than force and drive.

5. Still further, the plan should be flexible. We may well follow in this matter, the example of the leaders in the government of this country during the past quarter of a century and more. It has seemed at times that they were fickle and contradictory, but notwithstanding change in personel and radical differences of opinion, the forward movement has been steady. The ship of state has frequently turned out of her course to pass some obstacle but her general course has been straight. As one has expressed it, "Our methods should be suggestions rather than means of squeezing money out of the people." Our policy should be definite and settled and at the same time flexible.

6. Finally under this head, the workable plan should be educational from first to last, and should ever hold out proper inducements. On the first point sufficient has been written already. So far as is consistent with the polity of the denomination, control should be graduated to correspond with contributions, and the church that has the courage to become self-supporting should have the best preacher procurable.

VI. Principles in Practice.

As an illustration of the practical working of some of the above suggestions, I may be allowed to modestly refer to the place of self-support in my own mission, the South Japan Mission of the Methodist Episcopal Church. We do not claim perfection for it. The tithing system has not yet been publicly introduced. But imperfect as it is, it has accomplished much in the past two years.

The special features are,—instruction in self-support as above; the use of the special church record, all being urged to contribute regularly; the use of the envelope system with monthly collections supplemented by weekly offerings for current expenses and with special collections when needed; the amount of salary determined by the Finance Committee of the Mission, each church through its quarterly conference having the privilege and duty of recommendation; when thus fixed the responsibility of support divided between the local church and the Mission, each agreeing to pay the pastor's salary a definite portion of the year (when the church is unable to do it), the current expenses being paid by the church unassisted except in rent;

the yearly salary divided into twelve shares corresponding to the twelve months, the church being urged to assume as many as possible to be paid at a certain fixed period, the Mission being responsible for its share only; the rates revised from year to year. Each church is self-supporting to the extent of the number of shares taken. One is entirely self-supporting, another nearly by paying 240 yen, another 144, one 96, two 60 each and others less but all something. The ratio of advance is very uniform. It may be added that the rules of the church require from each candidate for full membership a pledge to support the ministry and the various benevolent enterprises of the church. Our church gives well toward these, and especially toward their own Home Missionary Society and Church Extension Society.

Among the many encouraging results are the bringing of pastors and people into much more intimate relation, the unusual deepening of interest, and the fine advance made. The contributions have almost doubled during the past two years, the figures for salaries only being yen 635, two years ago, 915, last year, and 1154, promised for this year not to speak of special collections to prevent a cut. One very noticable thing is that where as under the old system the small monthly subscription was paid only in part because the pastor could do without it, now every cent promised is promptly paid and in actual cash.

I desire that due credit be given to other influences, as the general discussion that has taken place, the policy of the Missionary Society in appropriating a *fixed sum* for evangelistic work, the constant rise in prices which has emphasized the greater need, etc. Also to state that the treasurer's book used originated on Rev. D. S. Spencer's work on the Nagoya District. And, in conclusion, I wish to add that I have noted that self-support has increased most in our most spiritual churches, and that the presentation of the subject everywhere has seemed to tend toward a deeper spirituality.

REV. E. H. JONES:

This being a burning topic, and I a man of slow speech, it would require not three minutes but half a day for me to express myself as I want to on this matter. I take exception to the statement that a large church and a paid pastor are necessary to make a

church a self-supporting church. I know a church on our field of 38 members which is self-propagating, self-governing and self-supporting, even though it has no paid pastor. One great difficulty is our missionary ambition. We want to send good reports home and we are afraid that if we do not support pastors and churches they will go to other missions. We thus show our lack of faith in the Holy Spirit's guidance of our work. Again, we lack faith in the Japanese Christians. We under-rate both their ability and willingness to help themselves. We can and ought to trust them.

REV. J. B. HAIL:

Yesterday in my paper I said that the mission churches planted by St. Patrick were self-supporting from the start or nearly so. I gave this on the authority of Dr. Anderson, who gave a list of authorities to support his statement.

THE EVANGELIZATION OF JAPAN IN THE PRESENT GENERATION: IS IT POSSIBLE AND IF SO BY WHAT MEANS?

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As the first work of the missionary is evangelization, and as all other work, publication, education, and benevolence, must necessarily be subordinate to it, and should be so carried on as to be helpful thereto, I think we will all agree that this topic should have a central place in our thoughts, and prayers. Mr. Draper, and Mr. Andrews, have already presented to you the historical aspects of our work,and the practical methods for its prosecution, and it is left for us in this hour to study togethor as to what may be done to secure to these plans a successful issue, and to seek inspiration, hope, and courage for the needed effort. Did I not have confidence in God that he will give wisdom, and in you that this subject will be discussed by you with wisdom gained from prolonged thought and prayer, I would tremble at the responsibility of undertaking the opening of this discussion.

But trusting that God will guide us in a profitable consideration of this most important subject I ask your attention to the paper I have to offer.

I do not exactly know what was in the minds of the brethren who wrote out the title for my subject, whether they meant by the Evangelization of Japan,—the Christianization of Japan or rather simply, "The Preaching of the Gospel to all the People of Japan." I take it they meant the latter, as this is the most common meaning of the word *evangelize.* Taking then my subject to mean 'The Preaching of the Gospel' or the 'Publishing of the Glad Tidings to the People of Japan', another question suggests itself, which is, what constitutes an adequate publishing of the Glad Tidings?

Surely it is not calling at a place, stopping say over night, or one day, and preaching to the people but that one time! Even if we should speak to them in their own tongue, in their own dialect, or in a manner adapted to their state of education, habits of thought, being careful to have due regard to their previous religious conceptions—(and must we not all sigh, who is competent for all these things),—and again seeing to it that we have all present who are of years of understanding, yet their would be many obstacles to the giving to the people of such a place an opportunity for a proper hearing that would, humanly speaking, require frequent visits to overcome. The people, for instance, may have false impressions of the worker that would close their ears to an attentive hearing. He is a foreign spy, they think; or, he is paid for his work, and therefore, like many another priest, he does not believe his message himself; or he has some ulterior motive, that makes it necessary for us to be on our guard. They may also have false views of religion.

These things would prevent them from understanding the message when they do listen to it. Perhaps they think this is a religion suited to the people of foreign lands but not to them; or this God of the Christian is but one of the Gods, we have our own Gods, say they, and don't need any others; or again, the people have such false ideas of religion, of the purpose of religion, as to make it very difficult for them to understand the highly spiritual nature of our faith. They generally think of religion as a means to profit in this world, or to happiness in the next and not as a teaching of relations and duties to a being above them in nature and authority. Their prayers are generally for some temporal or material benefit, without any thought of duty, or reformation of character or conduct. They make offerings that they may appease some misty being, or thing that has the power to do them harm, or good, in their person, or business. A change from this fetish worship to any kind of an adequate conception of the only God, the Creator and Ruler of all things, is such a revolution in thought that it is not to be accomplished without time, thought, and eventually a severe wrench from their old intellectual bearings. We thus see, looking at it from a human standpoint, that the people will have to hear this strange message many times before

they come to a position to apprehend it, i.e., as a sufficient ground for decision, even after they have somewhat comprehended it.

I find in our *vade mecum*, the Scriptures, which may be called the marching orders of Christ's army, something about the subject of an adequate hearing.

In Rom. 10 : 14, 15 we have the order given of the promulgation, and receiving of the Gospel.

1st A sent messenger,
2nd A message delivered,
3rd A hearing of the message,
4th The believing of the word.

We see here that the character of the messenger has much to do with an adequate hearing of the message. He must be a sent messenger. Unless he is chosen and sent forth by the Holy Spirit all his ability natural and acquired, all his authority from church or missionary society, and all his enthusiasm for his work will not count for much toward giving the people an opportunity for an adequate hearing. I did not see this matter in this light when some years ago I read in The Student Volunteer some remarks made by Sec. Robert E. Speer urging the need of the filling by the Holy Spirit in the candidate for missionary service. He said that this qualification should be insisted upon by Missionary Boards in the examination of candidates. I opposed the suggestion at the time as an impracticable one. I think yet it may be very difficult for Missionary Examining Committees, apart from the church, to say who has or has not been filled with the Holy Spirit. The church seeing the candidate's daily life can come to a fair conclusion. Another reason by the way, for the church's sending out missionaries, rather than the Missionary Society. But it is very certain, as I have now come to see, that it is as important now, as it was in the apostolic age, that a sending forth by the Holy Spirit be required. The Holy Spirit said to the church in Antioch, "Separate me Barnabas and Saul, for the work whereunto I have called them." Again it is said "so they being sent forth by the Holy Spirit, etc." So we may be sure it is a prerequisite to success in our work that the messenger be filled by, and sent forth by the Holy Spirit. Perhaps that was the reason why with such a meager financial outfit, and relying so little upon human learning

and wisdom, the workers of the apostolic age had such success in turning the world of that day upside down. Perhaps we with all our money, with all our learning, and with all our up to date plans of evangelization, fail because we do not lay stress upon this important qualification. Being so rich in all these human things we have failed I fear to appreciate the importance of giving a regnant place to God's Spirit in the work of bringing the light, and life of salvation to perishing souls. The difficulties coming in the way of an adequate hearing, which are mentioned above, all practical workers have come in contact with, and have sighed over times without number. And I am not now recommending anything like a patent plan to save us all need for further effort, in going for instance often enough to a place to give the people a full opportunity to hear the word. Nor am I suggesting any less expenditure in careful thought as to the matter, and manner, of our preaching, so that the word may not be made of non-effect through our lack of care, or through the substitution for the word of life and glory of something inferior, for the Holy Spirit has made an essential place in His Divine plans for human intelligence, and effort, provided they be sanctified. But after all has been said and done unless we can claim the promised indwelling of the Paraclete, our Helper, our Teacher, our Inspirer; unless we can believe that he is with us "to convict the world in respect of sin, and of righteousness, and of judgement," we shall never be able to claim the success of Zerubbabel. The prophet seeing before the great triumph that was coming to the work of the Lord in the hands of that famous worker of old exclaimed "Not by might, nor by power, but by my Spirit saith the Lord. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you." We may bring up against this mountain of our difficulties all our engines of offence, all our Krupp guns of modern Christian evidence, skillful arguments from history, from philosophy, and from science, all our Maxim guns of irresistible illustration of the beneficent educational and civilizing effects of our religion, all the strategical wisdom of modern missionary tactics,

and yet the mountain is not in the least moved. The numbers of the heathen increase daily, and their weapons of defence have even come to be sharpened in our workshops. We turn out of our schools skilled heathen dialecticians to confirm our own sceptics in their unbelief, and to turn the heads of the weak native Christians. It would seem that we need again to con our a. b. c. lesson. This is the "victory that overcometh the world even our faith." It is not in numbers, nor in money, nor in wisdom, nor in up-to-date plans. It must be as the Lord Himself taught his disciples when he said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain remove hence, and it shall remove, and nothing shall be impossible to you;" so if you have followed me, and we all agree that it is of the first importance to the evangelization of Japan that we have the inspiration, the direction, the enabling of the Holy Spirit, it certainly will be profitable to spend a little more thought upon the Spirit's sending forth, and infillings of the messenger. To go to the root of this matter we need to go back to the local church by means of which the worker ought to be sent out. The Holy Spirit may be supposed to have said to the churches in America, or elsewhere, "Separate me these men for the work to which I have called them." We learn also from the context of the passage quoted above—that referring to the sending forth of the first missionaries to the Gentiles—that the church at Antioch in prayers and fastings, conjointly with the Holy Spirit, sent these messengers forth. Now I am certain that if we had more fasting and prayer on the part of the churches sending forth the missionaries, and this is as true of the Japanese as of the home churches, we would have more Spirit-selected, Spirit-filled, and therefore more successful preachers of the word on the mission fields. More praying in the churches would give more converting power on the mission fields. High mountain peaks do not raise their shining heads from plains, but are supported by foot hills, and elevated table lands. So Spirit-filled churches will naturally produce Spirit-filled missionaries. Water does not naturally rise above its source. Nor do missionaries often rise in spiritual efficiency above the average of the tone of spirituality of the churches sending them out. Or to use a present day figure you cannot expect efficient work in the machine

shop, or on the rail track, when there is a break in the lines of communications with the power house. Moody is said to have wondered at one time, when working in Liverpool, England, at the power manifested in the meetings. He found the secret however in the faith-filled prayers of an old bed-ridden saint, who had laid lines of communication between her attic and the Power House on high, and was drawing down wonderful supplies of blessing while Moody was preaching. Are our lines of communication with the source of all spiritual power intact?

When I went home on furlough some seven years ago what struck a chill to my heart was the lack of interest in, and of praying for missions on the part of many of our churches. I thought I was their messenger to a heathen people—our brethren who know not God—away across the sea. I thought they would be glad to hear the story of my successes, or sympathize with me in my failures or disappointments. But I found I was a stranger in a strange land. I might be a messenger of the Missionary Society, but they had not sent me out. They had too much to do in their own Church, and for their immediate community to listen to me. They would meet to hear a stereopticon talk on the strange customs of a far away people like the Japanese, but a foreign missionary meeting, pure and simple—, at a more convenient season they would call for me. I felt homesick to get back to Japan to be again with my brother missionaries, and at work again with my Japanese Christian brothers and sisters. I felt heart sick at the revelation of the lack of interest in our work on the part of our home Christians. It struck me we were like an army campaigning in an enemy's country that had lost connection with its base. Our line of communications having been cut were more like a lot of guerilla bands harassing an enemy than like an army engaged in anything like a scientific war. I found that the pastors of those churches were not informed on missions, and therefore not interested in the maneuvers going on on the fighting line; that the church contributions to missions were made up, generally, as an urgency collection, often with no better plea than that their standing would be injured if they did not give as much as such another church. Or the eloquent, and skillful district secretary

would come and arrange a meeting, and with stirring speeches, good music, etc., would pump up the required annual collection, but without increasing the interest of the church in this their most important work, leaving the shaming plan, or the pumping process, to be gone through with again when the next urgency season came around. Now this is at the farthest remove from what it ought to be. Missionary societies are good and necessary, district secretaries are useful and cannot be dispensed with; but if these helping agencies are to be substituted for the local church and its pastor who ought, together, to study missions the whole year around; if between the organization that Christ established to be the instrument of the Holy Spirit, and the work that he, the Master, intended this organization to accomplish, viz., the salvation of the world, be through another organization, working independently, then I can only see harm to result. It would be like cutting the connnection with heart and brain and working the hands by means of a galvanic battery. Would it be any wonder if the man should totter in his walking, and that his hands should fail to do the work given them to do. So it seems to me that as to many of our home churches, having largely lost their intimate connection with their missionaries, and having ceased to pray for us, and thus having ceased to work with us, both they and we are receiving great harm. The work here thus fails to have the success it should have. Also lacking the inspiration of such a great purpose these home churches have in many instances so far forgotten their high and holy calling that money getting, politics, society, keeping up a respectable show before other competing religious bodies and other comparatively trivial occupations, which belong only to the present world, fill their hearts and hands. Here then is one tremendous difficulty in the way of the evangelization of Japan in the present generation Let the churches deeply ponder this matter. Let the prominent members of these churches put some of the shrewd business foresight, for which in their money getting they are justly famed, to a sanctified use in stopping the waste of time, money, and men, which is taking place in this their greatest business enterprise. Unless these churches are praying down spiritual power upon their missionaries, how can they expect us to be successful?

We should therefore make every effort to help along the so-called Forward Movement in Missions, urged so strongly at home by Mr Wishard, and other earnest workers. This movement has for its aim the reestablishment of the close connection that existed between the churches and their messengers in the Apostolic age. It looks to the Spirit-filling of the churches as well as that of the missionaries. I am convinced that already a new day is dawning! Already some churches are coming into vital connection with this great world-blessing enterprise! Churches, and even individuals, are sending out their missionary pastors to gather in from the highways and hedges of the world the honored guests for God's great gospel feast. This will promote prayer, and fasting, and community of interest with the missionary, that will rob his trials of half their suffering, and will increase his joy from his peaceful conquests by many fold. I would also commend to more general attention the need of we ourselves seeking more earnestly for the infilling by the Holy Spirit. The address given us at this conference by Mr. Buxton, and the efforts he has been making for several years past to impress upon us the importance of this subject, I hope may be used by God to bring our whole missionary body to the practice of the doctrine of the infilling by the Holy Spirit. Remember what happened in Uganda after the workers there had a baptism of power as related by Dr. Hail yesterday. The increased efficiency of the missionaries, as with tongues of fire they preached the gospel, the great increase in evangelizing zeal on the part of the rank and file of the native Christians, the sudden attainment of self-support in the native churches, it was a veritable African Pentecost! And the story of Richards, and the work on the Congo, furnishes another proof that the Holy Spirit is ready to give us, if all the conditions are right, a parallel blessing in Japan. God the Holy Spirit is as truly present to-day with his messengers as he was with his workers in the Apostolic age, he can now work the same wonders of grace in the hearts of men, bringing life and peace to perishing souls. I charitably hope the majority of our body are not in as deplorable ignorance of this subject as I was until about a year ago. I feared if I believed in the possibility of being filled by the Holy Spirit my next step would be to mount

to the dangerous height of Perfectionism, so-called, where I would look down with pity, or with condemnation, as the case might be, upon my fellow-workers who could not yet call themselves perfect. Or that I would be likely to fall into the slippery pit of Dowieism—regarding Chicago as my Mecca, Mr. Dowie as my Apostle, and all who did not wear his stripes as apostates from the Faith. I would recommend Conferences, in the various centers of missionary residence, missionaries from outlying places to gather there for joint study of this subject, and for prayer to God that all the obstacles to the complete infilling by the Spirit may be taken away from our hearts and lives. The proofs of this infilling will be seen in daily conquest over sin within ourselves, in the cleansing of sins from our conduct, in the conquest and putting to flight of Satan, in the complete overcoming of the oppositions of the world, in a word—in the fruit of the Spirit—(Gal 5 : 22) love, joy, peace, long suffering, kindness, goodness, faith, meekness, self-control, and also in the natural effect of these good fruits, (2 Pet. 1 : 8.), "For if these things are yours, and abound, they cause that ye shall not be *idle* nor *unfruitful* unto the full knowledge of our Lord Jesus Christ." Then as we go to battle with the forces arrayed against us "one of you shall chase a 1,000 and two shall put 10,000 to flight." Also we would have at once such an increase of missionary brotherly love, and comity, that the world would be impressed with the divine character of our faith ; we would gladly give place to workers who had occupied a town in advance of ourselves, we would gladly go to some unoccupied place beyond though it should happen to be a place of less strategic value and more difficult to reach We would rejoice more in the success of others in the work knowing that thus the final victory would be all the sooner reached, and the country won for Christ. We have an Apostolic example in point. The Apostle Paul strove to make the most economical use of his great powers for spreading the knowledge of Christ by going to places where the gospel had not been preached. He says (Rom. 15 : 20, 21), Yea, making it my aim to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation ; but as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

This seeking the infilling of the Spirit is then another great means for the regaining of our lost power, and thus the accomplishment of the speedy evangelization of Japan. It is said that there is an unlimited supply of electrical energy in the air around us, or in the clouds above us if we had the instruments to catch, and harness it for use. But the awful violence of it at times is such that it is apt to destroy all instruments, and all who have to do with them, so that few attempts have been made to utilize these vast stores of energy. So with us, if our plans are all right, if their success is not likely to minister to our pride and ultimately to separate us from God i. e., to bring destruction rather than blessing, God will flash upon us, from his heavenly reserves of power, a great evangelizing force, and we will have a Japanese Pentecost that will astonish the world. Again, if I rightly read the signs of the times as displayed in the missionary firmament, we need not expect a very large accession to our numbers from the home churches. Nor need we expect, nor should we ask for, in this juncture, large increase of funds; in fact I sometimes fear, from what I see in my own work, and from what I hear of, and observe in the work of my fellow missionaries as to money, we have as much or perhaps more sent us now than we know how to use to the greatest advantage. I mean particularly the paying of salaries, and expenses, that it would do the native churches good to pay for themselves, and in the employing of more native helpers than we can personally coöperate with, or supervise and further. What is our situation? We have a compact territory traversed by good roads, with the unrivalled Japanese Rikshaman, who can take us everywhere where the rail-road has not yet reached, good clean hotels, the 'teishu' ('mine host') always ready to let you have the street room for a meeting, and the mild climate, and outdoor habits of the people, inviting outdoor meetings. Again we have a homogeneous people, one language used throughout the country, not differing in dialects so much even as the different counties of England; the people have more ability too, natural and acquired, and more money and material prosperity than any other eastern people. So that, to sum up, both as to the messenger, and as to the hearing of

the message, native conditions are favorable to a wide-spread preaching and hearing of the word of life. Therefore the American churches naturally and justly have the right to think that if our propaganda is rightly managed a much less expenditure of men and money will be needed to evangelize this country than is needed in any other non-Christian land. Also voices, loud and insistent, come constantly from the native churches for leaving to them more responsibility and if our native brethren are honest, and I give them credit of being so, they mean financial as well as other responsibility. Further, though I am not quite sure of the statistics, I am of the opinion that, according to the population, we are better supplied already with workers from abroad than China, or India, and yet as indicated above we have not the difficulties of widely extended territory, divergent dialects, dense ignorance and superstition on the part of the native populations, which we find in other missionary lands. So if in 1890 Prof Geo. Wm. Knox in writing of that year's work in Japan had any reason to use the following words, how much more might they be used now after 10 years of progress, and after the full opening of the country to unrestricted foreign residence, and travel. He wrote at that time,—"I would again venture the opinion that our present missionary methods are in the extreme wasteful of money and life Rightly distributed and massed, one half the present force could accomplish all, and more than is now done. Instead of so much earnest appeal for men and money I propose a year of appeal for the better use of the forces we have. Until something is done to combine the Protestant forces the waste must continue. Is confederation in the great work of evangelizing the world still impossible?" I want to make myself clear in this matter. If Dr. Knox believes that we need no more workers from Christian lands to help evangelize this land, and I have heard that he has been so reported, I want to take strong exception to that position. As has been shown by Mr. Draper in his paper, the number of the constituancy which each worker in Japan, counting native and foreign, male and female, has to evangelize is, in rough estimate, about 75,000. Now add to the largeness of the number the difficulties of language, lack of full knowledge of the native habits of thought, and of the hearer's environment on the part of the foreign worker; and the lack

of long experience in evangelizing, and the comparatively short experience of our religion under which many a native worker has to struggle; to which may be added further the difficulties in the way of receiving the message on the part of the hearer as compared with say American unbelievers, as mentioned above, and one can see at a glance that our position would be many times more difficult than a worker would have in Christian America who had 75,000 unbelievers to bring to Christ. It is therefore absurd to say we need no more workers. I only mean to say that for the reasons stated we may not, though I wish we could, expect the home churches to send us more workers in the near future.

Now this conference is an attempt at the confederation suggested by Prof. Knox. I would suggest a committee from this conference to canvas the field as to a better distribution of forces. That is, to ascertain if there is not an undue proportion of workers massed in the easily reached, convenient places, which might very properly be scattered to the needy places throughout the empire. I know large tracts of the country, especially in the north west, which are almost entirely without foreign missionary residence and help. Fields away from the railway are avoided. The large cities, the places where there is a foreign community, a foreign doctor, a foreign grocery, a foreign tailor are already comparatively well supplied with foreign workers. One of the papers read here in this conference showed that 22% of our force is massed here in Tokyo. But the places where the conveniences mentioned above are not found have been largely left to the native worker, or not worked at all, and are yet in a condition to gape with wonder at the strange aspect of the foreign missionary. I am afraid the Buddhist prophetical writers who told their followers a couple of years ago that the opening of the country to foreign residence would bring into the interior a host of missionaries, who would make a determined onslaught on their ancestral faith, are now agreeably disappointed at the wonderfully non-aggressive character of the missionary body in this particular. There is doubtless still in the minds of many missionaries a fear of venturing out into the interior that is inexplicable to those of us who have not spent our missionary childhood in an open port. I have heard of a man who actually refused

to go, at the request of his mission, to a large and promising town only three hours from Tokyo because there was no foreign doctor living in the place! It may not be uninteresting to note that in Sendai with a gradually increasing community, now numbering some forty persons, we have no foreign physician; and yet, we have had as a community, during, the 16 years of our residence there only two deaths among us, these being infants, and even their demise was not accomplished without the help of a foreign doctor for the time being residing there.

A little more as to the messenger. Having only this number of missionaries, and 45,000,000 of people to evangelize, and with little prospect of our number being increased, as I have above shown, we must plan to make a larger use of the native Christians and of their resources. Some of my brethren may think me revolutionary when I say that to accomplish the speedy evangelization of Japan we will need to break up as soon as we safely can our artificial, unscriptural, subsidy system, by which the Japanese churches are supported by foreign money, and the great majority of the evangelists are paid and controlled by foreign missionaries. Of course it is finer than would be a system largely native; of course you have more evangelists who can split hairs in German philosophy; of course you have more men who can preach such elegant sermons that only the educated part of their audience can follow their deep reasoning, or comprehend their splendid rhetoric; but in the mean time the gospel is not widely preached; the lay element of the churches is not developed, and we continue to sigh at the greatness of the harvest, and the fewness of the workers. Naturally the laymen think, they have no place in these high plans of evangelization. In the Apostolic age, (and nowhere will we find a better model for the planting of Christian Churches in un-Christian lands,) every Christian was, to the extent of his ability, an evangelist. He told his wife and family, and neighbors, about the true God, whom he had come to know; of the Savior who had died to save him from sin, and from hell Even women and slaves were called coworkers together with Paul; and this was according to the prophecy given in Joel with which you are all familiar. This prophesying fortold by that prophet as to be done by all believers was no

other than the preaching of the Glad Tidings. The knowledge necessary was imparted directly by the Holy Spirit before the new testament was in the hands of the Christians. They also told of their own experience of God's converting power—witnessing was an important part of their preaching. And so now the believer should be called upon to witness of what the Lord has done for him. The spirit now dwells within every believer to teach him the meaning of the completed, written word of God. The apostolic system of largely using lay evangelism was broken up in the rise of the Roman Catholicism in the fourth century, when preaching was commanded to be confined to the clergy. The apostolic system must be returned to before we get the full benefit of the reformation, especially must it be used in all countries and ages where the churches are young, the believers few and poor, and paid evangelists not easily available. I am not sure but that we need in Japan a renaissance of the common people, such as took place in the Reformation of the sixteenth century. That movement was certainly, under the Holy Spirit, led by educated men, as we all gladly allow, but as truly had it its motive and support in the freeing of the common people from the burden of scholasticism and sacerdotalism. It would certainly be a matter for the making of history if it should be found that the very trouble with our work in Japan, at the present time, is this glorification of power, financial ability, learning, and governmental patronage, the former things being characteristic of the lands from which we have come, and the latter permeating the very air we constantly breathe in this land. So it is but natural that we should have been affected by them. Thus we often forget our dignity as ambassadors of the almighty God, flatter and give much time and attention to rank, wealth, and learning, and get to using such phrases as "gain the educated classes and you have the country" and to the formulation of great university schemes as a necessary part of our propaganda.

We want another Luther to rise up to teach us the value of the individual soul to be the channel of divine knowledge and power. But we pray that he may be more logical, and consistent, in the carrying out of his doctrine, so that we may not be saddled with an effete state church. We want another Wycliffe to arise to show us the be-

ginning of another Reformation in the word of God in the people's tongue, and to send out through the country a horde of simple-minded men, like his mendicant friars; to give to the common people the gospel that was first preached by fishermen. We want another evangel like that of the Wesleys, who though educated in the highest institution of the land, yet saw the great truth that the Spirit of God often chooses "the foolish things of the world that He might put to shame them that are wise, the weak things that He might put to shame them that are strong"—and thus sent out his companies of itinerant preachers to give a new life to a dying church. Oh for another, a Japanese Moody, to preach to the people of sin, of righteousness, and of judgement. But you say, we cannot get Japanese Christians to preach, or engage in evangelistic work. That depends upon what you call preaching, about which after I say a little I want to stop.

The second part of the Apostolic order for the promulgation of the gospel is the message. As to the rest, viz, the Hearing, and the Believing, being God's part of the work, we have little to do, and therefore will not need in this connection to consider.

Now I think you will all agree with me that *The Message* we have to deliver is the news of salvation by Christ, in other words, the Gospel.

I want to ask you if preaching ethics, or philosophy, or social reform, or civilization, or education, is the preaching of the Gospel? I would answer emphatically *no*—these subject, have a place in the teaching and training of Christians, but not in the preaching to unbelievers. They may be used incidentally for illustrative purposes —Christ and his apostles drew on all fields for their illustrations—but when we study Bible sermons we find them concerned with God the Maker and Ruler and Judge of all, man the sinner under the wrath of God; Jesus the Savior shedding his blood for man; and man repenting and being regenerated under the power of the Holy Spirit. Paul distinctly disclaims the use of worldly learning and wisdom—and not because he did not have the power to use such instruments, —but because he feared the cross would be made of none effect. —. —. And this is where many of us have made a mistake in Japan. We

have I fear preached many things to the people beside the Gospel. Doubtless this is what the people here, in their mad rush for a material civilization have demanded. We have noticed that when we have talked of God, of man's sin, of a crucified Christ furnished as the only means of escape from the wrath of God, our audiences have thinned out. Then to hold our audiences, and nothing seems for the time being to be more important to a speaker—we have given their itching ears that which they have wished to hear. But as with the young physician who, in telling a more experienced practitioner of a professional experience, in which he had been a principal, he remarked 'we had a magnificent display of science, a splendid operation!' and when the older man inquired 'well what was the result?' he had to reply 'Oh, the patient died' so it is in many an operation in which we are engaged. Life and death are the issues—we need to give the message as it has been given us—otherwise some will fall into the pit who might have been saved and all because we chose to preach attractive sermons. We also do something more when we preach something beside the Gospel,—we present to the Japanese Christians an impossible model of preaching. They have reason to say after hearing an up to date sermon on ethics—Why we cannot preach! We are not learned enough! We need to preach in a simple narrative style, that will require perhaps but little learning other than that supplied by the Bible, and but little eloquence other than that given to the true believer by the Holy Spirit to tell the story of his own salvation from sin, and to warn his fellow men to flee from the wrath to come by accepting the terms of the Gospel.

You will have noticed that I have not recommended any patent plans for the prosecution of our work—no starting of any great institute of evangelistic technology. No plan of so many workers, so many dollars, and so many years to do the work, and the result Japan evangelized. God's work is to be done, if at all, in the way that will glorify him, and not in any way to minister to man's pride, and subsequent downfall. The word "Is not this great Babylon which I have built," springing from the heart of Nebuchadnezzar, was his downfall. And so it would be with us if we could

discover any new plan by which Japan could be quickly and thoroughly gone over by a band of man-sent, and man-inspired and trained evangelists. We want rather the Spirit-sent evangelist, working after scriptural plans, and then, when the work is done, it will redound to God's glory and the good of Japan, and to the great joy of ourselves, God's messengers.

To sum up I would recommend as necessary to 'The Evangelization of Japan in the Present Generation'—

1st. General Missionary Conferences to be held in convenient places throughout the country, to study together the teaching of the word of God on the doctrine of the Holy Spirit, and to seek by united, earnest, prayer for the infilling by the Spirit of all Christian workers in Japan, that we may become more successful in our work.

2nd. That a committee be appointed by this conference, to study the whole field, to the end that a more economical distribution of the missionary forces may be recommended to all the missions working in Japan.

3rd. That we shall by endorsement by this Conference, and by every other possible combined and individual effort, help along the so called Forward Movement in Missions, which, as being urged in home lands, has for its object the reestablishing of the intimate relation that existed in the early ages between Christ's churches, and the messengers that they sent out to preach the Gospel to the world.

4th That we return to the Gospel method in evangelism of a more general use of lay effort, encouraging by every means in our power, the Japanese churches to support their own work, and to engage more earnestly in the preaching of the Gospel to their fellow countrymen.

5th. That we make our own preaching as simple, and as evangelical as possible, so that the Holy Spirit can use it to the fullest extent for the salvation of souls, and for an attainable model for the Japanese Christians to follow.

DISCUSSION.

Rev. J. B. Brandram, C. M. S., Kumamoto.

I answer the two queries of the topic by saying,—(1) With God all things are possible; (2) by all means. It is a great responsibility to speak on such a theme. This meeting is a kind of review. We have been on dress parade. Soon we go back, put on our old clothes, and begin the battle again. I want to say a few things. We have to preach; let it be the *Gospel*. It does seem that the more we preach the more we are brought down on our knees before God. Whatever way we take, let us not blame each other. Let us believe that our brethren have got some of the truth. We must not try to do everything—so we have heard at this conference; if so, we do nothing. But let us then do the things we are best fitted for and stick to them.

I think we have grown in grace the last few years. The most terrible thing in China was that some of the allied forces fired on their friends. God forgive us if we have ever been firing on our friends. Let us remember the forty-seven *ronin*. We are like them, we are avenging our Master's death. Only they committed *seppuku* at the *end*, and we have to *begin* with *seppuku*. If we do not do that we can not work for the Lord Jesus. Among the forty-seven was a Satsuma *bushi* who spat on the drunken leader of the band, and then repented and went and committed suicide. Oh, perhaps some of us have felt ourselves so high as to despise others; if so, we ought to go and do as the Satsuma *bushi* did.

Mr. Galen M. Fisher:

All are aware of the existence of the Student Volunteer Movement in America and Europe. There we about 60 volunteers at this Conference. These have resolved to perpetuate the principles of the movement in their own lives here. Can we not promote, not the form but the principles, of this movement also among the Japanese? Mr. Mott's book, "The Evangelization of the World in this Generation," is the best treatise on the subject. The title is the

watchword that has stirred the hearts of students all over the world. It does not mean the conversion of all, but the responsibility of each generation of Christians to give an intelligible and adequate knowledge of Christ to all contemporaneous non-Christians. Let us propagate this idea among the Japanese Christians. It is probably not time yet to organize, but we can disseminate this conscience-stirring statement of duty.

REV. H. WOODWARD:

I should like to emphasize one method of work that has not been mentioned and which must be taken up if Japan is to be evangelized in this present generation, and that is, open air work. I have been privileged to take part in this work in Tokyo, in Mikawa, and now in Shikoku.

The ordinary method of renting a house and preaching once twice or thrice a week is not sufficient to reach the majority of the people in a place, and there are many small towns and villages where, with the present limited means and staff of workers, it is not possible to do even this. So that we have tours in our district going from place to place attracting crowds by a musical instrument and in that way we have been enabled to reach more people in a day than we might otherwise in two or three months.

Then again a great deal depends on the way the Gospel is presented. The ability to do this in such a way as to commend the Gospel to souls who hear for the first time, should be emphasized in the training of workers.

Some say that the people cannot understand the Gospel the first time it is presented to them so that their objections must be first cleared away. But experience has proven that the direct preaching of the Gospel has in itself manifested its own power. I had the opportunity of seeing this when we were out preaching a short time ago. One of our men preached the simple Gospel, directly, boldly, lovingly. A very good impression was made and the people eagerly bought portions of scripture that we had for sale. A little further up the same street another worker combatted objections to Christianity and the effect was worse than useless. The people turned away and when the books were offered not one was accepted.

REV. J. W. MOORE:

Do the people gather in the day-time!

REV. H. WOODWARD:

Yes.

REV. S. E. HAGER:

I have frequently used the method described by Mr. Woodward with success.

REV. SIDNEY L. GULICK:

There is a tendency among some to disparage certain kinds of general work because visible results in the line of conversions do not at once follow. This is a mistake. Large theater preaching and lecture meetings and wide tract distribution are very important. They sow the seed of new ideas far and wide, and create a general Christian knowledge and atmosphere. This prepared the way for more direct personal work. Hand to hand work and direct Gospel preaching, seeking to bring men to instant decision, are of course absolutely necessary. But in emphasizing this direct work, let us not disparage the general and more or less indirect methods. Both must be constantly employed. How grand a thing it would be if a single suitable tract on "God" could be distributed throughout Japan within a year! This could be done should every Christian worker, native and foreign, be assigned a certain definite territory within which it would be his duty to see that a copy of the chosen tract be placed in every house. By some such well devised and thoroughly concerted action, the whole nation could be reached in a short time and set to thinking about the great central truth of Christian faith. Large results could hardly fail to follow.

REV. W. E. TOWSON:

At the recent Ecumenical Conference of Foreign Missions in New York, Mr. Mott discussed, in a very able manner, the broader question, "can the world be evangelized during this generation." His definition of the term evangelize was one that probably all present would accept as correct. His answer to the question was a most emphatic "yes" and his audience, generally, seemed to accept his conclusions.

One important point that he presented and emphasized with great impressiveness and power was that, *each generation must be evangelized in the life-time of that generation.* If this is not done, then it never can be done for that generation. To apply the statement to the subject before us;—Japan must be evangelized in this generation, or the Japan now living never can be. This fact invests the question with tremendous significance and places a fearful burden of responsibility upon the Church of Christ and those representing it in this, or any other land.

REV. J. P. HAUCH:

I have been listening very attentively during this Conference to what has been said about methods of work. One thing which I believe to be most necessary is earnest pioneer work and preaching. If this nation is to be evangelized in this or any other generation it must be through the preaching of the word. I have the honor of being a son of a pioneer preacher, who above forty years ago labored in the backwoods of Canada. I have had the privilege in recent years often to travel with him through sections of country, which were the scene of his pioneer labors. The visible results which followed the faithful efforts of those pioneers deeply impressed me. The means which have been most effective in other parts of the world are the methods for evangelization here. Whatever we do, we must remember, that the *great* successful method has always been and now is, the faithful preaching of the *word.*

DISCUSSIONS ON RESOLUTIONS.

I. Resolution on Interdenominational Comity.

(Tuesday's Discussion).

(For text of resolution see p. 42, No. 11.)

Mr. Snodgrass:—Is the committee to be in America or Japan?

Answer:—In this land.

Mr. Snodgrass:—Then what have the Boards to do with it?

Answer:—The Boards have a very intimate relation to the missions here in all that is done.

Mr. Snodgrass :—Why should the Promoting Committee carefully prepare a plan, if it is only to be a provisional plan to be left to the Permanent Committee?

Answer :—Of course this plan is only tentative and must be submitted to the missions.

Mrs. Pierson :—Is the Committee to be appointed by the missions or by the Boards?

Answer :—By the various missions.

Mrs. Pierson :—But what if the Boards do not approve?

Answer :—Then the missions concerned must stay out of the union.

Mr. Fry :—What is to be the precise attitude of the proposed committee towards missions having less than ten members?

Answer :—The Promoting Committee must decide that.

Dr. Imbrie :

I am cordially in favor of the appointment of a general standing committee : but in two particulars I think that the report as now presented may be changed for the better.

First :—It presents the need of such a committee in terms that are not quite just to ourselves. At the recent Ecumenical Conference in New York much was said concerning the lack of comity. How it may be in other mission fields I do not know ; but in Japan there have been few marked examples of this sin. I have no charges to bring, and no confessions whatever to make ; and I should be sorry to have the impression go abroad that our consciences were pricked by reading the proceedings of the Conference. In any action that is taken it should be made clear that such a standing committee is appointed, not for the sake of making what is bad good ; but simply for the sake, as opportunities may offer, of making what is good better.

Secondly :—The plan proposed goes more into detail than is necessary. More should be left to the discretion of the committee. The committee will be composed of sensible men representing the the various missions ; and it may be trusted to decide particular questions to the satisfaction of all.

MR. SNODGRASS:

I have had this question of unity upon my heart ever since I became a Christian. There is no question before the Conference so important as this. I vote for the resolutions heartily. But I object to that one word, *intellectual* unity. The unity that exists in the New Testament does not exist among Christians now. And certainly no one would desire the present state of organized Christian work to continue forever. As Dr. Parkhurst said, it is the scandal of Christendom.

REV. G. CHAPMAN:

I desire that this Conference commit itself to the principle of organic union as a thing desirable in itself. The Christian spirit demands not hedges to keep us from each other, but the drawing together of those who hold a common faith. There are spiritual gifts and graces manifested in other communions than my own, which I desire for myself—Christian characters which we all venerate; and none has the right to separate them from me, or me from them. For the gifts and graces of the Spirit are meant to be for the profit of the whole body and not of a part only. It is a misuse of God's gifts so to separate and confine them. Whatever divides brother from brother is wrong. The disintegration of God's people is from the Evil One, whatever binds together is from God.

We know that spiritual unity exists: we cannot doubt it, for the signs of spiritual life—the handiwork of God—are everywhere around us: there could be no church at all without it. But this was not the union that Christ prayed for when he prayed that his disciples should be "one." The union he prayed for was one that should come before the world as a powerful proof that God has sent his own Son into the world; it was to be visible, appealing with striking force to the men of this world. But now there is no such oneness; we are split into fragments.

We have been mourning the slow progress of our churches towards self-support, and many remedies are proposed. But here is the root-evil. Get rid of our divisions and there would soon be a self-supporting Church. It is because we are divided into so many small

congregations that united effort for self-support is impossible; once let them come together and it would go forward by leaps and bounds.

Or do we expect that after we have sown the seeds of division the Japanese will naturally come together after we leave? Surely all history and our own experience are against such a view. How can we expect "to reap of the Spirit" after having "sown to the flesh?"

Therefore I move "that, whereas our unhappy divisions are a bar to the mutual communion Christians ought to have one with another; mar the perfect expression of the common life we have of God; tend to emphasize bitterness and jealousies; and hinder the work of evangelization: and being profoundly impressed with the inestimable benefits that would accrue both to the Church and the world in general were the Churches here represented to become united into one; therefore this Conference declare its belief in the principle and desirability of organic union."

MR. VANDYKE:

I favor Mr. Chapman's amendment. If we do not get to it, we may at least leave it on record that we tried. An intelligent Japanese of my acquaintance stumbles over this block and he said, I hope you will tell the missionaries at Tokyo to get together. We should unite to form one solid front in this great conflict. I am in favor of a declaration on this point.

(Wednesday's Discussion.)

DR. IMBRIE:

I think that any resolution bearing on the question of the corporate oneness of the Church, if it is to receive the cordial approval of the Conference, must have three characteristics: First, it must be brief; secondly, it must as far as possible be expressed in the language of Scripture; and thirdly, in stating the crucial point, it must state it in such a way that it can be regarded from varying points of view. In writing this resolution, which I now offer as a substitute for that part of the report which deals with the subject, I have had these three things in mind. To this I may be allowed to add a word in explanation of two clauses: First, the words "assembled in the City of Tōkyō" are more than a mere note of place. In my intention they mean, In this great city full of idols and in the midst of a nation of

forty millions most of whom know not God or Jesus Christ whom he hath sent. Secondly, with regard to the clause "to the Churches of Christ in Japan." Indirectly, the resolution is a declaration to all; but inasmuch as the Conference is a conference of missionaries to Japan, there seems to be a special propriety in addressing the resolution directly to the Churches of Japan. The resolution which I offer is as follows: This Conference of Missionaries, assembled in the City of Tokyo, proclaims to the Churches of Christ in Japan its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.

RT. REV. W. AWDRY, D. D.:

I am in a curious position in addressing you on this motion for when I sent in my card Mr. Chapman's resolution suggesting "organic unity" was before the meeting, and now Dr. Imbrie's seeking "that corporate unity for which our Saviour prayed" has taken the place of Mr. Chapman's, and my difficulty was in accepting Mr. Chapman's words. With the spirit of his speech I am in full harmony. But 'organic' is a difficult word to accept. It will be very differently understood by different people. What and how much does it mean? Dr. Imbrie's words I like. *Corporate* unity I understand to be unity so visible that not merely the Church may know of it, but that through it "*the world* may believe in the Saviour's mission": while the qualifying words 'which Christ prayed for' save us from being committed to a special or an exclusive theory of that unity, which would make us seem to be judging other Churches, or fixing our specific views on other people. I greatly rejoice that there is no exclusive word in the resolution. This Conference has not invited, I believe, the Roman or the Greek Churches, perhaps because it was not supposed that they would come if invited; yet in thinking of and passing resolutions about the Church of God, the two largest sections of it ought not to be ignored or forgotten as if they did not exist; nor can it be denied that the fruits of the Spirit are to be found largely among them. The one for example puts most of us to shame by the self-devotion of

its missionaries and by its love for the poor; the other is conspicuous in its care to preserve "the faith once for all delivered to the saints." Happily in speaking of "the unity for which the Saviour prayed" they are not left out. I do not wish to 'make the best the enemy of the good', but I feel that in doing anything that would seem to merge the world-wide Anglican Communion with its history from the beginning and its order derived as we believe from apostolic authority, in that one third part of the Christian body which alone is represented here, we might be sacrificing the larger unity of the far future for the sake of a partial unity nearer at hand, thus making division more permanent: and I hope you will allow me to say that it looks as if the Anglican Communion by keeping its characteristics may become in God's providence a means to that larger union in the far future. Such a larger union may seem to be a dream, but "with God all things are possible". There is a disposition in some quarters to ignore the Greek and Roman branches of the Church partly because the idea of union seems unpractical; and to believe evil of one of them partly because we judge of their tenets and action not from what they say about themselves but from what their opponents say about them. If we really aim at drawing closer in charity and knowledge with any body of men from whom we differ, and so to approach that "unity for which Christ prayed," we *must* be careful to say of them only what is true, and for this we *must* give them credit for good motives, know what they say of themselves and really treat them frankly; and I hope you will forgive my saying that perhaps I should have more influence than most in preventing irritating interference with our converts and thus in reducing one force that makes for continued disunion because, through such frank relations with them I am able to claim as friends those two holy and devoted men, Archbishop Osouf and Bishop Nicolai.

Dr. Imbrie:

In presenting the resolution I had no intention whatever of being exclusive. That I think is apparent in the language of the resolution itself. It reads, "all those who are one with Christ by faith are one body." What could be more comprehensive than that? So far as the Roman Catholic Church is concerned, I was brought up and taught

to believe that with many errors it is nevertheless truly a Church of Christ.

REV. GEO. ALLCHIN:

I should be very sorry to see the Conference divided on a misunderstanding. I think there is no difference between "organic" and "corporate." I can sympathize with every word spoken by Bishop Awdry. I should and would have been glad to see both the Greek and Roman Bishops with us here to-day.

MR. E. SNODGRASS:

The substitute of Dr. Imbrie seems to me to be merely a recognition of what already exists and a plea for its continuance. If so, it misses the mark. The fact that undesirable division exists should be recognized, and the issue met. Then the orginal motion should be adopted.

REV. A. OLTMANS:

To whom is Dr. Imbrie's resolution addressed? Is it to the Japanese Churches or to the world? If it is to the Japanese Churches, I have something to say; if to the world I have no objection.

DR. IMBRIE:

The resolution is addressed directly and particularly to the Churches of Christ in Japan; but it also proclaims to all the position of the Conference on the question. If however it is thought better to make the declaration perfectly general, that can easily be done by simply dropping the clause "to the Churches of Christ in Japan." The resolution will then read, "This Conference proclaims its belief that all those who are one with Christ by faith are one body; et cetera."

REV. A. OLTMANS:

If it is to the Churches in Japan, then the Japanese will reply, We are more ready for union than you are. It is because *we* are divided that the Church in Japan is divided.

REV. OTIS CARY:

It is not necessary to make ourselves appear worse in comparison with the Japanese than we really are. The most prominent failure in a plan for uniting two bodies came from the unwillingness of the

Japanese; and we know how hard it is, when they change their residence, to get them to work heartily with other Christians if they do not find a church of their own denomination.

Dr. Imbrie's resolution, with the omission of the words "to the Churches of Christ in Japan," was then adopted.

Dr. GREENE:

Living here in Tokyo as the only representative of the Mission of the American Board, it has been my privilege to serve on a number of union committees, and I have been deeply impressed with the high degree of harmony existing among the different missions. It seems to me proper that this should be recognized in any action that is taken here looking toward closer union. As for the second part of the resolution, it seems to me that it goes without saying that nothing can be done that the missions do not want, and what they do want they will make plain. So that it is not necessary for us to enter into details here. I therefore offer the following as a preamble:

Whereas, while this Conference gratefully recognize the high degree of harmony and cordial cooperation which has marked the history of Protestant Missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in the smaller fields, and by the duplication of machinery which our present arrangements involve.

Rev. J. L. PATTON:

So young a missionary as I ought not perhaps to oppose a veteran like Dr. Greene, but to me the committee's resolution seems more definite, and unless we have something definite nothing will be done.

Rev. GEO. ALLCHIN:

I like Dr. Greene's preamble, but prefer the definiteness of the committee's proposal. The definiteness of having a definite committee with definite instructions is good.

DR. IMBRIE:

Why can not the Conference itself appoint a standing committee? Such a committee would form a medium of communication between the missions. Its duties in general would be to carry out such measures

as are expressly committed to it by the Conference; to further as far as possible all objects that are properly included under the expression mission comity; and to have the general charge of all matters of common interest, with discretionary power to bring them before the missions, the public, or the government. Vacancies occurring in the standing committee, prior to the next general meeting of the Conference, could safely be filled by a two-thirds vote of all of the members of the committee itself.

Dr. J. H. PETTEE:

I am opposed on general principles to preambles. If we adopt this, we do not know what it will precede.

REV. A. OLTMANS:

Does the word "evangelization" in the substitute mean evangelistic work in distinction from educational work? If so, there is more waste of money in educational than in evangelistic work.

Dr. GREENE:

I use the word "evangelization" in its broadest sense.

Here Dr. Greene's preamble was laid on the table, and the resolution taken up.

REV. THEODORE M. MACNAIR:

It is immaterial how the Promoting Committee is chosen. That is a minor matter. The important thing is to take steps now to secure a representative standing committee of the missions, which shall have a definite work to perform in the direction of comity and union. The plan suggested by the substitute of Dr. Greene is not so well calculated to accomplish this object as that presented in the report.

Dr. Greene's preamble was carried; see p. 42, no. 11, (2),. The resolution to appoint a promoting committee was then carried; see p. 42, no. 11 (3).

II. Resolution on the Petition of the Fukuin Domeikwai, (Japanese Evangelical Alliance.)

For text of res. see pp. 42 and 43, No. 12.

REV. U. G. MURPHY:

I understand that this organization wants the foreigners to give

the money while they spend it. I am opposed to this and therefore, to the resolution.

Dr. J. D. Davis:

This is a misunderstanding. Both foreigners and Japanese are asked to contribute and both foreigners and Japanese are on the committee.

Dr. J. H. Pettee:

We should have at least one resolution to show that we stand heartily joined with our Japanese brethren.

(Rev. S. L. Gulick offered a substitute for the resolution).

Dr. Pettee:

I transfer my remark, to the amendment.

Rev. H. B. Price:

The original resolution is carefully worded so as to avoid the dangerous question of finance.

Rev. E. H. Jones:

We want a general movement, and therefore I am for coöperation with this organization. Let us have a committee. Have ten on it. Let the movement be made thoroughly evangelistic.

Rev. Geo. Allchin:

Three on the committee are better than ten.

Rev. W. B. Parshley:

I hope the Conference will meddle as little officially with the Fukuin Domeikwai as possible. Let the Japanese do this work. It is urged by some that they do not know how to do evangelistic work, they make mistakes. Well, I have made a fool of myself more than once in trying this work since I came to Japan and I have seen other missionaries do the same. Let the Japanese brethren do this work themselves. Encourage them to do it!

(The amendment was laid on the table.)

The President suggested that the members of the Promoting Committee be a committee to coöperate with the Domeikwai.

REV. GEO. ALLCHIN:

A different kind of committee is needed. The Promoting Committee has its own particular functions.

The resolution was adopted.

III. Resolution regarding 100 Hymns.

For text. of res. see p. 43, No. 13.

MR. E. SNODGRASS:

What will be done with the 100 hymns? Will they be printed separately or put into other books?

REV. GEO. ALLCHIN:

There are four committees at work now making new hymnals. The committee of five will get together at once and devise plans to induce the committees mentioned to insert the 100 hymns in their hymn books at the first opportunity.

REV. D. S. SPENCER:

Let the numbers of the hymns be the same in all books.

IV. Resolution Putting the Conference on Record as Favoring a Union Hymnal.

For text of res. see p. 43, No. 14.

REV. GEO. ALLCHIN:

This goes farther than the previous resolution for it means that all the Christians should use the same book. To weld our present hymn-books together would be a great step toward union. We have taken action on union. It has been in the air for some time, and the sentiment is passing on to the Japanese brethren. Let us vote for this resolution.

REV. W. B. PARSHLEY:

I favor this resolution. The change from a union hymnal to 100 select hymns was a retreat. Let us have at least this much.

CLOSING IMPRESSIONS.

Rev. J. H. Pettee, D.D.:

It has been a God-called convention. The spiritual uplift has been very marked. Especially should we be grateful for the forward step heartily taken in the direction of union.

Rev. James H. Ballagh:

This conference is a special answer to prayer. But the best result is yet to be obtained. We must continue in prayer in the spirit of this conference. "All things whatever ye pray and ask for, believe that ye have received them and ye shall have them." Let us go forward and act on this. I have believed; I have.

Rev. Hiraiwa:

Dear fellow Christian workers:—I thank you much for the privilege given to me of addressing you all at this moment near the close of this the most important Missionary Conference, that was ever held, not only in Japan, but I believe, on the continent of Asia, on the impressions I have received from all its proceedings. As I have been now, for a quarter of century, in direct connection with the mission work in Japan—the work of saving my own country and people—and my heart deeply lies therein, I made some special efforts to come and see this Conference all the way from the interior city, Kofu, where we have no such luxury as rail-way travelling or steam-boat sailing yet, either in coming or going, believing that this meeting of four or five hundred missionaries of all the denominations working here ought to exert some great and effective influences for the future of the evangelistic work in Japan. And I am glad I came, and was here among you.

Now, among so many important subjects that were brought up for deliberation on the floor of this house, there are some few, on which I should like to make some remarks of my own, such as on the attitude of the educated classes in Japan towards Christianity; the course of study for the theological training of Japanese evangelists and the interdenominational comity question; but, as my time is

very limited, I must satisfy myself simply by saying that what Bro. De Forest and Bro. Gulick remarked on the first were just and candid, and Bro. Oltmans' hints on the second should be respectfully and carefully considered by all and acted upon. And, then, as to the third, it suffices to say, that it was the cause of great joy and thankfulness to see such a spirit of unity coming to prevail among all the missionaries as it was beautifully manifested this morning in unanimously passing the resolutions on interdenominational comity in mission work in Japan. The union question should be earnestly considered and settled, if the missionary work is not to mean the reproduction of the denominations, creeds, rituals, disciplines and customs in Japan just as they are traditionally prevailing in the Christian home lands.

But, I must hasten to one particular point, on which I would like to dwell a little. It is that which concerns the attitude of the missionaries towards the Japanese and things Japanese. I was so glad to notice some marked change on that point, which was very clearly shown on the surface of your proceedings in general.

A friend of mine, who has just recently returned from a tour in Europe and America, told me, that there were shown in the postal museum at Berlin, Germany, some pictures of a naked Japanese coolie running to carry a letter fastened on a bamboo post, and of the Japanese samurai with two swords on the side and the hair tied up on his head in the old fashion, carrying the message in his message box, etc., etc., but scarcely anything of the present improved postal system was represented. If so, do you think that was a good representation of Japan in regard to the postal system? Do you suppose that those visitors, who should see those pictures only, could form an adequate idea of Japan by them? Any partial representation is, in fact, a gross mis-representation, and, sometimes, even a caricature.

There might be such a thing as missionary misrepresentation of a country, minifying as much as possible, or even ignoring, its good side and better affairs, and unproportionally magnifying its bad and dark side, with an evident view to emphasize the necessity of missionary work there. Instances of this kind were not lacking in

regard to Japan hitherto. The picture of *a low-class woman* engaged at washing on the street side, was shown abroad to represent *the Japanese woman*, the picture of a mixed bath in *some country place*, was shown to represent *Japanese bathing customs*, the pictures of some ugly idols singly or set up in rows to show the God the Japanese worship and the religion they hold, etc. etc., could hardly be anything but misrepresention ! ! It could not be said of any one that he knows Japan, who is able to apprehend her dark side only. But, to get a right conception of a country and her whole situation is a most important and indispensable duty for the missionaries working there, for a nation is an organic body, and no sectional treatment or improvement could be accomplished without paying attention to the general condition of the body.

Moreover, as there was one of old, who cried "Can any good thing come out of Nazareth, ?" so there seem to be very many in Christian countries, who think that no good thing can come out of heathen nations; and therefore, when they hear that there are some good things in any heathen nation, they imagine that they must have been the results of missionary work, and when told of the contrary, they judge that there was no necessity of sending missionaries to that country. Very strange notions but they are facts ! There were quite a few, who said to me that they could not see any necessity of sending missionaries to Japan when they listened to my speech in America on the material and educational progress the modern Japan has achieved, without the help of missionaries, or irrespective of missionary work. I do not know but that missionary work having been originated and carried on from such a low view of heathen countries, was the reason or cause that the preachers coming out of those countries are stigmatized as "native helpers" or "native preachers," and considered as an inferior order of workers in the mission fields, and that the missionaries generally are preferred in honor and position to them, though they may happen to be engaged much longer in mission work, or better equipped in learning, than some of the missionaries themselves. Such a state of affairs was not altogether wanting even in Japan hitherto.

But, now the tide seems to be decidedly turning from the

depreciatory in tone, action and dealings toward the Japanese and things Japanese to the appreciatory, as indicated by such papers as read by Dr. Davis, Miss J. E. Dudley, Rev. W. Andrews, Miss S. A. Searle, Dr. Wainright, Dr. Pettee, etc., and by the manner in which these papers were received by this audience. I am sure this changed attitude is more apt to win the hearts of the Japanese people, and believe it will prepare the way for closer union and co-operation with the Japanese in mission work. To secure success this attitude is necessary even among Japanese themselves, and how much more so with those who are not of the people. There may be such a thing as professional kindness and sympathy, that is, kindness and sympathy, shown to others simply to secure the end of profession; but no amount of professional kindness and sympathy can secure the real appreciation and true union, which must come from honest recognition of each other's intrinsic worth, ability and capacity. Moreover, I think, the motive for missionary work should not be that of pity or anything of the kind, but should be that which is higher and grander, based on the respect and true sympathy for the material progress and educational development made in a country, as was happily shown in your chairman's address, "Our message."

The fact that your attitude has thus changed, can not fail to work out better prospect for the future in the work. When even my dull eye noticed this tidal change, I spoke to a few of my friends in the city about it, who were greatly rejoiced over it. I hope and pray that this appreciative and co-operative spirit may be more and more cultivated among the parties concerned as the time rolls on, so that the foreigners and Japanese may be more intimately and grandly united together like a mighty army of God marching on from victory to victory, till this Empire of Japan shall be converted into the Kingdom of Christ our Lord.

REV. J. H. DEFOREST:

Not only has the attitude of the missionaries toward the Japanese changed; the attitude of the Japanese toward the missionaries has also changed. If we had met seven years ago, as was once proposed, we would have been insulted on the streets and our ladies

would have been spit upon. Now there is nothing of the kind, we are treated with courtesy and—well, it's mighty nice.

REV. U. G. MURPHY:

I have been reporting to the Japanese city papers, and the other day they said to me, "Give us some of your disputes; there is to much unanimity in what you report." But I am glad to have no disputes to report.

REV. J. L. DEARING, D. D.:

It has been a rare privilege to attend in the same year two such Conferences as the Ecumenical Conference in New York and this Convention. I have been impressed with their similarity in the direct, practical, purposeful character of both meetings. The magnitude of the undertaking in which all are engaged caused in each case self and self-seeking to be lost sight of and all have been united in an optimistic determination to conquer the world for Christ.

I have also rejoiced to see in this meeting large evidence of sympathy with and love for the people among whom we dwell. This next to the power of God resting upon the worker I conceive to be the most essential thing.

REV. THEODORE M. MACNAIR:

I also was present at the New York Conference, and I heartily second what Dr. Dearing has said of it and of this Conference here. We surely all desire a large practical outcome for both meetings. And one step in this direction is the action to-day and the appointment of the Promoting Committee. Speaking for the members of this committee, I would ask that you all participate in the work assigned to us by praying for its success. Do not leave us to solve the problem alone.

REV. W. H. LINGLE (CHINA):

I am glad to have been here. Japan is said to set the standard, and I know we shall learn many lessons from the church in Japan, especially about union.

REV. GEO. ALLCHIN:

One thing deeply impressed me. This Conference has been an

orderly and peace loving body. It has exhibited power to control itself; many of the speakers, who had toiled for months over their papers, were rapped down with perhaps their best thoughts left unsaid. Disappointment brought a flush to the countenance, or showed itself in some other facial expression; but there has never been anything else but graceful submission.

REV. G. P. PIERSON:

"Watch and pray that ye enter not into temptation." I was much impressed by a sentence in Mr. Ando's address; "I congratulate you that the time of your harvest is coming."

REV. DAVID THOMPSON, D. D.:

After the Conference in 1872 there was a period of special religious interest and growth. So also after that of 1883. I have been struck with the fact that those taking part in this Conference have matured and are now ready to do better work than ever before. Hence we may expect a new period of progress in the years before us.

REV. D. S. SPENCER:

I have felt impressed especially with three things concerning this Conference:—

(1) Its size. In spite of the rush of work at this season of the year when schools are in session and all branches of missionary effort are in full blast, nearly 500 missionary workers have found time to gather for this important Conference. The Entertainment Committee found all their plans exceeded.

(2) The spirit of the Conference. A whole week of the busiest kind of work has been gone through with, and not a cross word, not an unkind reference, not a suggestion to mar the peace of the sessions has been heard. It has been a practical manifestation of brotherly love, to experience which has been blessed.

(3) The high average grade of the papers produced. That busy missionaries should have found time to make the necessary investigations, and to prepare these valuable records on the different lines of missionary effort is a matter for congratulation. I venture to express the hope that the Editorial Committee will not be permit-

ted to cut down these papers to suit some contracted idea of the size of the volume to be produced. I should like my copy of the records to contain every word that has been written.

REV. G. F. DRAPER:

I have been deeply impressed with the idea that we must not try to do everything which we have heard. Let us try to find our own special work and do that well. I have also been impressed with the oneness of spirit here manifested. There are many flags, but one great banner high over all. As we get nearer Christ we shall get nearer to each other. Let us not think that we are working in vain. Thank God for this Conference.

REV. G. M. MEACHAM, D.D.:

In reviewing lately the ancient Symbols of the Catholic Church and the modern Confessions of Christendom, I have come more and more to feel that the Churches of Christ are "distinct as the billows, yet one as the sea."

REV. S. E. HAGER:

I thank God for this Conference.

REV. J. D. DAVIS, D.D.:

It seems to me that among the many blessings and helps which come to us from this Conference, three closely related things stand out prominently. 1st. Greatly increased courage, hope and zeal. Not a pessimistic note has been struck. We all go back to our work with greater courage, hope and zeal than ever before.

2nd. A more intimate acquaintance with each other and with each other's work. We shall love each other, and sympathize with each other, and pray for each other and work more earnestly and more intelligently than ever before.

3rd. In this deepened faith and hope and zeal, and in this increased love for each other and interest in the whole work, lie the foundation for such united prayer and united effort as will bring a rich harvest of souls in the near future.

Just when and how organic church union is coming, I do not know; but I feel sure that heart union will come first. Federation

also, in efforts to reach the masses and bring them to Christ will come before church union. Hence everything which unites our hearts together, and all united work and effort help forward the real union for which we pray.

The united effort of the whole Protestant Church in Japan to carry the Gospel to the masses during the next year, in which we are asked to join, will help forward real union.

I feel that the value of this conference in its relation to the real union for which Christ prayed is immeasurably great.

Its value as an object lesson to all Japan, as showing that we are all one great family, cannot be overestimated.

But there is one thing which is more important, deeper, more fundamental, than all else, and that is the deepening of the spiritual life, new spiritual power, a new filling of the Spirit. This is the most important gain of this Conference. This is the real foundation of zeal, and love, and union.

I trust that we shall all go back to our work so "filled with the Spirit," and with love for the souls for whom Christ died, and having our souls so enlarged and filled from day to day that we shall forget all minor issues, as we join our hearts and our hands with each other and with our Japanese brethren and sisters in more earnest and successful work than ever before.

REV. H. KOZAKI:

I do not know whether this is the proper time to express my deep gratitude and thankfulness for your willingness to coöperate with the Japan Evangelical Alliance in its 20th Century Movement. We planned to have a social meeting for the missionaries, but we began too late. We went first to Count Okuma, then to Marquis Saionji and then to the Imperial University for a suitable garden in which to hold the meeting, and in each case we failed on account of being too late, though especially the latter two expressed great favor for the missionaries and their work.

In conclusion, may God bless you all in your great work of bringing the Gospel to my brethren.

CLOSING ADDRESS.

REV. B. CHAPPEL, M. E. C., AOYAMA.

Beloved, we are come to the last moments of our Conference.

We have much to be thankful for. For the weather: no rain, no dust, no heat, no cold, just delightful. It is not often that Tokyo treats its visitors to a succession of such days. But we may be especially thankful for the manifest presence of our Divine Master, and hallowed communion with each other in him. I dare say many of you have found yourselves, and I have found myself, saying over and over again, what a privilege to be associated with such a company of men and women!

And now we go forth from the mountain to the plain.

Many departments have passed under review, evangelistic, educational, publishing, eleemosynary, and we find abundant machinery. Sometimes we almost hear it creak. And yet none of it could easily be dispensed with. Oh that it may be indwelt by him, of whom it was written, "the Spirit of life was in the wheels."

At such a time one is reminded of the oft-quoted illustration in Arthur's "Tongue of Fire." An army sits down before a granite fort to batter it down. How? They point to a cannon ball. But there is no power in that. They answer, "No; but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth. "But look at the powder." But there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder, and powerless ball, are put into the powerless cannon; one spark of fire enters it; and then that powder is a flash of lightning, and that ball a thunderbolt. We have all the machinery necessary. O for the baptism of fire!

We go forth with our message to this people who wait for us and who so sorely need us. Saint Paul said, we are allowed of God to be put *in trust* with the gospel. That is very different from having the privilege of making known the gospel as may be convenient for us. It removes the self-satisfaction that might come from feeling that we place this people under obligation for what we may do for them.

Rev. S. R. Brown, D.D.
Bishop Bickersteth.
D. B. McCartee, M. D.

Mrs. M. T. True.
Rev. G. F. Verbeck, D.D.
Mrs. L. H. Pierson.
Rev. H. H. Rhees, D.D.

Rev. N. Brown, D.D.
Archdeacon Warren.
Rev. M. L. Gordon, M.D., D.D.

APPENDIX.

NECROLOGICAL REPORT.

Rev. J. H. Scott, A. B. M. U., Kobe.

The necrologist through the kindness of members of the different missions is able to present quite a complete report of those missionaries who have died after service in Japan. Inasmuch as no such report was made at the Conference which met in Osaka in 1883, it was thought best to include in the present report all who have died since the opening of mission work in Japan.

The following are the number of missionaries in each mission that have been called home, so far as report has been made to me:

I.	American Baptist Missionary Union	13
II.	American Board Mission	9
III.	Bible Societies	3
IV.	Church of Christ	1
V.	Church of England	
	(a) Church Missionary Society.	10
	(b) St. Andrews, Tokyo, Mission	1
VI.	Episcopal Church, U. S. A.	4
VII.	Evangelical Association	2
VIII.	Independent	2
IX.	Methodist Church of Canada	3
X.	Methodist Episcopal Church	13
XI.	Methodist Episcopal Church, South	2
XII.	Methodist Protestant Church	1
XIII.	Presbyterian Mission U. S. A.	11
XIV.	Presbyterian Mission, South	2
XV.	Reformed (Dutch) Church Mission, in America	4
XVI.	Scandinavian Japan Alliance	3
XVII.	Seamen's Mission	1
XVIII.	Seventh Day Adventists.	1
XIX.	Society of Friends	1
XX.	Tract Society	1
XXI.	Woman's Union Mission	1
	Total	89

The following missions report no deaths; American Christian Convention, Christian and Missionary Alliance, Cumberland Presbyterian, Evangelical Lutheran, General Evangelical Protestant Missionary Society, Hephzibah Faith Mission, International Committee of the Y.M. C. A., Reformed Church in the U. S., Salvation Army, Southern Baptist Convention, United Brethren, United Presbyterian Mission of Scotland, Woman's Christian Temperance Union.

A short sketch of the life of each of those who have died, with a few exceptions is given herewith, and the initials of the writer at the end. The different missions and the missionaries of each are in most cases arranged alphabetically.

The thanks of the Necrologist are due the members of the different missions who have so kindly and in many cases so unsparingly of time and effort assisted him in the preparation of this report.

As we recall the names of the missionaries whom God has taken to himself, we find that some of our wisest and bravest leaders have fallen, and in most instances these have been called while still in the midst of active service. We marvel when one and another of the best equipped and most useful of the Master's servants is taken away. But we know that this is a part of the divine plan. God rules and the church lives. The foremost leaders fall, but the standards are advanced, and the column pushes forward.

May we be inspired to more faithful service by the example of our fellow missionaries who have been promoted.

I. AMERICAN BAPTIST MISSIONARY UNION.

1. Rev. J. Hope Arthur.

Was born at Hartford, Conn., June, 1842. His father was a man of deep consecration, and of an enthusiastic religious nature, and when his first-born came, he took him out under the open heavens and consecrated him to God, naming him there James Hope.

James studied in the schools of his native city, but at the ago of 18 entered the Union army. He was once wounded, then taken prisoner and spent some time in Libby Prison. He was a very conscientious soldier says his chaplain. However not until aften the war Dec., 1863 was he baptized.

He graduated at Brown University (Rhode Island) 1870, and at Newton (Mass). Theological Seminary, 1873, was married to Clara May Stevens in June, was ordained in July, and reached Japan under appointment of the A. B. M. U. in Oct. of the same year.

For a time he remained in Yokohama and was very diligent in the study of the language. In addition he taught a night school, labored for the sick in the foreign hospital, held meetings on board ships etc. In June 1874 he removed to Tokyo. Here he had great trouble in getting a suitable place to live, and the officials gave him great annoyance. These difficulties told severly on his health, but he persisted in laboring very energetically, notwithstanding all these annoyances.

In Nov. 1875 he baptized the first woman received into a Baptist church in Japan, and in May 1876 the First Baptist church of Tokyo was organized by his efforts.

But failing health forced him first to Yokohama and then to the home land, and in Dec. 1877 he died at Oakland, Cal. Looking over the river he saw glory unspeakable and said, "If this is death, it is glory." A. H. K.

2. Mrs. Arthur Mason.

"We live in deeds, not years; in thoughts, not breaths;"

This would have been the sentiment of Clara May Stevens whose life began as her mother's ended, at Eastport, Me., June 17, 1844.

Educated in the atmosphere of a cultured Christian home, in the schools of the town, and by a year's study in Providence, R. I., she early showed her appreciation of the beautiful, in poetic instincts, with which came spiritual development.

While still a girl some of her poems and sketches were published in periodicals over the signature, "Margaret Mason." While she watched by the bedside of her dying father in 1871, she wrote "The Sails are Set," the prophecy of her own life, for in June, 1875 she was married to Mr., Arthur and in Oct., they went to Japan. First in Yokohama, studying Japanese, visiting the people in their homes, teaching young men in English, visiting hospitals, holding meetings on board ships in harbor and doing temperance work. In the Autumn of 1875 they baptised the first convert, and in May, 1876 organized the first Baptist church with six members. Five services a day were held on Sundays in their own house. Thus they labored until the Spring of 1877, when they were obliged to return to the U. S., on account of Mr. Arthur's feeble health.

In six months Mrs. Arthur was left in Oakland, Cal., a widow with one child. She returned to Mass., took a course of theological study at Newton, and spoke much on missions.

In 1881 her poems were published under the title, "Cherry Blooms of Yeddo." She also wrote "Women of Japan," a pamphlet; and "Etchings from Two Lands."

In 1884 Mrs. Arthur was married in Boston to Mr. M. Mason, and in Sept., they started for his field, Tura, Assam, which they reached Nov. 28; within a few days Mrs. Mason was taken with fever which terminated fatally on the 9th of Dec., and her body was laid to rest on a beautiful hillside overlooking the Brahmaputra and the Himalayas, and God accepted as fulfilled,

"The bliss on distant shores be mine
To tell that thou hast died."

N. P. M.

3. REV. NATHAN BROWN, D.D.

Was born in Ipswick, N. H, U. S. A., June 22d, 1807. He was a child of pious parents and inherited many noble traits. He was baptized when about nine years old His early life was spent on a farm, but his leisure moments were devoted to hard study. In 1827 (Sept. 5th) he graduated at Williams College as valedictorian of his class. He spent a little while in teaching, and afterwards become editor of the *Vermont Telegraph*. In this paper was first published his now well known "Missionary Call" written in college days. The missionary fire long burning burst forth afresh in 1832 fanned by one of Judson's pleas, and he was ordained for missionary service Aug. 15 and embarked on the *Cervo* for Burmah Dec. 21 of the same year. He reached Madras June 16 the next year, and later went as the pioneer missionary to

Sudiyo, Assam. He completed his first translation of the New Testament in Assamese in 1847, and labored most deligently and efficiently until 1855 when he went to the States and remained there for 17 years assisting greatly in the emancipation movement and other reforms. On Jan. 6, 1873 he sailed from San Francisco on the *China* and reached Yokohama Feb. 7th. His versified translation of the Lord's Prayer still in extensive use as a Japanese hymn was made about three months after his arrival, and his first translation of the Gospel of Mark was completed the following year. The entire New Testament translated by himself with Mr. Kawakatsu's efficient aid was completed July 1879 and in print Aug. 1st of the same year. He died in Yokohama, Jan. 1st 1886, and was buried in the Bluff Cemetery of the same city.

Dr. J. C. Hepburn at the meeting in Tokyo, April, 1880, to celebrate the completion of the translation of the New Testament by the Committee, magnanimously called attention to the fact that Dr. Brown's translation was completed and published some months earlier than their own. Dr. Brown's New Testament, Hymn Book, tracts, etc., were published at the Mission Press of which he was superintendent.

A. A. B.

4. Rev Chapin Howard Carpenter.

Was born in Milford, New Hampshire, U. S. A., June 29, 1835. While pursuing his studies at Harvard University, he was converted. He graduated from Newton (Mass.) Theological Institution in 1862 and married Miss H. E. Rice, who is now (1900) carrying on the work for which he came to Japan. They went as missionaries of the A. B. M. U. to Burmah in 1862. After teaching for six years in the Theological Seminary at Rangoon, he was appointed to Bassein where the great work of his life was accomplished. He developed self-support among the Karens to a remarkable degree and put the Bassein Station school on a firm foundation. Following Abbott's example he led the Karens to support their own churches, pastors, and schools, so that since 1869 the Bassein school has received from the A. B. M. U. only the support of the missionary in charge and of the single lady teachers. After 8 years service in Burmah his health gave way and a five year's rest in the United States only proved that he could never return. In Sept. 1886, Mr. and Mrs. Carpenter came to Japan as self-supporting Missionaries and located in Nemuro. On Feb. 2, 1887 he entered the Heavenly City. His grave in Nemuro is now surrounded by those of many Christians who since his death have entered into life. He wrote *Self Support, A History of the Bassein Mission*; and a series of tracts on the same subject.

H. A. P.

5. REV. LUCIUS D. CARPENTER.

Was born in New London, New Hampshire, on Nov. 10, 1844. His life was spent as a business man in Seymour, Indiana. But on the death of his brother C. H. Carpenter in Nemuro, Japan, he desired to help carry on the work just begun there. He came with his wife and Miss Lenore Ayers to Nemuro in Aug. 1887, built a comfortable mission house for Mrs C. H. Carpenter, and hoped to spend a number of years there, but was summoned home by the illness of his partner in whose hands he had left his affairs. He showed his deep interest in missions by leaving all his property to the A. B. M. U. at his death. He was drowned while swimming along the southern shore of Lake Superior on Aug. 18, 1892. H. A. P.

6. REV. JAMES S. DOYEN.

In 1859 went with Bishop Boone of the Episcopal Mission to assist in school work in China. He seems to have remained there about fourteen years and about 1873 came to Yokohama and having undergone a change in religious views he united with the Baptist church Aug. 31, 1873. On the seventh day of the following month he was ordained at Yokohama and Dec. 9th of the same year became a missionary of the American Baptist Missionary Union. While in Yokohama he lived with a native family at Nogeyama, hoping thus to acquire the language better. With a like purpose when in June 1874 he had removed to Tokyo he took up his residence, at the suggestion of some Buddhist priests, in one of the temples at Shiba. The building was old and according to the opinion of one of his fellow missionaries, unfit for residence. It may have been on this account that his eye sight became impaired and in 1875 he returned to the States. His connection with the Missionary Union ceased in September of that year. He afterwards was engaged is some work for the Chinese of the Pacific coast. A. A. B.

7. REV. JONATHAN GOBLE.

Was born in Kenka, Steuben Co. N. Y., U. S. A., March 4, 1827. He had pious parents and his grandfather was a Baptist minister. With the purpose of viewing Japan as a mission field he joined the Perry Expedition to Japan (1853) and was entrusted by the Commodore with the care of a Japanese rescued from shipwreck. The Japanese name *Sentaro* was twisted into Sam Patch. Had this man become all that was at one time hoped, it is possible, judging from the printed report of the Expedition, that Mr. Goble might have been deemed the father of Christian education here. "One of the marines named Goble, a religious man, had begun with him a

system of instruction which he hoped would not only make the Japanese a fair English scholar but a faithful Christian. At the last account they were living together, and it is not unreasonable to hope that Sam, with the education of his faithful American friend, may be an instrument of aiding in the introduction of a higher and better civilization into his own country." [Expedition to Japan, Vol. I. p. 486.]

After his return to America Mr. Goble studied at Madison University, Hamilton, N. Y., and then came to Japan arriving April 1st, 1860. After two years at Kanagawa he removed to Yokohama in the spring of 1862. His mission work consisted largely of teaching, preaching, and translation work. He also had a printing office. According to Dr. Verbeck, (See Osaka Conference, p. 42.) "The first book of the New Testament printed in Japanese since the reopening of the country in 1859, was the Gospel of Matthew translated by Rev. J. Goble of the American Baptist Mission. This was published in 1871." Mr. Goble's connection with the mission closed in 1873. He was afterwards for a short time, in the employ of the American Bible Society. He was a man of varied genius, and is generally conceded to have been the inventor of the jinrikisha, the original one having been made for the convenience of his invalid wife. Most of the shoe-makers in Yokohama twenty years ago learned their trade from him. The first, if not the only, cart that was probably ever drawn by horse over the Hakone Pass was invented and driven by him when selling Bibles. He died in U. S. A., May, 1898.

8. MRS. ELIZA (WEEKS) GOBLE.

Was born in Chester, Orange Co., N. Y., U. S. A. Oct. 15, 1836. When about 17 years old she united with the Baptist Church in Bradford of the same state. She was married to Mr. Goble, April 14, 1856. Under date of Nov. 5, 1859 she wrote in her diary,—"To-day we leave our native land and our dear friends, expecting to meet them no more until we meet in heaven. Farewell, dear friends, one and all! Farewell, my native land! I willingly and joyfully bid you a long, a silent and an affectionate farewell." Her health in Japan was always poor, perhaps especially so after the sudden death by cholera of her eldest daughter about two years after reaching this country. She seemed often to be "in the valley of the shadow of death," but was always comforted with her favorite 23rd Psalm. With its words only, she had in the beginning answered all the objections urged against her becoming a missionary; and at last just before she was passing away, when reason and the power of speech returned for a moment, she repeated once more the words of this Psalm as her final farewell. She died at Yokohama May 1st, 1882 and was buried in the foreign

cemetery there. Thus was fulfilled her own prayer of more than twenty years previous, —"Here in Japan let me live, in Japan let me labor, in Japan let me die, and in Japan let me be buried."

A. A. B.

9. MRS. BELLE MARSH POATE.

Born 1847. Died 1896. Missionary to the Japanese from 1876 to 1892. These simple words sum up a life of rare consecration. She knew the Scriptures from a child and the unfeigned faith which dwelt in her mother was in her also.

Active in every form of Christian work, beloved by all who knew her, she felt that she could not rest in the home land and so in the fall of '76 she left the U. S. and came out to Japan under the auspices of the Presbyterian Board. For three years she labored in and about Yokohama and then was married to T. P. Poate of the A. B. M. U. Though she loyally co-operated in all church work with his mission, it was not till '81 that she saw her duty in the matter of baptism. She was baptized by Dr. N. Brown in company with a number of girls whom she had led to the Lord. It was the last time I believe that Dr. Brown performed the ordinance.

Her work was one of widening sphere, of deepening usefulness. God sent to her little ones and they were used to uplift the Christ. Some of our old members yet tell of the *Chiisai dendosha,* the little white baby, who when only just able to walk gave the people tracts.

Hardship, fever contracted from sleeping in the unsanitary surroundings of the Japanese villages sapped her strength, but she had no thought of giving up. In '85 she accompanied her husband and children in a visit to England and the U. S. On their return to Japan, Morioka, which had then the unenviable reputation of being the unhealthiest city in the Empire, became their residence. Some very happy years were spent there but finally a call came to Tokio and in that city the last year of her stay in Japan was spent. Here the malarial poison which had been lurking in the veins of the children showed itself in such a malignant form that it became needful for all to return home, and in June '92 they left for Vancouver. A year of rest among old friends in Ohio and then came a pastorate in Sherman, N. Y. The loving tact which had made her so useful in heathen lands was not wanting here and sad-hearted ones found in her a helper, the children a sympathizing friend. But though we knew it not the end of her work was near at hand. As a last resort an operation was performed, but from it she never rallied. Her eyes opened to see her first born. She knew him and said "It is my dear boy." Then strength ebbed fast,

she became unconscious and fell asleep in Jesus. "The world may sound no trumpets, ring no bells. The Book of Life the shining record tells." And we who are left on this side of the river, thank God for what has been and wait on him till the time appointed, the day of the manifestation of the sons of God when the righteous shall shine forth as the sun in the kingdom of their Father.

T. P. P.

10. REV. HENRY HOLCOMBE RHEES, D.D.

Was born at Camden, New Jersey, U. S. A., Nov. 10th, 1828. In his thirteenth year he was led to see his personal need of a Savior and thereafter always had a very clear religious experience. He was educated at Bradford, Penn. and later studied law at Mount Holly, N. J., being admitted to the bar of the supreme court of that state in 1851. He went to California the same year and took up the practice of law in which he attained considerable success, soon being elected deputy judge for the county. He never could free his mind, however, from the conviction that his true vocation in life was the preaching of the Gospel. He did a great deal of this work during his legal practice. In 1853 he married Miss Hestor Ann Parson, of Mount Holly, N. J. and she proved a faithful helpmeet during the remainder of his life. Finally in 1854, he received a call to the ministry and was ordained at Stockton, Cal. He was an able and pleasing speaker and very successful in the home pastorates in which he labored for 20 years. When fifty years of age he realized his heart's desire in his appointment as missionary of the American Baptist Missionary Union and he reached Tokyo in 1878: three years later he moved to Kobe and opened a large and growing work in south-west Japan in which field he labored until May 10th, 1899 when he entered into rest. As a missionary Dr. Rhees was of the Pauline type, energetic, courageous, aggressive: loyal to his conscience, to his Bible, to the Church and to God. R. T.

11. MRS. ELLEN SHARLAND.

Was an English lady, a widow, who in 1877 at the age of fifty left Europe for mission work in Maulmein, Burmah, where God greatly blessed her work. In 1880 she left Burmah for China and for six years was engaged in the same faithful labors for Him, mostly at Chefoo, where she established and carried on a boarding school and home for Eurasian and European children, rescuing many children and being the means of the conversion of many.

Failing health compelling a change she came to Japan in 1886 and for four

years was happily associated with Miss Crosby and Mrs. Pierson in the Girl's School at 212 Bluff, Yokohama. Feeling unable to continue the incessant school work and wishing to engage in direct mission work, she joined the A. B. M. U. and went to Chofu in 1890, and until her death, Apr. 29, 1895 at the age of '69, she was not only a blessing to all around her, but God used her increasingly to the saving of souls and to the rescue of children; this too while growing more and more helpless from paralysis.

H. M. B.

12. MRS. MARY AMANDA BOYDEN TAFT.

Daughter of Rev. J. S. Boyden was born in Howell, Michigan, October 16, 1868. When a small child the family removed to Ipsilanti and later (1879) to Kalamazoo, Mich, where in her early teens she was converted and united with the Baptist Church. Was a student in Kalamazoo college for several years. Married to George W. Taft June 26th, 1889, and with him sailed Oct. 17th of the same year for Japan, and lived in Tokyo until her death Nov. 2d, 1890. Buried in Aoyama, Tokyo.

G. W. T.

13. MISS FLORENCE DUFFIELD.

Miss Florence A. Duffield was born in Louisville, Kentucky, Feb. 1st. 1862. Her parents removed later to Chicago where her father, the late Charles Duffield was for many years a much respected deacon of the First Baptist Church in that city. She was converted in 1875 and became a member of the above named church. She came to Japan as a missionary under the Woman's Baptist Foreign Missionary Society of the West in 1892 and was stationed at Chofu, Yamaguchi Ken, where she taught in the Heinrich Memorial School. During the absence of Miss Church she went to Himeji for one year taking charge of the school there and later moved to Osaka where she labored faithfully in connection with the work of the Rev. W. Wynd and wife, having charge of the Bible-Woman's work. Wherever she went she rendered excellent service as a missionary and was in every sense a most pleasant and congenial associate adapting herself quietly and easily to her surroundings. In 1899, her health having become completely shattered, she returned to the United States for rest and recuperation. The change seemed to have done her good so that she entered the Bible Training School in Chicago to take a course of lectures preparatory to returning to Japan in the fall of 1901. She had spoken at a meeting in the First Baptist Church of Chicago during the middle of Dec. 1900 when it seems she took cold as she was dressed in Japanese costume for the occasion. The cold rapidly

developed into pleuro-pneumonia and on the 21st day of Dec. 1900 she quietly passed into the Kingdom. Her last words were "I am perfectly happy." Her death was a keen loss to all who knew her and to the work which she loved so well. She was a young woman of much consecration, possessing a beautiful Christian character and having a great deal of sound common sense, a quality much appreciated on the mission field.

II. AMERICAN BOARD MISSION.

1. Rev. A. H. Adams, M.D.

Studied at Ohio Wesleyan University, and at Yale Theological and Medical Schools. He worked his way through Yale and developed great self-reliance in thought and action. He was appointed medical missionary to Japan in the fall of '74. He was stationed in Osaka, where he aided the Japanese in establishing a dispensary and hospital in the heart of the city, and this was the beginning of a movement of immense importance to missions in Japan. For it speedily developed into the first self-supporting and independent church in Japan.

Dr. Adams' ability as a physician won him wide respect and confidence from both Japanese and foreigners. He was compelled, on account of his wife's health to return to California in '79. Leaving his wife and son there, he started again for Japan, but died of typhoid fever on the voyage Nov. 23rd, '80. He was a faithful missionary of great promise, and beloved by all his associates. J. H. D.

2. Mrs. Delia E. Curtis.

Joined the Japan Mission with her husband, Rev. W. W. Curtis, Nov. '77. She was a charming lady, ever ready with music and song. She not only made a delightful home, but was always willing to give her valuable aid and encouragement to all the social movements of those around her. But a fatal disease fastened on her at an early day, and after unspeakable sufferings, she died Oct. 12th, '80, her last hours being full of joy and peace and hope that those who were privileged to witness will never forget. J. H. D.

3. Rev. Robert Henry Davis.

Was born at Frederica, Delaware, Aug. 28, 1844; graduated at Amherst College in 1868, and Bangor Seminary in 1871; and was ordained in 1872. After a pastorate in Granby, Massachusetts, he entered the foreign missionary work and arrived in Japan in October, 1878. He lived for five years in Kobe, and was planning to open work in Fukuoka, but circumstances made this impracticable and finally he and Mr. O. H. Gulick became the first missionaries of the American Board in Niigata, taking over the work which had been begun by Dr. Palm. Mr. Davis spent three years there, and then was obliged to take a furlough and left Japan in December, 1886, never to return. After his return to America he was for a number of years pastor of

the church in North Conway, New Hampshire, but the closing years of his life were passed in Olivet, Michigan, and he died at his old home Feb. 20, 1899. Though his work in Japan was comparatively short and was in some respects a disappointment, he will be always remembered by his associates for his earnest piety and his brotherly kindness and intense conscientiousness. He was a man who lived in the constant presence of God, and his end was marked by the same peace and trust which had characterised his life. D. W. L.

4. MRS. SOPHIE D. DAVIS.

Wife of Rev. J. D. Davis, was the daughter of Rev. Ephraim Strong, a Presbyterian Home Missionary, in Illinois. She was born at Peoria, Ill., Aug. 29, 1843, and was educated at Rockford Female Seminary, graduating therefrom in 1862, and remaining for several years as a teacher. She was married to Mr. Davis, July 15, 1869, and went immediately with her husband to Cheyenne, Wyoming, where they endured hardship as pioneer missionaries for more than two years. In the parsonage which was built during those years, the faithful wife assisted in the work, driving every nail which the pastor did not drive.

Coming to Japan in 1871, the first four years were spent in Kobe. In the autumn of 1875, Mrs. Davis removed to Kyoto with her family, in connection with the opening of the Doshisha School. Mrs. Davis labored nearly fifteen years in Japan, which time was broken by one furlough in America.

The long continued and trying opposition to the Doshisha and the work, and finally the sudden death of near relatives, with the strain of her self-denying work, seriously affected Mrs. Davis health, and in the spring of 1886, a change to the home-land was decided upon, but the end came before she left Japan, and she entered into rest, April 7, 1886. J. D. D.

5. REV. E. T. DOANE.

Rev. E. T. Doane was born on Staten Island, N. Y., May 30, 1820. A graduate of Illinois College and Union Theological Seminary, he was ordained and sent by the American Board to Ponape one of the Caroline Islands, reaching there, Feb. 6th, 1855, after a voyage of nine months. After twenty years service in Micronesia, Mr. Doane was transferred to the Japan Mission, in 1875, on account of the health of his wife.

He taught for about two years in the Theological Department of the Doshisha, but in the spring of 1877, the health of Mrs. Doane required their return to the

United States. In 1879, Mr. Doane returned alone to Ponape. He worked on faithfully and successfully there until the Spanish occupation, in 1887, when he was seized as a prisoner, by the Spanish governor and sent to Manila. Mr. Doane was returned to Ponape, soon after, with apologies, by the governor of the Philippine Islands, but during his absence the Spanish governor of Ponape lost his life at the hands of the natives, who had no one to restrain them. The breaking up of his life-work by the Spaniards, and his efforts to save the people, undermined his health, and he was obliged to leave Micronesia in the Morning Star, reaching Honolulu, April 27, 1890. He dictated his last Annual Report of his work, after reaching Honolulu, but he gradually failed and fell asleep, May 15, 1890, only 18 days after reaching the Sandwich Islands. J. D. D.

6. GEORGE CLAYTON FOULK.

Was born in Marietta, Pennsylvania, U. S. A., Oct. 30, 1856, entered the U. S. Naval Academy in 1871 and in 1877 came for the first time to Japan as Naval Cadet on board the U. S. Ship "Kearsarge."

In 1882 he came to the East a second time, and having received a furlough, together with three friends, crossed Siberia, returning to the U. S. by the way of Europe.

In 1883 he was again placed on furlough by the Naval Department, and commissioned to go to Corea as companion of "Bin Eiyoku."

After this he traveled for some time in Corea as adviser to the Corean Government. During the absence of the U. S. Minister Mr. Foulk acted as Charge d'Affaires of the U. S. Legation in Soul, and afterwards, while maintaining his rank as lieutenant of the U. S. Navy, was appointed by the Government to the position of Charge d'Affaires, resigning it in 1887, at which time he came to Japan.

On Sept. 10 of the same year he was united in marriage, to Miss Kane Murase of Nagasaki. In the same month he resigned his position in the U. S. Navy, entering the employ of the China and Japan Trading Co. in Yokohama, removing in May of 1888 to Tokyo.

In 1889 he resigned to accept a position as teacher of Mathematics and Astronomy in the Doshisha Collegiate Department, in the employ of the American Board Mission, which position he held at the time of his death on Aug. 5th, 1893 at Odawara in Sagami. His remains were brought to Kyoto and interred in the Christian burial ground at Nyakoji.

Mr. Foulk everywhere made warm friends by his genial nature, with which he

combined exceptional insight into his surroundings, clear perception of the issues involved, sound scholarship in his department, and an unflinching, sincere, but modest and unobtrusive Christian character. G. E. A.

7. MRS. ELIZABETH PEDLEY.

Daughter of John H. Staples of the village of Baltimore, Ont., Canada, was born in the above village in May, 1862. Her life was spent on the farm until the age of 14 when she entered the High School in the town of Cobourg, graduating there in 1880. Thenceforth she engaged in teaching until her marriage with Rev. Hilton Pedley in 1889. Mr. and Mrs. Pedley, sailing under commission of the A. B. C. F. M., reached Japan in Sept. of the same year and proceeded at once to Niigata. In April of the following year Mrs. Pedley gave birth to a baby boy, and after an illness of some five weeks passed away on May 17th. Her body now lies in the pine grove overlooking Niigata city, in a little plot set apart for the interment of foreigners. W. D. L.

8. MRS. ALMONA (GILL) SEVERANCE.

Was born November 20, 1857 at Monroeville, Ohio, and died November 7, 1898 at Cleveland, Ohio. She grew up on the home farm and was educated at the home High School and at Cooper Institute, New York. Here her natural talent for drawing and painting was further developed by a three years course of study in art.

After two years of instruction in the art department of Oberlin College she joined the American Board mission in 1887. She worked four years in Okayama and one in Tottori. She was married, July 12, 1892, to Rev. Claude M. Severance a member of the same mission. They were located one year at Tsu and two at Kyoto. Her failing health necessitated their return to the United States in 1895 and finally their resignation from connection with the American Board.

With her last waning strenth she helped her husband organize a church—Denison Avenue Congregational, Cleveland, Ohio—of about one hundred members and build a neat and commodious meeting house which was dedicated twenty seven days after her death.

Modest and reserved Mrs. Severance was a veritable gentle-woman of true Christian culture. She blessed all who met her. G. M. R.

REV. M. LAFAYETTE GORDON, D.D.

Was born at Waynesburg, Penn, July 18, 1843. He graduated at Waynesburg College in 1868, after serving three years in the Army of the Potomac, and at

Andover Seminary in 1871. Besides this he took a course in medicine, graduating at the Long Island College Hospital in 1872.

He arrived in Japan in October, 1872, just in time to attend the Yokohama Conference, and was stationed at Osaka for nearly five years. He was one of the American Board's Mission at this place, and had much to do with the work which resulted in the organization of the Osaka Kumiai Church, the strongest now of all the Kumiai churches. After a furlough necessitated by an infirmity of the eyes, he was transferred to Kyoto, and spent the remainder of his missionary life there. In the Doshisha School his special department was homiletics, and he also at times gave instruction in the prophetical books, to which he had given much attention. Besides his work as teacher, he gave much time to direct missionary work. From a preaching place which he carried on for some years in the southern part of the city, sometimes amid a good deal of opposition from the Buddhists of that quarter, grew the vigorous Fourth Church. Of later years he and Mrs. Gordon opened and carried on work in the eastern and poorer part of the city, from which has grown the Airin Church. Besides his other work he published a commentary on the gospel of Luke, and made a somewhat thorough study of Buddhism, one fruit of this being a tract on Buddhism and another a lecture on the same subject in the course of Tokyo Lectures of 1884. At the Osaka Conference he read a paper on Buddhism.

He had for some time been helping to select Christian workers for the Japanese in the Hawaiian Islands, and when he stopped at the Islands on his way home for a furlough in 1899 he spent some time at the request of the Hawaiian Board in visiting the Japanese work there. His work in this way was found to be so valuable that it is not strange that afterwards he was invited to return to the Islands and spend two or three years in the work, and this he was planning to do when failing health compelled him to give it up. His strength gradually failed during the summer of 1900, and he calmly fell asleep Nov. 4, 1900. He had received the degree of D.D. in 1883.

Dr. Gordon was truly a saintly man; his character had been refined by experience of ill health and other afflictions, and no one could know him without recognising his deep piety and his unfeigned godliness. He was also a man of warm sympathy, as was shown by his efforts to get permission to go to the scene of the China-Japanese war as a helper and friend to the soldiers. He was a thorough scholar and one of the best speakers in Japanese in this mission. He was warmly loved and

thoroughly respected by the Japanese Christians and by his missionary associates. In all ways he was an excellent type of the American Missionary in Japan, and it was appropriate that he should write and publish a book by that name.

D. W. L.

III. BIBLE SOCIETIES.

1. Rev. Luther Halsey Gulick, M. D., D.D.

Was the oldest of the seven children of Rev. Peter Gulick, one of the early missionaries to the Hawaiian Islands. He was born in Honolulu, June 10, 1828. At the age of twelve he went to the U. S. A. for his education, sailing around Cape Horn. After twelve years of study he again rounded the Horn, returning to Hawaii, and spent a few months of vigorous work in these islands stirring up the missionary zeal of the native Christians; there with two American associates he went on to begin the christianization of Micronesia.

Isolation and many trials and exposures sapped the strength of both Dr. and Mrs. Gulick and they were finally compelled in 1860 to return to the Hawaiian Islands. From 1864 to 1870 he served as secretary of the Hawaiian Missionary Board.

In Oct., 1871, after a furlough in America, as Dr. and Mrs. Gulick were on the point of sailing for Japan, their youngest son having already gone thither with Rev. O. H. Gulick, they were called upon by the American Board to open missionary work in Spain. After two years in that land Dr. Gulick was transferred to Italy and remained there until on his recommendation, the American Board withdrew from that field in 1875. In December of that year the American Bible Society appointed him to take charge of their entire work in the Far East. He lived in Yokohama. He not only systematized and pushed the work of Bible distribution in both Japan and China, but he also served as pastor of the Union (foreign) Church in Yokohama a large part of the time.

In 1881, at his request, this large field was divided, Rev. H. Loomis taking the Japan portion, and Dr. Gulick the China portion, with headquarters at Shanghai. Here also, as in Yokohama, he served the foreign community as pastor of the Union Church. In addition to his Bible Society and pastoral work, he also became the Editor-in-chief of *The Chinese Recorder* and the *Chinese Medical Journal*, the latter of which was started by him. Both of these magazines attained great success under his management.

Failing health compelled his return to the U. S., where he died in 1891 at

Springfield Mass. His biography, written by his daughter, Mrs. F. F. Jewell, has been published.

It has been said of Dr. Gulick that he had labored as a missionary under more diverse conditions as to geography and civilization, and engaged in more forms of missionary work than any other Protestant missionary. Although this may not be literally true, certain it is that few if any, surpassed him in the wide extent and thrilling nature of his missionary life and experiences. S. L. G.

2. LOUISE (LEWIS) GULICK.

Wife of Dr. Luther Halsey Gulick was born in New York City, Nov. 10, 1830. She was married in 1882, and with her husband sailed around Cape Horn to the Hawaiian Islands. She shared with him the trying isolation and wide experiences of their varied missionary life.

She was ever noted for her active and helpful sympathy with the sick and distressed, the outcast, the sinner. Whether in the midst of savagery or civilization, Hawaiian and Micronesia, Spain and Italy, or Japan and China, she was quick to make friends, and she never lost them. Work for children was one of her specialities. She had schools for girls in Micronesia, Honolulu and Spain. Bands of Hope, Christian Endeavor Societies and kindred systematic efforts to guide the young sprang up wherever she lived.

On the death of her husband in 1891 Mrs. Gulick returned to Japan to be with two of her children who had taken up mission work in this land. With them she spent the last three years of her eventful life. She passed from earth to glory June 14, 1894 at Takanabe, Hiyuga, and was buried in the foreign cemetery in Kobe beside the son who had preceded her to Japan and her husband's parents, who, after 45 years spent in missionary work in the Hawaiian Islands had passed their declining years in Kobe with their children. S. L. G.

3. JOHN AUSTIN THOMSON.

Was born in Edinburgh, Scotland, May 19th. 1857. After completing his education he engaged in Evangelistic work in England for two years until 1875 when he received the appointment as agent of the National Bible Society of Scotland and was sent to Japan. He was also agent for the London Religious Tract Society and for two or three years represented the British and Foreign Bible Society.

For ten years he carried on Bible and Tract Society work in this country with conspicuous ability and success. His health having failed, he returned home in 1889

and a year later was appointed Secretary of the North Indian Auxiliary of the British and Foreign Bible Society at Allahabad holding this position with much acceptance for three years when he was forced to resign, owing to poor health. On his return to America, he became pastor of a Baptist Church in Virginia (his wife's native state), but after two years was compelled to return to his native climate. He entered business in Scotland and in 1896 was appointed manager for the Yost Typewriting Co., having sole charge of all their interests in India, the Straits, China and Japan. A wide field of usefulness was opening out before him, but he had never fully recovered from the malaria contracted during his first stay in Japan and on returning from a business trip to Singapore he died at Kobe on the 10th of August 1897 at the early age of forty years. Mr. Thomson was widely known in Japan and much appreciated for his unflagging energy and keen business ability. His widow, Dr. Ruth M. Thomson, is now engaged in medical mission work at Canton, China.

R. T.

IV. CHURCH OF CHRIST.

1. Rev. Charles E. Garst.

Under the appointment of the Foreign Christian Missionary Society he came to Japan in 1883, and died in Tokyo, Japan, on the 28th of December 1898. His death was caused by empyema. His translation to the other life was one of triumph and peace. He was the pioneer of the Disciples Mission to Japan.

Mr. Garst was a student. He mastered the Japanese language as few men do. He was able to read the current native literature and was thus well acquainted with Japanese thought. He was thoroughly conversant with Japanese history.

Mr. Garst was a faithful evangelist. His waking and sleeping thoughts were of righteousness. He preached the gospel in every town and village north of Sendai. He believed in the ultimate triumph of the gospel over all nations. "We unfurl the banner of the cross for victory not for defeat."

Mr. Garst loved the Japanese people. His commission was to save the people and he put his whole soul and life into his work.

He was loved by the people and had influence with the leaders of thought and with the statesmen of the Empire. He was a friend of every phase of modern reform. He died among the people whom he loved and for whom labored.

R. L. P.

2. Mrs. Josephine Wood Smith.

Wife of Geo. T. Smith, died in Akita, Japan, on March 23d, 1885. She arrived in Japan one year before she was called to her final reward. In all of the relationships of life she was faithful.

An elegant church building has been erected to her memory. "Being dead she yet speaks."

R. L. P.

V. CHURCH OF ENGLAND.

1. Miss Elizabeth Brandram.

Came to Kumamoto, Japan 1884, returned to England 1890, and died there 1892 Aged 44. W. A.

2. Miss Jane Caspari.

Labored for 13 years in Sierra Leone, W. Africa and 8 years in Japan. She died at Kobe, Dec. 18, 1888, in the 50th year of her age. H. McC. P.

3. Rev. W. J. Edmonds.

After training at the C. M. S. Islington College was sent out to the Eastern Equatorial African Mission of that Society. In a short time his health broke down and after a term of rest in England he was transferred to Japan. He studied the language while residing in Osaka, and was just about to take up work at Matsuye when he was taken ill and died in 1890 at the close of his third year in the country.

H. McC. P.

4. Mrs. E. Goodall.

Came to Japan as an honorary worker to join the late Archdeacon Maundrel at Nagasaki about the year 1876, being at that time more than 50 years of age. She opened a small home, for ten Japanese girls whom she trained and educated and when they were married equipped them for their new life. Many of these girls have been the able wives and helpmeets of catechists. Mrs. Goodall had spent many years in India as the wife of a military chaplain, and being a devout Christian she sought to foster in the girls under her care the same character by faithfully grounding them in the Word of God, and she had the joy of seeing the results of this in the useful life of more then one.

Her work though commenced at an age when many feel it too late to begin what is new has been carried on since her death by a faithful successor with like devotion.

Mrs. Goodall passed away peacefully at the ripe age of 75 the 22d of March. 1893, followed be many tributes of gratitude from the Christian Japanese in Kiushu.

H. E.

5. MRS. D. MARSHALL LANG.

Adelaide Norton Lang, wife of Rev. D. M. Lang, M. A. of the Church Missionary Society, who died at Hakodate, October 1st. 1896, was the daughter of Prof. W. C. Whitney of Newark, New Jersey, U. S. In 1875 (when she was only 6 years old her father was invited to found a Commercial College in Japan. Five years later a visit was paid to England, and while there she became interested in the Scripture Union; so on her return she endeavoured to start a branch in Japan. Through the influence of Mr. Tsuda Sen this was begun, and the number of members rapidly increased until now there are over 11,000 with 450 secretaries and branches in all parts of the Empire. For a while Mrs. Lang was teacher of English in the Peeress' School in Tokyo, until her marriage in January 1893. Since then first at Osaka, then at Hamada, and lastly at Hakodate, she truly helped the work of her husband for the spread of the Saviour's kingdom in Japan. Whether visiting Kushiro and other outstations with him, or preparing Bible Women for their work and herself holding women's meetings, she was ever labouring for the good of those around her. Her long residence in Japan gave her a command of the language rarely attained, which she always used for God's glory. By translating the life of Catherine Tait and in other ways she also tried to impress upon the mothers of Japan the duty and beauty of a Christian Home. Her death, at a time when a wider sphere of usefulness seemed opening out for her, was a great loss to the work, but her service is only continued in a higher and more perfect sphere for the Master she loved and served below.

D. M. L.

6. VEN. ARCHDEACON HERBERT MAUNDREL.

Was born in England in the year 1840. His first mission work was in Madagascar whence he returned to England when the C. M. S. gave up their mission in that island. He joined the Society's mission in Japan in the early summer of 1875, taking up his residence in Nagasaki immediately after the return of the Rev. H. Burnside. Within a few days after his arrival the first church building connected with the C. M. S. in this land was opened for public worship. He was appointed Archdeacon of Kiushu by Bishop Bickersteth in 1886.

A devout Christian and of affectionate disposition he soon drew around him a few earnest youths whom he had the privilege of training in a small Divinity School built through the help of Admiral Coote who took a deep interest in his work. Four of these young men have not only been faithful workers but have been ordained to

the ministry of the church, and cheered the hearts of those who have taken up the Archdeacon's work and extended the stations at first opened by himself.

After the death of Mrs. Maundrel in 1887 he never regained his former health and vigor and returned to England in 1890 where he remained until his death in 1896, aged 56. H. E.

7. MRS. MAUNDRELL.

Daughter of Archdeacon Hobbs, born in 1850, came to Japan with her husband in 1875, died at Nagasaki in 1887. Aged 37. W. A.

8. RT. REV. BISHOP POOLE, D.D.

Edward Poole went to India in 1878. Later went to Japan and was consecrated Bishop of the English Church in Japan, Oct. 18, 1883. Died 1885, aged 35.

W. A.

9. VEN. ARCHDEACON CHARLES FREDERICK WARREN.

Was born in England in 1841. He was ordained deacon by the Bishop of London in 1864 and proceeded to the C. M. S. station in Hongkong where he was admitted to priest's orders by Bishop Alford in 1867. He made rapid progress with the Chinese language, but suffered so severely from the strain that he was obliged to return to England in four years. He returned to the mission field in 1873, but this time to Japan, and opened the new station of Osaka with which place he was connected till the time of his death. He was appointed Archdeacon of Osaka by Bishop Bickersteth in ——.

Archdeacon Warren was privileged to see not only the beginnings of the work of the C. M. S. in Osaka, but also the early work of other missions and to watch their development. By his genial manner, his deep spirituality of mind, and earnest work coupled with considerable natural ability and tact he did much to influence the Christians even beyond the limits of his own mission, and was prominent in all efforts for union among Christians and the development of the native church.

Archdeacon Warren was Secretary of the whole C. M. S. Japan Mission from 1880 till the division of jurisdictions in 1894—5, and of the Osaka jurisdiction till the time of his death, the result of an accident whilst on a preaching tour in Fukuyama on the 8th of July, 1899 at the age of 58 years. H. E.

10. REV. J. B. BRANDRAM.

John Babbs Brandram was a graduate of Queens College, Cambridge. After being for a time tutor in the Church Missionary Society's Home for missionary

children, Mr. Brandram was sent to Japan in 1884, and was stationed in Kyushu. He went to reside at Kumamoto in 1888, being one of the first C. M. S. missionaries to reside in a town away from the treaty ports in the days of travelling passports. At Kumamoto God used him very much in work amongst young men, and there are not a few students now in the university and larger schools in Tokyo, who trace the beginning of their Christian life to Mr. Brandram's influence in Kumamato.

In 1890 he married Miss Mary G. Smith one of the first lady workers sent by the C. M. S. to Japan. From the time of his going to Kumamoto in 1888 he worked continuously there with the exception of a furlough, till his death, a period of thirteen years.

He took part in the late Missionary Conference, being one of the members of the Resolutions Committee, and selected speaker on the subject of "The Evangelization of Japan in this Generation." At that time it was evident to his friends that he was overdone, but as he was due to leave for furlough in the following March, no particular anxiety was felt about him. But on his return to Kumamoto, he got worse and suddenly his brain gave way, and after a painful illness of a little over a week he died on board ship on his way to Hongkong, as the ship was nearing Shanghai, on Dec. 30th, 1900, and was buried at Shanghai on New Year's day of the new century.

Mr. Brandram was much beloved in the Mission, and was an earnest evangelist and intense lover of souls.

(b). ST. ANDREW'S TOKYO MISSION.

RT. REV. BISHOP BICKERSTETH.

Edward Bickersteth, son of the present Bishop of Exeter was born in 1850.

After graduating at Cambridge he went to Delhi as a missionary and had worked there for nearly five years when he was ordered home on account of his health. Afterwards appointed Bishop of the Church of England in Japan he arrived in that country in 1886.

Though the illness contracted in India never completely left him, Bishop Bickersteth frequently visited all the stations of his large diocese, which until 1894 comprised all the work of the English Church in Japan.

In 1896 illness necessitated his leaving for England and though he rallied sufficiently to introduce the important subject of the "The development of native churches" at the Lambeth Conference of Bishops, his strength soon failed and he passed away August 5th 1897. Bishop Bickersteth brought a scholarly mind, pro

pared by wide reading and experience in the mission field of India to bear on the difficult problems presented by Japan.

In conjunction with Bishop Williams of the American Episcopal Church he drafted the constitution and canons which were adopted, at the Synod held in 1887, by the English, American, and Japanese representatives of the Nippon Sei Ko Kwai.

VI. EPISCOPAL CHURCH MISSION, U. S. A.

1. Rev. W. B. Cooper.

Was appointed by the mission in June 1873, and after ten years of faithful labors was obliged to resign on account of ill health. He died at Brooklyn, N. Y. where he did successful work as a city missionary, in 1884. J. McK.

2. Miss Mary Mailes.

Joined the mission in 1884 and was called to her rest in 1895.

J. McK.

3. Mrs. Belle Tevis Laning.

Eldest daughter of the late J. P. Michie, Esq., Albemarle Country, Virginia, came to Japan under appointment of the Board in 1880. In 1882 she was married to Henry Laning, M. D. of the same mission, and resided nine years in Osaka. At the expiration of that time she returned on vacation to Virginia with her husband and their three children, and died from an attack of influenza at Charlottesville, February 12th, 1890, at the early age of 37 years.

For several years she was principal of St. Agnes School, since removed to Kyoto. She also taught in the *Gaku Shu Kwai* a school for married women. She took an active interest in the care of friendless children, and at her suggestion St. John's orphanage was established which still continues in successful operation. Seeking opportunities for friendly social relations with women and their families she helped to bring the light of the Gospel into the lives of many who still revere her memory and have themselves become a source of light and blessing to others. H. L.

4. Rev. J. H. Quinby.

Joined the mission Dec. 31st, 1872. After ten years of service he entered into rest at his home in the U. S.

Grant them, O Lord, eternal rest and let light perpetual shine upon them.

J. McK.

VII. EVANGELICAL ASSOCIATION.

1. Dr. F. Krecker.

On April 26th 1883, the Mission o the Evangelical Association suffered a heavy loss in the decease of its senior member, the Rev. F. Krecker, M. D. Those of the Tokyo members of the Osaka Conference, in 1883, who returned to their homes directly after the the close of its sessions, arrived in Tokyo just in time to attend the funeral.

Dr. Krecker was born at Rochester, N. Y., on January 31st, 1843. In 1861 he began the study of medicine, and finished his studies in Jefferson Medical College in Philadelphia. During the American civil war he served as surgeon in the U. S. Navy. Dr. Krecker's career in Japan was short. He arrived in Japan in the autumn of 1876 and died April 26, 1883—making only 6 years and several months, —and yet he accomplished much. He was well fitted for the work assigned him and his sucess in it under the divine blessing was correspondingly great. He fell at his post faithful and zealous in the Master's service to the end. F. W. V.

2. Mrs. A. L. Neitz.

Allie L. Neitz, (nee Hauptfuehrer) came to Japan with her husband, Rev. F. C. Neitz in 1890, May 25th, under the auspices of the Missionary Board of the Evangelical Association. The city of Tokyo became her home and field of missionary operations. The residence at 49A Tsukiji, where she lived for almost two years became also the scene of her painful sickness and final triumphant death in the Lord, which occurred Feb. 3rd, 1892 at the age of 30 years. She evidently contracted the fatal disease, small-pox, in the course of her missionary activities in the Sunday school of the Kanda Church, Tokyo, of the Evangelical Association where she was unknowingly exposed to the contagion. Her remains sleep in Aoyama. Born in Canton, O., in early childhood she was removed to an uncle's home in Forreston, Ill. where she grew up, became active as a Christian worker and public school teacher, until her marriage when she became a pastor's wife and in a few years afterward cheerfully came with her husband to the foreign field. She had a cheerful disposition and led a Christian life that was full of sunshine. Possessing large sympathies she

had a true love for the cause of Missions. Her success as a primary teacher in the public schools of America gave great promise of large usefulness in Japan, had not death cut her off so soon. Her winning nature made her a host of friends wherever she went and those for whom she laid down her life also held her in high esteem and mourned her early departure. F. C. N.

VIII. INDEPENDENT.

1. Mrs. William J. Bishop.

Alice, wife of Wm. J. Bishop, died in Hongo Ku, Tokyo, March 9, 1900, having spent only four months and one week in Japan. She was 27 years old.

Upon the opening of the Spanish-American war she resolved to take a course of training as a nurse, and in due time entered the Baltimore University Hospital. At this time Mr. Bishop interested her in foreign missionary work and got her to consent to accompany him to Japan as an helpmeet for him in his work. They were married June 8, 1899, and arrived in Japan Nov. 2, 1899. She fell asleep rejoicing that she had been permitted to come to Japan even though her work was so brief here. She was buried in the foreign section of Aoyama Cemetery. W. J. B.

2. Mrs. Anna L. Whitney.

A faithful handmaid of the Lord passed away after a long and painful illness, at her home in Tokyo April 17, 1883, in the 49th year of her age. She was born at Newark, N. J. and before she came to Japan was deeply interested in the Japanese a large class of whom she gathered in her native home. Mr. Whitney was afterwards commissioned to organize an educational institution in Tokyo, and her husband's official position gave her an opportunity of becoming acquainted with the leading men at the capital and gaining an influence among the young girls of the best families, and she never lost an opportunity of speaking of Christ and His wonderful love.

In 1880 she visited the States going via England. In both England and America she interested many in behalf of Japan.

When she returned to Japan she had a very warm welcome from the Japanese who dearly loved her. She had great plans for the good of the Japanese, but God ordered otherwise, and after five months in the furnace of bodily suffering, just as the sun was setting, she fell into a gentle sleep from which she awoke in Heaven. She was faithful unto death.

IX. METHODIST CHURCH OF CANADA.

1. Mrs. Francis A. Cassidy.

Willa M. Saunby, wife of the Rev. Francis A. Cassidy, of the Canada Methodist Mission in Japan, was a native of western Ontario, Canada. She was born on Aug., 21, 1861. She and an only brother grew up the peculiar treasures of a widowed mother, whose life and teachings have left a profound impression upon her children, and who gave to the mission field more than most parents of the missionaries have been called on to give, for this widow gave all that she had. In August, 1887, both of her children, John, a minister in the Canada Methodist Church, and Willa, the newly married wife of another minister, sailed for Japan. Mr. and Mrs. Cassidy were at once stationed in Shizuoka, and there they worked together for over six years till, in December, 1892, impaired health demanded the return of Mrs. Cassidy and children, three little girls, to Canada.

As a girl, a peculiarly winning disposition had endeared Willa Saunby to a wide circle of friends in her home in the city of London, Ontario. Her sweet voice and unusual musical abilities added to the charm of her personality, and all was crowned with a rare Christian spirituality. Such a character could not fail to leave its mark upon the people among whom she worked. The circumstances of an alien race, strange and perplexing surroundings, and a difficult tongue were but light barriers to one of her impulsive love and sympathy. She was one of those missionaries who hardly need the medium of a new tongue to do their best work, and are ready for useful service from the day of their landing. Her home in Shizuoka was from the first a centre of light and blessing in the community, and in a remarkably short time she and her husband had established friendly and helpful relations with many of the Shizuoka people of all classes.

But it was not the Master's will that she should long build upon the foundations so well laid. In 1893, as already stated, she was forced to return to Canada. Her husband followed the next autumn. They were never permitted to return to Japan. But in church work in the city of St. Catherines, Ontario, they gave themselves with increased fervor to the work of the Kingdom. The wife did her full share, the discouraging state of her health only serving to bring into clearer expression the deep consecretion of her life.

The morning broke for her on may 25, 1899. She was hardly thirty-eight, but her life was singularly complete. She had loved and served with all her heart and mind and soul. If work is intended as much for the upbuilding and fashioning and softening of the worker as for the objective material on which he works, then her work was done, well done, when she heard the Master's "Good and faithful servant," and she was abundantly ready for the eternal joy.

2. REV. T. ALFRED LARGE.

Was born in Ontario, Canada, graduated from Victoria University in 1885, and appointed to the Japan Mission of the Methodist Church of Canada, in the same year.

He began work in the school, first in the Academic Department, then in the Theological. He was ordained to the work of the ministry in 1888. His qualifications, both natural and acquired, were such as to ensure a successful career as a missionary, but after about five years of service, he was called to the Church above. His early removal was a great loss, but we are certain that there is no waste in the Kingdom of God.

About midnight of April 4th 1890, two armed men seized and bound the watchman of the school and after obtaining some information, made their way to the bed room. Mr. Large awoke in a startled condition, and without a word, was almost instantly, engaged in an unequal struggle, weaponless, against two men armed with swords.

His wife, weaponless also, went to her husband's assistance. She was badly wounded, might easily have been killed, but was spared: he fell.

What was the object of this midnight attack? Robbery, doubtless. Mr. Large's temperament was not such as caused antagonisms; he had no enemies; his life was blameless. He "fought a good fight," he "finished the course," he "kept the faith."

3. MISS HANNAH LUND.

Of Woodstock, Ont. came to Japan when the work of the Woman's Miss. Soc. of the Canadian Meth. Church was still in its infancy. Though living in the Girl's School at Azabu and always giving more or less assistance in its work, her time and strength were given chiefly to evangelistic work among the women in different parts of the city. But her efforts were not confined to Tokyo; by occasional trips into the interior she aided also in the establishment of evangelistic work in our country stations.

She was permitted to continue in this work for only five years, then when on furlough in the home land the summons came,—"Come up higher."

But upon the foundations which she laid in earnest faithful work and prayer, others have built and continue to build, and they and she shall rejoice together over many ransomed souls brought to Christ through their labour of love.

I. S. B.

X. METHODIST EPISCOPAL CHURCH.

1. Mrs. Mary V. Alexander.

Miss Mary Christine Vroome was born at Clements Vale, Nova Scotia, July 20 1867. She was the daughter of Mr. and Mrs. I. D. Vroome, now residing at Bear, River, Digby County, Nova Scotia. Her parents were members of the Methodist Church, and are well known for their works of a charitable and missionary character. This daughter was converted at the early age of ten, and from that time remained a faithful and consistent member of the church she dearly loved.

The call to mission work in Japan had come to her in her school days, and she had already decided to obey that call when he who became her husband asked her to accompany him to the foreign field.

Mr. Alexander and Miss Vroome were united in marriage June 27th, 1893, and at once set out on their wedding tour, which was also their journey across land and sea to Japan, where they landed per "Empress of China," July 31st. For four years they were connected with our College at Tokyo, during a part of which time Mrs. Alexander had charge of the department of music in the Girls' School. Transferred in 1897 to Hirosaki, they entered with great zeal and earnestness upon the work.

On the early morning of Jan. 19th, 1899, the house of Mr. Alexander in Hirosaki was found to be in flames from causes never ascertained. Roused from their slumbers by their servants, Mr. Alexander endeavored in the very few minutes possible to rescue his wife and child. He did rescue the child and supposedly the wife, but when too late it was discovered that the latter had fallen a prey to the flames. Why she did not escape will probably never be known. The greatest kindness and sympathy were shown by Christians, city officials, and the citizens generally, who came with every form of relief for the wounded and bereaved. The funeral services were held at Hirosaki, where burial took place on Sunday afternoon, Jan. 22nd.

Of Mrs. Alexander an intimate friend and co-laborer says; "Up to the time of her translation in a chariot of fire to the eternal home, she was unremitting in faithful effort for the salvation of souls. A clear unwavering faith; conscientious attention to details; an unhesitating adherence to the right as she saw it,—these were some of the characteristics that marked her life.

Mrs. Alexander was a woman of great character, possessed of an unusually keen sense of what is fitting and right, a woman whose very presence excited aspirations to nobler manhood and womanhood. D. S. S.

2. MRS. MARY A. VANCE BELKNAP.

Miss Mary A. Vance was born at Burlington, Iowa, Feb. 7, 1858, and died at Aoyama, Tokyo, Japan, Sep. 27, 1892. She was one of six children, and the one in whom the hopes and affections of the family specially centered. A noble Christian mother and a devoted elder sister helped much in the forming of her character. She had an aptitude for, and was a patient student of music. When she had finished her literary course, she entered the Conservatory of Music at Chicago and there prepared herself for the teaching of that subject. Two months were then spent in the Training School at Chicago, the experiences at which deeply impressed her. At great financial sacrifices she consented to remain for a considerable period organist of her home church, and established an excellent choir. From youth she was impressed that her duty lay in the foreign mission field, and awed by the thought of the responsibility long shrank from making a public profession of faith. But at last she yielded to give her whole life to missionary toil. Miss Vance reached Japan Feb. 11, 1887, and at once began her work as a teacher of music in the Girls' School, No. 13, Tsukiji. She gave valuable services to the Gospel Society and in other lines of missionary endeavor. In 1888 she was appointed teacher of music in the Girls' School at Aoyama, where she became beloved by co-workers, students, and every one who knew her. With a ready understanding of Japanese character she combined the power of loving adaptation. She inspired her pupils with high ambitions, The young ladies of the school mention as her special characteristics, impartiality, practical sympathy, efficiency in Bible teaching, patience with the delinquent, great self-control, humility, a forgiving spirit, zeal in Sunday-school work and intense love for those for whom she labored.

On Dec. 24th, 1890, Miss Vance was married to the Rev. J. F. Belknap of the M. E. Mission. As a wife and home-keeper, Mrs. Belknap was neat, cheery, delightful, and with her husband made one of the best of missionary homes. To them God gave a little daughter, bright and beautiful, but the entrance of the little one to their home cost the life of the mother, and after months of severest suffering she passed to the heavenly land. Her remains rest in the beautiful cemetery at Aoyama and her works follow her. D. S. S.

3. THE REV FRANK T. BECKWITH, B. D.

Was born at Harrisburg, Pa., July 25th, 1857, and died at Hiawatha, Kansas, June 30, 1893, where he was buried on July 3rd following. Mr. Beckwith was converted at the age of 17 years, and of this conversion never had the slightest doubt. He was by trade a practical printer. Led by the Spirit to the work of the ministry he entered Garrett Biblical Institute for further preparation, graduating therefrom in 1891. Previous to his entering the theological school he had been united in marriage, March 31, 1881, with Miss Ella Harris. Before entering the theological school and during his studies there, he served various churches in the Desmoines and in the Rock River Conference. Providentially led, as he believed, to the foreign field, he was appointed by Bishop Merrill to the Japan Mission and arrived at Yokohama Sept. 28, 1891. His first appoinment was as instructor in the Aoyama Gakuin, being subsequently transferred to the Chinzei Gakkwan, Nagasaki. Even before he left for the latter appointment, the disease which finally slew the noble man had begun its deadly work. On arriving at Nagasaki, he found himself much reduced in strength, but believed that a short rest would restore him completely. In this he was mistaken. His disease, pulmonary consumption, increased in severity and upon physician's orders he sailed for home March 30, 1893.

Brother Beckwith was a man of remarkable energy and devotion to his work, and strictly conscientious. His absorbing passion was to preach the Gospel to the Japanese. He was deeply spiritual, intensely earnest, and seemed specially endowed with ability to help those who came under his influence.

Reaching the home of his wife's father, Mr. W. W. Harris, Hiawatha, Kan. he faded as a leaf and was soon laid to rest. He was conscious to the last moment, and died a gloriously triumphant death. He left a wife and two little daughters, the latter aged respectively ten and six years, to mourn his loss. D. S. S.

4. MRS. W. C. DAVIDSON.

Miss Mary C. MacDaniel was born at Ladoga, Indiana, March 28, 1847, and died at Zionville, Indiana, May 19, 1884. Educated in the schools of her native place, she united in marriage with the Rev. W. C. Davidson, June 22, 1876, and the following year Mr. Davidson was appointed to work in the Japan Mission, where he and his wife arrived Nov. 8, 1877. Mrs. Davidson filled the important position of a missionary's wife until their return on furlough to the United States, March 1, 1884. At this time Mrs. Davidson's health was far from secure, and caused much

concern to her friends. But even so her sudden departure from this life as above indicated brought a shock to them who knew her. During their connection with the Japan Mission, Mrs. Davidson with her husband resided in Hirosaki, Hakodate and Yokohama, in all of which places she cast a valuable influence for the religion which she professed.

D. S. S.

5. MISS EMMA A. EVERDING.

Was born in Brooklyn, N. Y., Aug. 8, 1858. Hers was a Christian home, and she was the younger of two daughters. She was educated at Syracuse University, from which she was graduated with honor in 1882. It was a glad day for the widowed mother and fond sister when Emma completed the University course amidst the plaudits of her numerous friends. Then came a surprise, for in her heart she had long cherished the purpose of entering upon foreign missionary labor. The day after her graduation she broached the subject to her mother and sister, but many days passed before their consent could be obtained. Finally her high, unselfish, noble ambition won the day, and it was unanimously agreed that Emma should become a teacher to those who had not heard of the blessed Jesus.

Miss Everding landed safely at Yokohama Dec. 13, 1883, and proceeded at once to her appointed place of labor in the Kwassai Jo Gakko, Nagasaki. For six years she gave herself absolutely without reserve to her work, teaching English and the natural sciences and ever perfecting her knowledge and use of Japanese. She knew no cessation from toil, no discontent, wasted no strength in regrets or repining, but delighted in her work no matter what the obstacles she had to encounter. Her letters are full of courage, faith and hope. She delighted in her morning Bible class of 50 girls; her church class of 18 girls; her class in Sunday school; her girls' prayer-meeting; and the sewing department of the school. She saw wonderful progress in the girls, wonderful hopefulness in the work. She was a bundle of hope and courage. Her letters to her mother thrill with interest in her work. Said her senior colaborer of her, "Our Society has sent no truer, more faithful, or more earnest missionary to the field than was she. No W. F. M. S. house has here received a more home-loving, home-making occupant than was she. We have missed her quiet, gentle ways; her fairy touch that gave to parlor and sitting room such a restful charm and that made us want to be there, and some how made work seem lighter."

Suddenly Miss Everding broke down, and in 1889 Miss E. Russell took her to her home in Syracuse, N. Y., where it was hoped she might speedily recover. But it was soon discovered that her nervous system had hopelsstly collapsed. Under great

suffering she lingered until Jan. 13, 1892, when the weary spirit went to its eternal home. Her name and memory are even now like precious ointment poured forth.

D. S. S.

6. MISS SUSAN B. HIGGINS.

Was born at Georgetown, Maine, August 10, 1842, and died at Tokyo, Japan, July 3, 1879. She was the daughter of the Rev. Josiah and Sarah H. Higgins. She was educated in the high schools of New England, and was a very successful teacher in the schools of Chelsea, Mass. Her home surroundings were deeply religious, and very early in life she consecrated herself entirely to the service of Christ. Her conversion was clear, positive, and gave to her whole Christian experience a tone of certainty and good cheer. With this conversion came a sense of her obligation to enter upon missionary work, and her whole life was molded by the thought of preparation for this work. "Many a time," said she, "when the yearly offerings were solicited for the missionary cause, it was in my mind to write 'I give myself'".

Miss Higgins reached Yokohama Oct. 21st, 1878, and immediately began her work as the first representative of the Methodist W. F. M. S. in that city, with a school of four children and three adults. Her success was marked from the very beginning. She seemed to win every child she touched. On the blackboard she wrote, and taught to her children,:

"There is a happy land
"Far, far away,"

and these words were found there written after her death, the children refusing to have them erased until her successor should come to teach them the remainder of the hymn.

Her correspondence indicates faithfulness, genuine loyalty as a friend and supreme consecration to her Master. She was wholly resigned to do the will of God, and when in July 1879, her physician said to her, "You may get well but it is very doubtful," she calmly replied, "I am in the Lord's hands; living or dying I am His." In her last moments she requested that those around her should sing:—"Jesus can make a dying bed feel soft as downy pillows are," and before the notes of the last line had died away her spirit was at rest.

Her sepulcher is in the beautiful cemetery at Yokohama where sleep the dead of so many climes. Thus with but eight months of missionary labor this faithful soul and enthusiastic missionary, who had practically spent years in preparation for her

work, was called to her reward. The divine providence, who can understand? But Miss Higgins did not live in vain. It had been her desire to start a Bible-woman's training school. In 1883 the New England Branch raised 3,500 especially for a memorial to their lovely Miss Higgins. This is the origin of The Higgins Memorial School, 221 Bluff, Yokohama. D. S. S.

7. THE REV. CARROLL SUMMERFIELD LONG, PH. D.

Was born at Athens, Tenn., Jan. 3, 1850, and died at Ashville, N. C., Sept. 4, 1890. He descended from excellent Methodist stock, his father a Methodist preacher though the lad spent his youthful years on a farm. At the age of eleven he was soundly converted and united with the church with which he remained until the day of his death. Graduating from Grant Memorial University in 1875, he entered immediately the work of the ministry, but continued post graduate work in connection with his alma mater, receiving therefrom the degree of Doctor of Philosophy. He was instrumental in founding several schools in the south, and was ever enthusiastically devoted to the cause of Christian education. On June 3, 1879 he was married to Miss Flora Smith, of New York State, who with four children, still survives him. His sympathies were strongly drawn out toward the colored people, and he offered himself for missionary work in Africa, but he was specially needed in Japan, and having been appointed reached this field March 20, 1880, taking up educational work in Nagasaki. There with the advice and aid of the Rev. J. C. Davison, he founded the boys school now known as Chinzei Gakkwan. Later he travelled widely as presiding elder of the Nagasaki District, encouraging the churches, opening new stations, and laboring with prodigious energy to plant the kingdom in that island.

After a furlough in the United States he was appointed to reside in Nagoya, where, amongst an intensely conservative population, he labored heriocally to extend the work of the church. He roused the people and set the evangelistic machinery in motion. Sometimes fiercely opposed, sometimes threatened with injury, sometimes stoned, he continued to labor on and did much for pioneer Methodism in that great Owari Valley. The failure of Mrs. Long's health necessitated their return to the United States in July 1890. Having located his family, he answered freely many calls for missionary addresses, and was engaged in the service of dedicating a church in western North Carolina, August 20, when he was taken with a severe chill, followed by extreme illness, ending in his departure from this life, Sept. 4. In moments of delirium during this illness, he was constantly travelling and speaking in Japanese, and addressing audiences of young ministers, exhorting them to "establish the

doctrine. That should be the work of every young minister,—to *establish the doctrine.*"

So in the prime of life, the workman fell. In the family burying ground, Athens, Tenn., that which was mortal finds rest, but a multitude of friends revere his memory.

Dr. Long was a prodigious worker, reckless of his own powers of endurance, generous, faithful, defending with Spartan vigor what he believed to be true, and always and everywhere anxious to enlarge the borders of the Kingdom of Jesus Christ. As one of his fellow-workers said of him. "He had the ability to bring things to pass." As many of his Japanese frinds have said, "He died for Japan."

D. S. S.

8. MRS. R. S. MACLAY.

Henrietta Caroline Sperry was born in Burlington, Conn., March 23, 1823. Her grandfather served in the Revolutionary War and afterwards settled near Bristol, Conn., where he was a farmer and builder. Her parents were Hezekiah and Luannah Sperry, both Godly people. Henrietta was educated in the public schools and in Mt. Holyoke Seminary. She was early converted to Christ and became a member of the M. E. Church. The removal of the family to Brooklyn, New York, brought her under the influence of Mrs. Phoebe Palmer, from whom she received great help in her religious life.

Oct. 7, 1848, she attended a missionary meeting at Sands Street M. E. Church, Brooklyn, in which farewell services connected with the outgoing to China of the Rev. R. S. Maclay were held, and saw Mr. Maclay ordained Deacon and heard him deliver a missionary address. Through the influence of mutual friends, a correspondence arose between them, resulting in their engagement. On March 16, 1850, Miss Sperry sailed from New York on the ship "Tartary," via Cape of Good Hope and arrived in Hongkong July 6, and on July 10 was united in holy wedlock with Mr. Maclay. On August 14., Mr. and Mrs. Maclay reached Foochow, Mr. Maclay's station and the first mission station established in China by American Methodism. She entered with enthusiasm and devotion upon her work as a missionary. Becoming early convinced of the importance of Christian education for Chinese children, the Foochow Mission, in accordance with her earnest wishes, secured permission to open a day-school for Chinese girls, in a small building erected on the Mission lot where Dr. Maclay's residence stood. Of this school Mrs. Maclay took charge. It was the first school for girls established in China by the Methodist Church. She rendered valuable services in connection with a foundling asylum opened by her church in

Foochow, and in the preparation of tracts for the younger Chinese. After nearly nine years of unbroken service in China, and having buried one of her children in Foochow, she left that city with her husband and six children Nov. 29, 1859, returning to the United States on furlough. One of the six children died at sea, Jan. 6, 1860, and was brought to New York and buried at Greenwood. Returning with her husband to China in 1861, she engaged with enthusiasm in the work, until in 1868 the necessity of educating the children required the separation of the family, and Mrs. Maclay returned with her children to America. After four years of separation, Dr. Maclay returned on furlough when the family were reunited and plans were considered for the return to China; but the appointment of Dr. Maclay to open the Japan Mission brought Mrs. Maclay with her husband to Japan, June 11, 1873.

Mrs. Maclay's life in Japan covered a period of about six years. Facing new social conditions, a new language to learn, new difficulties with which to contend, she nevertheless gave herself to the solving of the difficulties, the acquisition of the language, and so adapted herself as to cast a wide influence over those about her. She seemed full of satisfaction when she found herself able to converse with the Japanese about her. The progress of these Japanese in Christianity and western civilization afforded her supreme enjoyment.

Mrs. Maclay died of appoplexy in Yokohama, Sunday, July 28, 1879, after having been connected for 29 years with the work of our foreign missions in China and Japan. The stroke came while she was presiding at the organ, during the Japanese Sunday services in the Yokohama Church. The Japanese preacher announced as the closing hymn, "Rest for the weary"; during the singing of the last stanza the hands of the organist dropped, and she fell unconscious into her husband's arms. She was buried in the foreign cemetery in Yokohama. D. S. S.

9. MISS MARY E. V. PARDOE.

Was born at Lewisburg, Pa., June 22, 1844. She was graduated from Bucknell University of that city in 1891. Nine years were then given to the public schools of her native town, when she was made preceptress of Dickinson Seminary, Williamsport Pa., in which position she remained twelve years. Of this part of her life one says, "Her pure life as she went among the students is her enduring monument." In 1888 she was appointed by the Philadelphia Branch as a missionary teacher to Japan, and Nov. 10 brought her to Yokohama on the steamship "Parthia" accompanied by Miss Hampton, who was then returning to the field. Miss Pardoe's work was in connection with the Tsukiji Girls' school, where, in her short missionary life she left a

lasting impression for good. Having constantly to struggle against the injurious effects of the climate, she found it impossible to master the vernacular in addition to her other work. This was a cause of great sorrow to her, but she came finally to recognize the hand of God in this deprivation. In spite of the barrier of language, her spiritual influence over the girls, the direct result of her own elevated spiritual life, was exceedingly fruitful of good. In the prayer meetings and class meetings her quiet but keenly symphathetic interest in the girls made a profound impression. She soon came to be deeply loved by both teachers and pupils. She was soon able to do more good than many could accomplish even with the best attainments in the language. Thus she continued to labor, contending constantly with climatic difficulties, until after a painful illness of gastric catarrh she ceased to labor where she had done her greatest work, at Tsukiji, Tokyo, Aug. 31, 1893. Deep mourning then filled all the school and the mission. The loss to the work through her ascension has been incalculable, but her influence still remains, making its impress upon many lives. Her remains were borne to rest in the beautiful cemetery at Aoyama while her spirit has gone to the green hills beyond the river. D. S. S.

10. MRS J. J. QUIN.

Kate Woodworth was born at Burlington, Vt., and died at Redlands, California, 4.30 P. M., May 10, 1894, her remains being interred at the home of her birth. Appointed in 1880. under the Philadelphia Branch, she reached Yokohama in October of the same year and was stationed at Hakodate to assist Miss Hampton in the Caroline Wright Memorial School. Miss Woodworth gave good service during her connection with us which was however, too brief to allow of the development of much strength as a missionary, for she withdrew from the work in Feb. 1883, and on March 29 following was united in marriage, at the British Legation, Tokyo, with Mr. John J. Quin of the British diplomatic service. Mr. and Mrs. Quin lived together in manifest domestic happiness until fatal disease marked the beloved wife for its victim. After an illness of some months, Mrs. Quin was transferred from Nagasaki, their place of residence, to Redlands, Cal., in the hope that she might recover. But her spirit took its departure as above recorded, and after a funeral service conducted by Dr. Easton, a resident Episcopal clergyman, the embalmed remains were forwarded to Burlington for interment. Mr. Quin returned broken-hearted to Japan, and not long after followed his wife to the spirit world.

D. S. S.

11. MRS. G. F. SHEPHERD.

Elizabeth Augusta Conway was born at Stony Point, N. Y., June 27, 1858, and died at Saranac Lake, N. Y., Feb. 19, 1898, of blood poisoning. She was united in marriage June 30, 1896, to the Rev. Geo. F. Shepherd, Syracuse, N. Y., and came with her husband to the Japan Mission Sept. 7th, the same year. They were located at Fukuoka, and entered upon their missionary labors with all the promise that usually attends young missionaries, enthusiastic in the service of the Master. And now occurred one of those providences which the human mind finds difficulty in fathoming. At the services of the Week of Prayer Mr. Shepherd caught a cold, which brought on severe illness, accompanied with serious hemorrhages from the lungs. A consultation of physicians decided that he must leave the country at once in order to live. Accordingly the steamer of Feb. 25, 1897, bore them to the home land, but with the expectation that they might return to the field at no distant day. Engaging in the work of the church there, Mrs. Shepherd passed to her reward at the place and date above mentioned. She was a woman of bright talents, a gifted writer as well as a loving wife, and was well known throughout the Northern New York Conference as a successful evangelist and Bible reader. D. S. S.

12. MISS MAUDE D. SIMONS.

Was born at Fredericktown, Ohio, Jan. 13, 1865. Her people are of New England descent, whence her parents emigrated to Ohio. She was an only daughter, but there were three brothers in the family. Preparing for college at the schools of her native town, she graduated from Ohio Wesleyan University in 1886. With marked artistic tastes she ranked high as a student, excelling in painting and wood carving. During a revival in that school in 1885, Miss Simons, who had long been under the conviction that she ought to give her heart to Christ, but had been deaf to all persuasion, yielded under the leading of Miss Hu King Eng, the daughter of one of our Chinese ministers in the Foochow Conference. Though she had prepared for a teacher in the home schools, under the power of the new affection she was convinced that her duty was in the foreign mission field. To obey duty in this direction cost her the sacrifice of dearest earthly friends. Touching this opposition she wrote to a friend, "It took one from a heathen land to win my stubborn heart; don't you think my life ought to be given to foreign missions?" Her mind as to her duty once made up, she moved with characteristic firmness straight along that line. Taking a year in the Chicago Training School, she reached Japan April 17, 1889. From that date

until 1893, she labored in the Kwassui Jo Gakko, Nagasaki, where she organized the art department. Transferred to Yokohama and placed in charge of the day schools, she attained a success which has called forth favorable comment from many sources. The school building and home at 221 Bluff, Yokohama, are chiefly her design in plan and ornamentation.

After more than nine years of faithful and continuous service, the appointment which Bishop Cranston gave Miss Simons at the Conference of 1898, was, "Home-on Leave." She had turned her work over to others, had made home-going preparations, but delayed her departure one steamer in order to complete some literary work then in press. On July 29, 1898, she went in company with a number of our missionaries to bid farewell to the Misses E. and M. H. Russell, on the steamship Empress of Japan in Yokohama Harbor. On returning, the steam launch conveying them collided with a Japanese junk, in which collision Miss Simons was instantly killed.

The funeral services took place at 5 p.m., July 30th, in the chapel of the school building which Miss Simons had labored so hard to bring into existence. The services were deeply solemn, and deep grief affected the entire community. The remains were followed to their resting-place, near the grave of Miss Higgins, by a large and appreciative company. Ralph Waldo Emerson says, "What is excellent, as God lives, is permanent." Miss Simons believed this and lived it.

D. S. S.

13. MRS J. O. SPENCER.

Almeda Ruth Cushman was born at Plymouth, Chenango Co. N. Y., Sept. 11, 1859, and entered into rest at the Methodist Hospital in Brooklyn, N. Y., May 14, 1900. Miss Cushman was educated in the public schools of her native place, and in Wyoming Seminary, graduating from the latter. It was at this Seminary that she met Mr. Spencer, with whom she became united in matrimony, Nov. 10, 1882. She was engaged with her husband as a teacher in the High School at Sherburne, N. Y., at the time of his appointment as a missionary to Japan in 1883. Mrs. Spencer's people were of Baptist persuasion, but from her childhood she attended the Methodist Church, the only church in her native town, with which church she early united. Reserved with regard to her personal religious experience, she was nevertheless a devoted Christian woman, and performed well her part in maintaining the Christian influences of their home. She was a devoted wife, an affectionate mother, and took much interest in the missionary work of the church. As far as her family duties

would allow, she entered gladly into the work of a missionary, feeling specially drawn toward the sick and the poor. She reached Japan with her husband Sept. 23, 1883, where their place of labor was Aoyama, Tokyo., and where, the period of furlough excepted, they remained until her final departure from the field with her husband and family, March 1899. In order to the restoration of Mrs. Spencer's failing health, her physician advised a surgical operation. As a result of this operation and her weakened condition pneumonia followed, and the system was unable to withstand the strain. A very brief illness and the tired worker, the sympathetic friend of the poor, ceased to labor and to live. The remains were borne to their resting place in the family burying ground at Lynn, Pa., where they await the resurrection morning.

D. S. S.

XI. METHODIST EPISCOPAL CHURCH, SOUTH.

1. Rev. James William Lambuth, D.D.

Was born in Alabama, March 2d, 1830. He graduated from the University of Mississippi in 1852 and was married the next year to Miss Isabelle McClellan who was his constant companion and help meet of his long service. (She returned to the U. S. only last month, Sept. 1900, after a service of over 40 years in China and Japan.)

He was of a missionary family, his father and grandfather having been missionaries among the American Indians. He was appointed to China in 1853 and began work there the following year. For some time he was superintendent of his mission and a member of the committee that translated the Bible. He also did much valuable work as a writer and translator of theological books, putting into circulation more than twenty books and over a hundred tracts. But it was as the tireless evangelist that he did his best work.

"Even before the privilege to preach the Gospel was secured to the missionary from the Chinese Government, he had visited the chief cities and towns in the region of Shanghai. Not only in the chapels of the Mission; but in the crowded streets, at the gates of the cities, in remote villages and within the portals of idolatrous temples he delivered to the multitude the message of his Lord."

July 25, 1886 he landed at Kobe and began the work of the M. E. Church, South in this land. Here as in China he was a man of but one work, the doing of which absorbed all his time and strength, and into which he entered with an enthusiasm begotten of the Holy Spirit, and the results of his labors are manifest on every hand even to this day. At the time of his death he had opened more than half of our stations and had baptized more of our members than any of our number. He was busily at work up to the very last being attacked with his final illness while leading a service.

His last message to the home church was, "I fall at my post, send more men."

He died April 28, 1892 and he died well. His death was a triumph. Time and and again he used such expressions as "Jesus is here," "Jesus has come." His death chamber was very near heaven.

He sleeps neath the pines of the Kobe Cemetery and sleeps in Jesus. He "rests from his labors and his works do follow him."

W. E. T.

2. MRS. ELIZABETH CHURCHILL TAGUE.

Was born in Ontario, Canada, June 16, 1865.

She was trained in a pious home, was converted in her fourteenth year, and united with the Methodist Church. In her nineteenth year her parents moved to Nashville Tenn., where she became a teacher in the Sunday-school and a leader in church work. Married, June 21, 1893, to the Rev. C. A. Tague, the beautiful bride bade farewell to loved ones and friends and started on the long journey to Japan. They reached Kobe Aug. 22, 1893, and their first work was in Hiroshima.

By her amiable disposition, cheerful yet earnest Christian character, Mrs Tague quickly won the confidence alike of missionary and Japanese friends.

The very picture of health, the future was filled with the promise of a long useful life. But alas, the ways of providence are often strange but always wise and kind. Nov. 4, 1894 Mrs. Tague fell asleep leaving behind a sorrowing husband and a most lovely son.

The funeral service was conducted in Kobe Methodist Church and the body gently laid away beneath the pines in the Kobe Cemetery. B. W. W.

XII. METHODIST PROTESTANT.

MISS HARRIET G. BRITTAN.

Passed to her reward after almost seventy-five years—fifty of which were spent in the interest of foreign missions, most of it in service on the fields of Africa, India and Japan; in the latter not so much in work with the people as in making a home for missionaries.

Miss Brittan was born in England in 1822 and went with her parents to New York when a child.

Finding herself unable to live in Africa because of repeated attacks of fever she was compelled to return to America. A year or two later she went to India where she labored for twenty years. In 1880 she came to Japan and built up the girls' school now located at 244 Bluff. Finally after about five years labor in this school, at the age of sixty three she gave up regular mission work and for a number of years conducted the well known boarding house at No. 2 Bluff. Failing health decided her to return to America.

She sailed from Yokohama April 13th 1897 but lived only to reach San Francisco. A. L. C.

XIII. PRESBYTERIAN MISSION, U. S. A.

1. Mrs. J. C. Ballagh.

Entered the American Presbyterian Mission in 1875. She, as Mrs. L. E. Benton, had been connected for two years with the Woman's Union Mission of Yokohama. Seeing so many unkempt and uncared for children of the tea-firing women wandering all day about the streets of Yokohama, she established a school for them which later grew into the Sumiyoshicho school.

For two years in Tokyo she was laid upon a bed of suffering, yet her room became a chamber of light to those who entered. After medical skill, both foreign and native, and nursing had been exhausted, in answer to prayer she was suddenly restored to health and strength.

Through the circumstances of her illness and need of trained nurses, she became strongly impressed with the idea of a training school for nurses. Contributing to it herself, she also interested others in the U. S. by letters and personal appeals, and the sanitarium at Tsunohazu, established later by her life long friend the late Mrs. True, had its inception in that sick chamber.

While on furlough and at the close of the week of prayer in Philadelphia in Jan. 1884, just after impressively testifying to the inmates of a hospital whom she was addressing of the power of a life hid with Christ in God, the same being the key to her whole life, she was suddenly called into His presence. J. C. B.

2. Mrs. Mary D. Bryan.

In May 1891 the Presbyterian Church (North) was called upon to mourn the loss of a gifted member of that body.

Mrs. Bryan, daughter of Rev. A. H. Dashiell, and wife of Rev. A. V. Bryan, was born in Stockbridge, Mass, where her father was pastor of the Congregational church.

Her charming personality and winning manners made her very attractive both to friends of her own nationality and to the Japanese.

During her four years and a half in Tokyo, and three in Hiroshima she employed all her gifts in carrying the message of salvation. She was especially successful in work among officials' families, and among women and children. A. V. B.

3, 4. Rev. Edward and Mrs. Cornes.

Entered the Japan Mission of the Presbyterian Church in 1868. At that time there was no railroad between Tokyo or Yedo as it was then called and Yokohama, and the most convenient mode of travel between the two places was by steamboat. In 1870 Mr. and Mrs. Cornes were both killed by an explosion of the boiler; and so their lives as missionaries ended thus suddenly, when they had only just begun.

W. I.

5. Rev. O. M. Green.

Entered the Japan Mission of the Presbyterian Church in 1873. Mr. Green was a man of excellent parts; and his progress in the acquisition of the language was for those days remarkable. He labored most assiduously and successfully as an evangelist; indeed as an evangelist he had few equals. Those who remember him to this day ask themselves what his career would have been had he lived. Never robust he returned home greatly broken in health, and died there in 1882. W. I.

6. Miss Mary K. Hesser.

Was a missionary of the Presbyterian church (North) for 12 years. She died at Los Angeles, Sept. 1st, 1894.

She was a woman of strong positive character and unusually gifted. She founded the school for girls in Kanazawa and gave it her love and best labors. She could have lived at home in comparative good health, but she could not relinquish her purpose to strive for the elevation of Japan's daughters. Therefore she submitted to the surgeons knife saying, "This may not turn out as we hope, but I have committed myself and the work at Kanazawa wholly to the Lord."

She was dependent upon her own energies for support from the age of 12 or 13 years. Largely through her own efforts she fitted herself to fill honorably the position of a missionary and her devotion to it was beautiful.

Her name is held in high esteem by those who knew her, and her memory will ever be fragrant as the early morning flower bejewelled with dew. Her influence still strong upon those who felt it, lives to bring glory to God. Her associates bless God for her life of consecration and success. T. C. W.

7. Annette Gregory MacNair.

The daughter of Dr. H. D. Gregory, of Girard College, Philadelphia, and a sister of Prof. Dr. Caspar Rene Gregory of the University of Leipzic, she came to Japan in

January, 1884 as the wife of Rev. Theodore M. MacNair, of the Presbyterian Mission (North). Much of her short life in the country was spent as an invalid, to whom, in the Providence of God, a much-desired active service had to give place to the patient endurance of great suffering. She entered into rest February 11th, 1887.

T. M. MACN.

8. D. BETHUNE MCCARTEE, M.D.

Entered the East Japan Mission of the Presbyterian Church in 1888, and continued to be a member of the Mission until his death on July 17th, 1900. When Dr. McCartee began his missionary work in Japan he was no longer a young man, and the days of his activity and energy were past; but he faithfully did all that he could, and to the utmost of his powers he was always busy. In particular it was one of the greatest pleasures of his life to translate into Japanese the tracts that he had written in China, and to further their distribution in Japan. Dr. McCartee's long and useful missionary career belongs rather to China where he went when only twenty-three years of age, and where he will ever be remembered as one of the founders of the Church of Christ in that land. Fifty-six years after he first left home as a missionary he was laid to rest in Newburgh, New York, along side of his father and mother: the mother of whom he said, "when the time came for me to leave home for the ship, my mother rose up, put her arm around my neck, left the room without a word, and never saw my face again." W. I.

9. REV. J. M. MCCAULEY, D.D.

Was born at Rochester, Pa. He received his collegiate training at Westminster, and his Theological at Alleghany. He served the Home Mission Board for three years in Minnesota, and in 1877 received appointment under the Presbyterian Board of Foreign Missions to Siam. Here he took charge of the boy's school; after two and a half years it was evident that he could not live in that climate and so he came to Japan, and became professor in the Meiji Gakuin. His Bible classes were his delight and his teaching was made vivid and impressive by the use of maps and diagrams. Here he gained his marked influence over his pupils. At the special request of the theological students, he also gave them lectures on the Bible. In the winter of 1886 he went home via Europe and made a special study of mission schools and government institutions. This tour made him on his return to Japan better fitted than ever for his work. But he was not to continue long in it. On Feb. 10, 1897 God called him to come up higher.

He left in print a "Study on the Book of Acts," and one on "Philemon." "A Commentary on James" was nearly completed at his death, but is still only in manuscript. T. C. W.

10. MRS. M. T. TRUE.

After residing in China (Peking) for a short time, was transferred to the Presbyterian (North) Mission in 1876. She was for a while in the school for girls known as Graham Seminary. When the opportunity came for opening the Kanazawa station, she volunteered to accompany the young missionary and his wife who were sent there. Her advice and help were invaluable in inaugurating the work. Mrs. True was largely instrumental in organizing the Joshi Gakuin as now conducted.

She was a woman of great executive ability, and was known for the spiritual power ever evident in her life. Her last work was the raising of necessary funds for and establishment of the Tsunohazu Sanitarium, an institution likely to bring the truth to many of the upper classes.

Of her it may be unqualifiedly said that being dead she still speaks.

11. REV. GEORGE EDWARD WOODHULL.

Was born Oct. 18, 1859, and was the only son of Rev. G. S. Woodhull, D.D. of Saginaw, Michigan, U. S. A. He was a graduate of Princeton College and also of Princeton Theological Seminary. Soon after the completion of his studies he was appointed a missionary to Japan by the Board of Foreign Missions of the Presbyterian Church, and arrived in Japan Nov. 1888. He was stationed in Osaka where he continued to reside until his death. He gave earnest and faithful attention to the study of the language, and was soon able to enter upon his work. Active and zealous, as well as full of sympathy with the people, he soon became an acceptable preacher. His labors were not confined to Osaka, but extended to the neighboring city of Sakai, and also to the distant province of Iyo.

He died of typhoid fever at Tokyo, Oct. 11, 1895, leaving behind a widow and three children, with a host of friends both Japanese and foreign, to lament his loss.

XIV. PRESBYTERIAN, SOUTH.

1. Mrs. R. B. Grinnan.

Was born at Fayetteville, N.C. and finished her education at Vassar College. Being left an orphan she came to Japan to stay with her aunt Mrs. J. C. Hepburn, but seeing the need of the work she volunteered to help and was accepted. She worked at Graham Seminary in Tsukiji, Tokyo, but also did good work in the city Sunday-schools and churches, getting a good knowledge of the language and proving a very efficient worker.

In the fall of 1886 she was married to Rev. R. B. Grinnan of the Presbyterian (South) Mission and came to Kochi. In 1890 her health failing, she and Mr. Grinnan were transferred to Kobe. Here, although not at all well, she continued with her usual energy to work with her husband in meetings for women and children till finally compelled to yield by the hand of death in July, 1893. She held her last meeting only a week or two before she was taken. She was laid to rest in the foreign cemetery in Kobe.

R. E. M.

2. Mrs. Ellen Reed Moore.

Was born in North Carolina in Nov. 1863. She graduated when only 17 years old and taught for some years before coming to Japan in 1890. Her return home in May 1893 was not as beneficial as her friends had hoped that it would be, for she died in November. During her short missionary career in Japan, her health and home duties prevented her organizing work that she was so eminently capable of doing. But her consecrated ability manifested itself in always finding and doing personal work. This was so characteristic of her that it is is not surprising to note that she was never criticized by either Japanese or foreigner. Truly to know her was to love her.

A. D.

XV. REFORMED (DUTCH) CHURCH MISSION IN AMERICA.

1. Rev. Samuel. R. Brown, D.D.

The first of his mission to land on the shores of Japan, on the 1st, of November 1859, in Kanagawa, was eminently fitted both in disposition and training for the position he held during those early days. He was above all else a student and an educator. Inheriting a strong personality and great magnetism, he impressed himself in turn upon his pupils.

Dr. Brown was a fine musician, a natural linguist, and a careful student of the Japanese language. He was also a thorough teacher, and would not tolerate any half-learned, slipshod recitations in his classes. His critical acumen and fine linguistic attainments were invaluable in the translation of the New Testament, on the translation committee of which he acted as chairman from its incipiency till he had to leave Japan on account of his failing health, in July 1879, but a short time before its final completion.

He died, quietly in sleep, of heart disease in the summer of 1880, in the 70th year of his age, at his old home in Monson, Massachusetts. His wife survived him a few years. E. R. M.

2. Miss Carrie B. Lauterman.

Came to Japan Aug. 1890, and almost immediately began her work in Sturges Seminary, Nagasaki. This work was mainly teaching the English branches and calisthenics, and owing, doubtless to her thorough training in the New Jersey State Normal School, of which she was a graduate, her methods of teaching were very successful.

She gave religious instruction in English and also organized a King's Daughters' Society among the pupils.

In 1892 Miss Lauterman was put in charge of the school and she looked forward to the coming school year with great expectations and strong courage. To all these expectations and hopes her death put an untimely end, and although very healthy and vigorous looking she was suddenly called home, Sept. 10, 1892, aged 30 years, 5 months, and 28 days.

Her inner spiritual life she lived mostly to herself, and seldom spoke of it to others. Still we have no doubt that the Lord to whom she had dedicated herself on these foreign shores was leading her all the way. H. S.

3. D. B. SIMMONS, M.D.

Came to Kanagawa with his wife, Nov. 1st, 1859. Resigned from the Mission the next year. Then practiced medicine in Yokohama till 1882. Was head of the Nogeyama Hospital. Taught in the Keio Gijiku, Tokyo. Died in Tokyo, 1889.

E. R. M.

4. REV. GUIDO FRIDOLIN VERBECK, D.D.

Was born in Zeist, Province of Utrecht, Netherlands, on January 23, 1830. He landed in Nagasaki on November 7, 1859, and passed away in Tokyo on March, 10 1898, —the 26th birthday of the first Protestant church in Japan—in his 69th year, after having labored in Japan for nearly forty years.

The first ten years of Dr. Verbeck's Japanese life were spent in Nagasaki largely in teaching in different schools and classes. He came to Tokyo, then called Yedo, in 1869, at the invitation of the Central Government to establish a college on Western lines, which afterwards developed into the present Imperial University. For ten years he remained in the employ of the government, at first as president of the College, and afterwards in various capacities in the Educational Department, and as adviser to the Privy Council and Council of State, and later as lecturer in the Nobles' School. At a time when interpreters were few and dictionaries rare, his linguistic attainments made his advice for consultation and reference most valuable, for the Doctor spoke and wrote English, German, Dutch, and French, besides reading Latin, Greek, and Hebrew.

On his retiring from the government service, and returning to California for a well earned rest, he was presented with the decoration of the Third Class of the Rising Sun, and at the same time was made the recipient of such tokens of esteem and admiration from all classes of the Japanese, as has rarely been accorded to any one in Japan.

Returning to Japan, he once more rejoined the mission ranks, and took part in work congenial to his tastes. He taught in the theological school at different times, but always relinquished his chair whenever he could do so without detriment to the interests of the school, so as to leave himself more leisure for evangelistic work which he so much loved. He was on the revising committee of the translation of the Old Testament; and the translation of the Psalms is largely his work, the style of which is peculiarly beautiful and idiomatic.

The work, however, for which Dr. Verbeck was peculiarly fitted, and in which he took especial pleasure, and for which he will be held in grateful remembrance among Christians in Japan, was lecturing and preaching. His excellent linguistic powers no doubt helped him in the study of the Japanese language, and his long and close inter-

course with the people, at times almost to the exclusion of intercourse with foreigners, enabled him to perfect himself in the colloquial, until his mastery of this was a cause of wonder and delight to those who had the pleasure of listening to him.

Though the Doctor was very dear to all the members of his mission, and most loyal to his mission's standards both from conviction and affection, yet all missionaries seemed to think that he belonged to the church at large, and he was not only cordially welcomed at all kinds of meetings, but was eagerly sought for as a speaker by both foreigners and Japanese alike. Wherever he went throughout the country he gladly helped all churches, preaching a pure gospel for all who would hear it.

As the great Japanese Preacher and the model Christian Gentleman he will long remain our pattern and our guide. To have known him intimately was indeed an inspiration and a cherished memory. E. R. M.

XVI. SCANDINAVIAN JAPAN ALLIANCE.

1. MISS MARY ENGSTROM.

Was born of Swedish parents in Wanbansee Co., Kansas, U. S. A., Oct. 20, 1872, died Feb. 26th 1892 at 32 Shinsakai Cho, Tsukiji, Tokyo.

During a severe sickness in her youth her parents had prayed much for her recovery, and she herself prayed that, if God would spare her life, she would consecrate it to the work of soul-winning in heathen lands. She recovered and true to her vow, she consecrated herself to the work in Japan. She arrived in Japan in company with her sister (now Mrs. H. Lindstrom of C. M. A.) and several others of the same mission, Nov. 22nd, 1891.

She began the study of the Japanese language with much zeal and courage. In January 1892 during an epidemic of smallpox her services were requested to nurse one sick of this disease. She labored heroically but was soon taken with a very violent form of the disease herself, and finally it ended her young life.

She retained a very happy state of mind and at times would praise her Maker with a fervency seldom seen on a sick-bed: We can say with the prophet that "Her sun has gone down," but not before it shed its rays of a triumphant faith on us. Her work in Japan was short but very precious for she taught them how to die. It remains for us to teach them how to live. K. E. A.

2. MISS M. JOHNSON.

Reached Japan Oct. 1892, labored in several fields and died May 15, 1900.

3. REV. C. MULLER.

Came to Japan in June 1893, remained in Tokyo, died Apr. 1894.

XVII. SEAMEN'S MISSION.

REV. JAMES P. LUDLOW.

In Nov. 1888 with his family left Seattle for Japan, arriving in Yokohama in December. They were members of a Baptist church in Seattle.

They remained in Yokohama about seven months during which time both Mr. and Mrs. Ludlow engaged in work among the Japanese and also among foreign sailors.

In July 1889 they came to Kobe having had a plain call to open a mission for seamen at that port as well as to labor among Japanese, both fishermen and those in the city.

This went on for over two years when the failing health of Mr. Ludlow made it necessary for him and his family to leave Japan and his much cherished work. In Oct. 1892 Mr. Ludlow arrived in Seattle much broken in health. He was able however to do some work both in California and Seattle till, May 7, 1898, after an illness of five weeks, the Lord took his dear servant to the "Home land," after nearly 40 yrs. of missionary and pastoral work and 45 years of earnest Christian life.

"With Christ far better."

E. J. L.

XVIII. SEVENTH DAY ADVENTISTS.

Elder Wm. C. Grainger.

Was born at Warrensburg, Missouri, January 21, 1844. He graduated from the University of the state in 1867. Removing to California in 1876, was called to the professorship of natural science in Healdsburg College in 1880, and three years late to the presidency of the College. It was while acting in the latter capacity that he became interested in Japan and her people through some Christian Japanese attending the school. Resigning his position in the school, he offered himself as a missionary for Japan, ank in Nov. 1896 his offer was accepted when he immediately left for his new field. Locating in Azabu, Tokyo, Elder Grainger began teaching the Bible to number of young men who could speak a little English. Some of these became Christians and this led to the opening of what has since been known as the "Shiba Bible School." His plan was to teach Bible and Bible only. Success attended his labors and now many souls rejoice in the Gospel truth he taught them.

He was actively engaged in the work till within two weeks of the day of his death which was Oct. 30th, 1899. W. D. B.

XIX. SOCIETY OF FRIENDS.

Wm. V. Wright.

Sent out by the Foreign Mission Society of the Society of Friends in China arrived in Tokyo, Japan, in August 1888. For nearly three years he worked in connection with the Friends' Mission in Tokyo, but in July 1891 he was compelled to return to his home in Pickering, Ont., Canada and in the following year he died in Colorada, U. S. A. of consumption. His work on the field was in the power of the Spirit and though his work was short those brought to Christ by him continue his work to the glory of the Savior.

G. B.

XX. WOMAN'S UNION MISSION.

Mrs. Louise Henriette Pierson.

One of the three pioneer representatives of the Woman's Union Mission Board Society of America's Mission to Japan, was one of the most indefatigable and most successful of modern missionary workers. Her French-American parentage, her education and linguistic training, joined with a most ardent devotion to her only Lord and Master, fitted her for her singularly varied and successful work as an educator, as an evangelist, and as the principal of one of the largest and best known Bible schools for women in Japan.

It was as an evangelist that Mrs. Pierson's labors were preeminently blessed. She began these hand in hand with her school labors. Her labors in all parts of the country, even in remote places where gentlemen missionaries found it hard to follow her, were some of the peculiarities of her labors.

For twenty-eight years (1871-1899) she had not once taken a furlough to revisit dear friends, one a widowed mother in the home land, but every vacation, the longer or the shorter, summer and winter alike, found her at some of her near or more distant fields of labor.

Her Bible school for women at 212 Bluff, Yokohama, carried on half a score of years, was her crowning work with upwards of 1000 pupils. Many elder women, widows and others, were daily under her faithful and spiritual instruction. Many younger women have gone out from that school as Christian workers or as wives of pastors and evangelists with a training that is invaluable.

Mrs. Pierson died at Yokohama, 1899. J. H. B.

XXI. TRACT SOCIETY.

William John White.

Was born on April 19th 1848 at Brockhurst, Hampshire, England, and died in the City of Tokyo, on May 2nd. 1901.

Many of Mr. White's family had belonged to the Army or the Navy, and he himself attended the Portsmouth Naval Academy with the intention of choosing that profession; but after a number of years he found the life not congenial to his tastes and resigned from the service. Shortly after his arrival in Japan he was invited by Dr. Verbeck to teach English in a school composed for the most part of the sons of Daimyos; and when this school was merged in the *Kaisei Gakko*, he accepted a position in that institution which he retained until he left for England for a course of theological study.

On his return to Japan he began his work as a missionary, and by his labors a Baptist church was built up in Tokyo. Perhaps however he will be best remembered as the Agent of the Tract Societies' Committee for Japan, and later of its successor the Japan Book and Tract Society. To this work he devoted himself for ten years; and it was in this that he was engaged at the time of his death.

The benefit intellectual and spiritual which Mr. White received from his course at the Theological College was always remembered by him most gratefully; but what he prized most of all in connection with it was the friendship that there sprang up between himself and Mr. Spurgeon. For years afterwards they were accustomed from time to time to write to one another. When Mr. Spurgeon received the first copy of his translation of Pilgrims Progress he wrote, "I receive with joy John Bunyan in Japanese dress. The Lord bless the pilgrim and make him a pioneer or crowds to the Celestial City." On another occasion, on receiving a letter from Mr. White written in a time of disappointment, he wrote. "It is an extreme pleasure to hear from you. My heart is with you and my prayers for your success rise to heaven." Such expressions of interest and sympathy abound in the letters from the master to the pupil.

Mr. White was a man of warm heart; he loved his family and his friends; and was kindly and generous to all. His faith was simple and unaffected, and he died in peace. A widow and two sons mourn his loss.

HISTORY OF PROTESTANT MISSIONS IN JAPAN.

Rev. G. F. Verbeck, D. D.

Reprinted at the request of the Conference with minor corrections from the Osaka Conference Report of 1883.

Introduction.

When, in the year 1854, it became known that the Empire of Japan, having concluded treaties of amity and peace with several of the Western Powers, was to be re-opened to foreign intercourse, the outside world generally, and friends of Christian missions particularly, took a deep interest in the event; for now at last, after long ages of seclusion from the rest of mankind, this country with its millions of inhabitants was to be again made accessible to commerce and Christianity. Had not the time been, when fleets of argosies, laden with untold treasures, came home to Mediterranean and Atlantic ports from these same distant shores? Was it not a historical fact that Roman missionaries, three centuries ago, had here met with remarkable success? Had not Japanese Christians shown a zeal for the faith they had then embraced and a perseverance in the same, which have at all times been a source of surprise as well as an object of admiration? But if a corrupted Christianity had once produced such marvellous results, what might not now be hoped from the introduction of the Gospel in its purity?

Such, doubtless, were the thoughts of many at the time. At all events, some missionary societies at once set on foot inquiries with the view of a timely occupation of this new field. As early as 1854, the Board of Foreign Missions of the Presbyterian Church in the United States of America requested one of its representatives in China to visit Japan, to obtain definite information in order to the sending out of missionaries; but no progress was then made, probably for the reason that the right of the permanent residence of foreigners was not secured till five years later. As soon, however, as this right was secured by later treaties, some of the American Societies took measures to carry into effect the zeal of the Church for the evangelization of this country and put their own sanguine hope to a practical test, by sending out a number of missionaries. The result was that before the close of 1859, the year of the

actual opening of the country, missionaries under the auspices of three Protestant churches were fairly established on this virgin soil.

Missionary successes, however, were perhaps not so early in showing themselves as had been generally anticipated; yet the promises and gradual developments of the work were all along such as to encourage and cheer both the missionaries and their constituents, and eventually to induce other churches to send laborers into this harvest. Thus the work has steadily continued to grow in extent and importance, until to-day, in its twenty-fifth year, we are, by the mercy and to the glory of God, permitted to report 18 societies with a force of 145 missionaries, 120 stations and out-stations, 93 organized churches with a membership of 4,987 souls, having contributed for all church purposes, during the last year, the sum of Yen 12,064.48.

It has been assigned to me, by the Committee of Arrangements for this Conference, to prepare and now read before you a history of this work from its beginning to the present time. The subject is obviously far too extensive to be dealt with satisfactorily in a paper to be read within a very limited time. Discussions and expressions of opinion have, therefore, been avoided as much as possible, special attention having been given to facts of general usefulness and interest. Such a course will necessarily render this paper less entertaining than otherwise it might have been, but it is hoped, on the other hand, more serviceable for present, and especially for future reference.

The History.

This History divides itself conveniently into two periods of nearly equal length. The first period extends from the summer of 1859 to the end of 1872, and may be called the period of preparation and promise. The second period runs from the beginning of 1873 to the present; it has been a season of progressive realization and performance. The former was, with the exception of one joyful day of harvest near its close, a time of learning and sowing; the latter a time of reaping as well as of sowing for future harvests. The goodly number of those who have patiently and hopefully labored through well-nigh the whole or large portions of the two periods, well know the marked difference between the earlier and the later.

The First Period.

Previous to the summer of 1859, when four ports of the Empire were declared open to foreign commerce and permanent residence (on July 1st by the English, and July 4th by the American Treaty), a few missionaries had made transient visits

from China to Nagasaki and Kanagawa, and found opportunity to teach elementary English to a limited number of eager students. But the first missionaries sent to Japan under a regular appointment were the Rev. J. Liggins and the Rev. C. M. Williams. They had been, till that time, members of the China Mission of the Protestant Episcopal Church of the United States of America, and, after having labored during three years in their original field, were transferred thence to the newly established Japan Mission of their Church. Mr. Liggins arrived at Nagasaki before the actual opening of the ports, on May 2nd, and was joined by his former colleague, Mr. Williams, towards the end of the following month.

On October 18th of the same year, J. C. Hepburn, M.D., L.L., D. and wife, of the Presbyterian Church in the United States of America, arrived at Kanagawa.

The Rev. S. R. Brown and D. B. Simmons, M. D. both of the Reformed Church in America, reached Kanagawa a fortnight later, on November 1st. The Rev. G. F. Verbeck, also of the Reformed Church and, as far as Shanghai, of the company of Mr. Brown and Dr. Simmons, arrived at Nagasaki on November 7th. The wives and families of these three brethren temporarily remained with missionary friends at Shanghai, and then rejoined them at their respective stations on the same day, December 29th.

Thus the entire force of the above three Missions was on the ground before the close of the year 1859.

On April 1st, 1860, the Rev. J. Goble and wife, of the American Baptist Free Mission Society, arrived at Kanagawa. Mr. Goble is mentioned in Com. Perry's Expedition (Vol. I. p. 486) as "one of the marines named Goble, a religious man." He joined the expedition with the express purpose of viewing Japan as a mission-field, and thus visited this country 30 years ago. After the return of the expedition, Mr. Goble continued his studies with a view to being sent out as a missionary to this country, and finally arrived here as stated above. He brought with him a Japanese by the name of *Sentaro*, better known by the sobriquet of "Sam Patch," a name given him by the sailors who had saved him from shipwreck. This man, who had been entrusted by Com. Perry to Mr. Goble's care, united with the Baptist Church in Hamilton, N. Y., and awakened a hope in the minds of Christians in America that he would lead many of his countrymen to a knowledge of Christ. Suffice it to say that this hope was never realized.

During a period of ten years the above four Missions were the only ones occupying this field; but various changes took place, in the mean time, within these Missions themselves. Mr. Liggins, having been ordered to return home on account of

sickness, very reluctantly left Nagasaki on February 24th, 1860. In April of the same year the Episcopal Mission was re-enforced by the arrival of E. Schmidt, M. D. He opened a very successful work among the natives, but was obliged to return home on account of ill health, on November 25th, 1861. In 1863 Miss Jeannette R. Conover (now Mrs. Elliot H. Thomson, of the China Mission) was appointed a missionary teacher and went to Kanagawa; but owing to the unsettled and insecure state of things there, she was shortly afterwards obliged to retire to Shanghai, her former field of labor.

In the spring of 1866 the Episcopal Mission was left temporarily vacant by the departure of Mr. Williams, who had been called home in order to be consecrated (October 3rd, 1866) as Bishop of China and Japan. He returned to China in 1868, making occasional visits to this country in connection with his work, but did not permanently return hither until 1869, when he took up his residence at Osaka. The only later re-enforcement received by this Mission up to 1872, was by the arrival of the Rev. A. R. Morris in 1871. Mr. Morris joined the Bishop at Osaka in May.

Dr. Hepburn was the only representative of the Presbyterian Church at Kanagawa until May, 1863, when he was joined by the Rev. D. Thompson. By the end of 1862 (Dec. 29th) Dr. and Mrs. Hepburn changed their residence permanently from Kanagawa to the neighboring and then newly opened settlement of Yokohama. The winter of 1866-7 Dr. Hepburn spent at Shanghai, China, to superintend the printing of the first edition of his Dictionary; and so likewise the winter of 1871-2, to bring out the second edition of the same valuable work. In the latter part of this period, the Yokohama station of the Presbyterian Church received considerable re-enforcements. In 1868 the Rev. E. Cornes and wife arrived. The Rev. C. Carrothers and wife reached this station in July, 1869, but two months later removed to Tokyo. Mr. Thomson, too, removed to that city before the close of the same year. On May 23rd, 1872, the Rev. H. Loomis and wife, and on June 21st of the same year the Rev. E. R. Miller arrived at Yokohama.

In 1870 an accident occurred which caused the Presbyterian Mission a serious loss. Since the early part of hat year Mr. Cornes had been engaged by the Educational Department as a teacher at the *Kaisei Gakko* in Tokyo. Intending to spend the summer holidays with friends at Yokohama, he and his family took passage on board a small local steamer, in preference to going by land, on account of rumors of danger on the roads. When the steamer was about to leave its wharf near the Foreign Concession, the boiler exploded, killing or wounding a large number of the passengers and crew. Mr. and Mrs. Cornes and a little son about two years old were

among those who were instantaneously killed. Their infant son of only three months escaped with serious scalds, and, being the only survivor of the family, was a year later sent to his relations in America. Mr. and Mrs. Cornes were young people of much promise, and their sudden loss was deeply regretted by all. Mr. Thompson eventually took Mr. Cornes' place at the *Kaisei Gakko*, to complete the remaining six months of the latter's contract.

Dr. and Mrs. Simmons, of the Reformed Mission, resigned their commissions in the autumn of 1860. The Doctor, however, remained at Yokohama as a practicing physician until 1882. The Kanagawa station of this Mission was strengthened by the Rev. J. H. Ballagh and wife on November 11th, 1861. Dr. Brown's family had been accompanied by Miss C. Adriance, who came at her own charges in the hope of beginning Christian work among natives of her own sex. In doing this to any considerable degree she was disappointed, and subsequently joined the Reformed Mission at Amoy, China. After a brief season of useful labor there, she fell asleep in Jesus, in 1863, lamented by all who knew her. In the summer of 1863, Dr. Brown and Mr. Ballagh also left Kanagawa and settled at Yokohama. The Nagasaki station of the Reformed Church remained occupied by Mr. Verbeck until the spring of 1869. The Government at this time desired him to remove to Tokyo, where, with temporary intermissions, he and his family have since resided. With the consent of the Mission Board in New York and without severing his connection with its Japan Mission, Mr. Verbeck remained in the service of the old and new Governments, being for himself and family at his own charges, from 1864 till 1878. In the autumn of 1879, Mr. Verbeck rejoined the ranks of the Mission at Tokyo. A few days previous to his departure from Nagasaki, on March 20th, 1869, the Rev. H. Stout and wife arrived there (March 10th). With the exception of such intermissions as are incident to missionary life, they have continued to occupy the Nagasaki station of the Reformed Mission since that time. In the autumn of the same year (August, 1869), Miss Mary Kidder, now Mrs. E. R. Miller, joined this Mission at the Yokohama station. Miss Kidder was the first single female missionary sent directly from the United States to this country. The Rev. C. H. H. Wolff and wife joined the Mission in February, 1871, and were separated from it in 1876. Miss S. K. M. Hequembourg joined the Yokohama station in 1872, but, after two years of service, was compelled by illness to relinquish her useful work.

The year 1869 witnessed an important enlargement of the work in the establishment of two new Missions. In January of that year the Rev. G. Ensor and wife, of the Church Mission, arrived at Nagasaki. Two years later they were joined by the

Rev. H. Burnside and wife. These brethren entered with zeal upon their labors, and did a good pioneer work with lasting results.

On November 30th of the same year, the first missionaries of the American Board of Commissioners for Foreign Missions, the Rev. D. C. Greene and wife, arrived at Yokohama. After a brief sojourn in Tokyo they removed to Kobe (March, 1870).

On March 3rd, 1871, the Rev. O. H. Gulick and wife, and on December 1st of the same year the Rev. J. D. Davis and wife joined the American Board's Mission at the same place. This station was further re-enforced in 1872 by the arrival of J. C. Berry, M. D., and wife on June 1st. In May of that year, Mr. and Mrs. Gulick visited Kyoto. The present work in Kyoto may be regarded as, in an important sense the fruit of that visit. In the following July Mr. and Mrs. Gulick moved to Osaka, where they were joined by the Rev. M. L. Gordon, M. D., and wife on their arrival from America on October 5th of the same year. Thus, before the close of the year 1872, the A. B. C. F. M.'s Kobe and Osaka stations were well occupied and the foundation laid for the extensive work which, under the divine blessing, was soon to be developed in that populous part of the Empire.

Female education had already been successfully initiated at Yokohama by Mrs. Hepburn and Miss Kidder. In 1871 this branch received a very considerable enlargement by the arrival, on June 15th, of Mrs. Mary Pruyn and her co-laborers Mrs. L. H. Pierson and Miss J. N. Crosby. They were sent out by the Woman's Union Missionary Society of America for Heathen Lands. This important accession to the missionary forces resulted, in October, 1872, in the establishment of the well-known "American Mission Home," No. 212 Bluff, Yokohama. In September, 1872, Miss L. M. Guthrie joined this mission. This "Home" has indeed been the happy home and the spiritual birthplace of many of the daughters of the land, and successfully continues to carry on its good work to the present day.

This completes a brief account of the missionary *Personnel* of the first period of this history.

The state of the country and people during the early part of the period now under review was exceedingly peculiar, perhaps unique. The situation of the first missionaries was often a trying one. With much that was agreeable, there was more that was perplexing. Danger, too, was not infrequently imminent; for it was the time of attacks without either provocation or warning, and of assassinations from patriotic motives. But those who passed through these early experiences were mercifully helped in all their peculiar situations and perplexities and delivered from

all their dangers, so that not a few of them are permitted to be here to-day to testify in person to the goodness of the Master who called them to this field.

A striking feature in all the histories, as well as private accounts of those early times, is the re-iterated mention of the hatred of foreigners and Christianity which was prevalent throughout the land. To give a just idea of this state of things and its influence on mission work, it will suffice to quote, almost at random, a few passages from written reports touching that period: *

"The missionaries soon found that they were regarded with great suspicion and closely watched, and all intercourse with them was conducted under strict surveillance." "No teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the Government. A proposal to translate the Scriptures caused his frightened withdrawal." "The efforts of the missionaries for several years, owing to the surveillance exercised by the Government, were mostly confined to the acquisition of the language."—Mr. Verbeck, in an old letter to Mr. Stout on the same subject, says:—"We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people,

* In the autumn of 1882, the author requested members of the several missionary bodies in Japan to supply him with a historical sketch of their respective Missions, in order to have placed at his disposal the materials requisite for the compilation of this general history. Most of the quotations (unless otherwise distinguished) and the bulk of the matter in this paper are taken from these historical sketches. In many passages the phraseology of the original sketches has been retained; but it was not found practicable to mark every word and sentence thus employed. This note will, to some extent, explain the almost unavoidable want of homogeneity apparent in the style and terminology of the different parts of this history. The several sketches, too, differed widely in regard to comprehensiveness and minuteness of detail. These differences will naturally be noticeable throughout the history: for the author, except in a few instances, did not consider that he was called upon or justified to go beyond the sources submitted for his use. The above remarks apply particularly to the later period of this history. The author wishes here to acknowledge his great obligation to the writers of the historical sketches of the several Missions.

and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the 'God-country' and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invariable kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise,—a very simple Christian duty, indeed. As to the other essential prerequisite to a successful work, the acquisition of the language, we were in many respects not favorably situated and our progress was correspondingly slow." A comparatively late report makes mention of "communities which, until quite recently, regarded Christianity with feelings of intense hatred and fear." And statements like the following are common in accounts of those times:—"The missionaries shared with the other foreign residents in the alarms incident to a disturbed state of the country, and were sometimes exposed to insult and even to assault."—"The *samurai* were intensely hostile."—"The swaggering *samurai*, armed with two swords, cast many a scowling look at the hated foreigners, whom they would gladly have expelled from their sacred soil."

Writes Mr. Adams (History of Japan, Vol. II. p. 150, note): "I went up to Yedo for the first time on the 23rd of June, 1868, in the gunboat 'Snap,' Lieut. Gurdon, with Mr. Satow and Mr. Wirgman, and in the course of a long walk through the city, where we were almost the only foreigners, we met a number of these rollicking blades, with one very long sword, whose rowdy demeanor and angry scowl made us glad that we had taken our revolvers with us and were accompanied by a guard, though only of natives." In 1869 the "*jo-i-ka*" (barbarian-expellers) rage was at its height. In the summer of that year, having been shut up for many days in his house at *Kaiseijo* and feeling an absolute want of air and exercise, Mr. Verbeck at last ventured out with two young pupils of his; these being *samurai* themselves, of course had their swords jauntily stuck in their belts. But he was advised by native friends to call out four armed guards besides to accompany him, instead of the two usually allotted at that time to a foreigner at home and abroad. In the city and on the road to Oji he met a number of the "rollicking blades" described by Mr. Adams, and was decidedly conscious of relief when he was safely home again.

As late as 1869 one report sets forth that "the Government was at that time confessedly hostile to Christianity. Not long before, many hundreds of R. C. Christians had been torn from their homes near Nagasaki and were then closely confined in prisons in different parts of the country." And at a much later date, "when in-

quiry was made of the Governor of Kōbe whether a native bookseller would be permitted to sell the English Bible, the reply was given, that any Japanese bookseller who sold a Bible, knowing it to be a Bible, would have to go to prison."

Similar passages might be multiplied, but the above will suffice to show what formidable difficulties had to be overcome. To the very end of the period under review, the expulsion of the "outside barbarians" continued to be the favorite theme of ambitious patriots. It was a powerful element in the movements which issued in bringing about the Restoration in 1868, and remained one of the expressed motives of the early policy of the new Government.

It should be mentioned here that the bitter feelings just described were chiefly conspicuous among the higher and official classes. The common people in town and country hardly ever showed this animosity. The middle and lower classes regarded Christianity with fear rather than hatred. Yet the early missionaries hardly ever witnessed, what used to be so common in China, the frightened running away and hiding of women and children at the mere approach of a foreigner. But the fear of Christianity was doubtless very wide-spread and deep-seated. The chief cause of this must be sought in traditions of the sore calamities with which the country was visited subsequent to the introduction of Christianity three centuries ago, but more particularly in the unrelaxed maintenance, on the part of the authorities, of the old edict against the "evil sect, called Christians." Not only was this severe decree to be seen on all the bulletin-boards throughout the country until the fall of the *Shōgunate*, but the New Government re-enacted it and endeavored in part to enforce it by persecuting native Christians. Soon after the Restoration, the standing laws of the former Government, which were pasted on boards in certain conspicuous places in every town and village, were removed, in order to be replaced by those of the new Imperial Government. Among the new enactments was the following:—

"The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." The representatives of the several Treaty Powers repeatedly brought the subjects of the edict and the persecutions before the Government and made protest against them, but for the time being with little avail. The ground taken by the native authorities was that these were matters of internal policy, with which foreign diplomats had no right to interfere.

The following sad story shows what native Christians had to endure in some parts of Japan as late as 1871:—Mr. O. H. Gulick, while at Kōbe, had a teacher, formerly Dr. Greene's teacher, called Ichikawa Yeinosuke. In the spring of the

year named, this man and his wife were "arrested at dead of night and thrown into prison. He had for some time been an earnest student of the Bible, and had expressed the desire to receive baptism, but had not been baptized. His wife was not then regarded as a Christian. Every effort was made to secure his release; but neither the private requests of the missionaries, nor the kindly offices of the American Consul, nor even those of the American Minister availed anything. Even his place of confinement was not known at the time. It was at length learned that he had been confined in Kyoto and that he died on Nov. 25th, 1872. His wife was shortly afterwards released. She is now a member of the Reinanzaka Church in Tokyo."

It is supposed by many that the people's fear and hatred of Christianity were confined, as their object, to Roman Catholicism. Probably such came to be the case at a later date; but it was by no means so during the earlier years. The more intelligent and official classes soon discovered, perhaps partly by familiar intercourse with Protestant missionaries, that, politically, Protestantism was less to be feared than either the Roman or the Greek religion. The significance of the anti-Roman excitement which latterly moved the whole of the newly created German Empire and eventually took form in the so-called "Falk Laws," was not unappreciated by leading men here. A certain man in authority probably expressed the sentiment of many of his class, when he was heard to say: "I like the Protestants better than the Romanists; not that I have examined their doctrines; but Protestant missionaries don't look and act as if they were going to swallow us up, country and all." But the Buddhists, as late as the year of the Revolution, made no such distinctions in favor of Protestantism. Mr. Adams in his History of Japan (Vol. II. p. 144) notices a pamphlet, entitled "Tales of Nagasaki: The Story of the Evil Doctrine." It is the work of some Buddhist priests published in 1868, translated into English by Mr. Aston of the British Civil Service. In this pamphlet, which also appeared in "Good News," New York, 1858, the two religions are compared and Protestantism held up to execration quite as much as Romanism. The authors say: "Compared with the Roman Catholic religion, this (Protestantism) is a very cunning doctrine indeed; although they try to make out that there is nothing abominable in it, they are really foxes of the same hole, and it is really more injurious than the Roman Catholic Doctrine." "The Jesus Doctrine and the Doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree." "The Roman Catholic religion proselytizes from the middle down to the lowest classes of the inhabitants. The Protestant religion chiefly proselytizes those of higher position rather than those of the middle class." In the same pamphlet Mr.

and Mrs. Verbeck are mentioned in this wise: "As the Roman Catholic religion had spread so widely, it behooved those of the Protestant Doctrine to take their measures to increase the circle of their sect also. A person called Maria, wife of one Verbeck, a priest of Jesus, left her child at the breast and went to China in a steamer. She went as far as Shanghai and Hong Kong for the purpose of getting priests residing there to come with her to Japan."

Having made reference to political matters, it may not be out of place here to mention that this period was throughout one of intense political excitement and commotion, since it embraced the closing years of the old *régime*, during which the Revolution of 1868 was contrived and finally achieved, as well as the early years under the restored Imperial rule. The state of affairs, on the whole, was not very unlike what has been witnessed in great revolutionary eras in other lands; it could not well be favorable to the quiet and peaceable work of evangelization. Yet, on the other hand, the general breaking loose from ancestral traditions and the very subversion of the old foundations of society, prepared this naturally receptive people in a remarkable way for the introduction of the Gospel.

As regards the religious and moral situation, the missionaries found the minds of this people exclusively under the sway of Buddhism and Confucianism. Shintoism exerted little or no religious influence. Among certain classes a good deal of a kind of agnostic skepticism prevailed. There was little in the outward practice of Japanese paganism that would shock a foreigner by its cruelty or atrocity,—nothing, for instance, at all to be compared to the Indian Suttee or the rites of Juggernaut. More than by disagreeable peculiarities of the prevailing idolatries, were new comers struck with the gross immorality of the people. In certain directions the most astounding moral callousness and blindness were evinced. The general moral degeneracy of the people manifested itself most conspicuously in two features: in the absence of truthfulness, together with the presence of all its obnoxious contraries, and in a general ignorance of the commonest ethics concerning the relation of the sexes, with perhaps the one exception that a wife should be faithful to her husband. With reference to this general subject, many painful and disgusting spectacles were unavoidably witnessed by many of the older missionaries, in town and country, in the shops and by the wayside. On the other hand, amid the general wreck of morals, many pleasing remains of the original divine workmanship were also met with. Among these may be mentioned many instances of warm family affection, of genuine kindness, and of real sympathy, honesty, and faithfulness, the general peaceableness of the common people, and the politeness and suavity of the manners of the people, down to the lowest classes.

Looking at idolatry and immorality in the light of obstacles to the reception and spread of Christianity in Japan, it is probably quite safe to say that the latter will prove to be the more tenacious and formidable of the two.

Nothing has so far been said of the involuntary confinement of the missionaries in their work to the few open ports. This hindrance was less keenly felt in the early years than it is now; for without a sufficient knowledge of the language, without qualified native helpers, and without books, Bibles, and tracts to distribute, extensive country work was not practicable even if the country had otherwise been accessible. However, during the latter part of the period, the want of liberty in this respect was felt to be a serious disadvantage.

In presence of the circumstances now described, the important questions arise: What could missionaries do for the furtherance of the work they had been commissioned to accomplish? What real missionary work could they do? Had it not been premature to send them out so early? Such questions did come before Boards and Churches in America soon after the establishment of the early missions. It seems that, in at least one section of the Christian community in the United States, serious doubts were at one time entertained as to the expediency of having sent missionaries to a but partially opened country. These doubts made themselves heard in public and called forth an excellent letter from a returned missionary, the Rev. J. Liggins. In replying to-day to the question,—what could missionaries do in those early times?—I cannot do better than here insert Mr. Liggins' carefully prepared letter. It appeared originally in the "Spirit of Missions," New York; then in the "News of the Churches and Journal of Missions," August, 1861. It is a special merit of Mr. Liggins' letter that it was written soon after the establishment of the first missions, and is therefore uninfluenced by later events and aspects of their work.

Mr. Liggins' Letter.

"As some persons, because Japan is not open to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

"1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

"2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour and in much less time than they themselves have to give to it, and each, in the course of a few years,

may make his contribution towards a complete version of the Holy Scriptures in the Japanese language.

"3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

"4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant missionaries in China.

"Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

"5. They can sell the Scriptures, and religious books and tracts, in the Chinese language, and thus engage in *direct* missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

"6. They can, by their Christian work and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day, would lead them to think it is.

"*Living epistles* of Christianity are as much needed in Japan as written ones; and it would be very sad if either were withheld through a mistaken idea that Japan 'is not open to missionary labor.'

"Just after the signing of the Treaties, the statement of some was,—'Japan is fully opened to the spread of Christianity.' This the writer opposed at the time as contrary to the facts of the case; and he has now endeavored to show that it is equally erroneous to assert, as some do, that it is not opened at all. What the writer has said on the subject is not the result of hearsay, or of a flying visit to Japan, but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come when it may be said with truth, 'Japan is fully opened to the spread of Christianity.'

"But perhaps it may be asked, 'Is it not still a law that a native who professes Christianity shall be put to death?' To this an affirmative answer must be given: but it should be remembered that another law was passed at the same time, which declared

that any Japanese who returned to his native country, after having been for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced:

"In conversing with Mr. Harris, the United States' Minister at Yedo, on this subject, he stated that he had used every endeavour to have this obnoxious law repealed, but without success; a principal reason being that the Government feared that it would form a pretext for the old conservative party to overthrow the government, and again get into power.

"'I do not believe,' said Mr. Harris, 'after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it.'

"The non-repeal of this law, therefore, while it is a matter of regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort, but only as a reason for a prudent course of procedure on the part of the missionaries.

"Hoping that the Foreign Committee, the Board of Missions and the Church generally will continue to give a generous support to the Mission in Japan, I remain, reverend and dear brother, faithfully yours in the Lord."

Thus Mr. Liggins wrote in 1861. As, however, with the lapse of years, native prejudices and fears gradually subsided, the sphere of the missionaries' opportunities was much enlarged, especially during the latter part of the period. Several of the missionaries had been engaged as instructors in the public schools; students could be induced to live at the homes of the missionaries; schools established and conducted on a Christian basis, could be opened; Bible-classes could be formed, and even strictly religious meetings, more or less well attended, held at the houses of missionaries and private individuals; and the people generally came to be in a great measure accessible with relation to various directly evangelistic efforts.

But, in coming now to an enumeration of the actual results of the labor of the first missionary period we are met, at the outset, with a peculiar difficulty; for the first point to be stated, though of paramount importance, cannot be either accurately measured or expressed in precise terms, because it is of an entirely moral nature. It is this:—

1. The Protestant Missionaries, as a body, had gained the confidence and respect of the people. That the people's minds had become generally liberalized, that their

prejudices had been removed, and that their excessive timidity had given place to a desire to associate with foreigners, were results to the production of which many non-missionary factors had co-operated. But this gaining of the people's confidence was a consequence, under the blessing of God, of the patient labor, the Christian character and conduct, and the teaching of the missionaries themselves. This, too, was the case, to a large extent, with reference to the measure of confidence and liberty which the Government had, in latter years, accorded to Protestant missionaries in their labors among the people in town and country. To gain the confidence of the people and the authorities was the task to be performed before any further progress, except in merely literary pursuits, could be hoped for. If missions had been introduced into this country five or ten years later than they were, the first laborers then would in all probability have been under the necessity of beginning to enter the small end of the wedge at this very point.

2. The people no longer regarded Christianity with the horror and aversion of former years, but rather with more or less of respect and interest. Among certain classes even a spirit of inquiry had been awakened. This change followed in close connection with the first point stated, if not in natural sequence of it, the nature of Christianity being naturally identified by the Japanese with the character and lives of those who had come to bear it to them.

3. Many thousands of volumes of Chinese Bibles and other Christian literature had been circulated. These were mostly obtained from the Presbyterian and the London Mission Presses at Shanghai and Hong Kong. The faithful authors of this literature were little aware that, while working for the salvation of China, they had been, as it were, writing with a double-pointed pen and working for Japan as well. They had unwittingly been doing a work which, in the providence of God, was to be twice blessed. The sale of these books was very suitable employment for beginners, since it could be done without an extensive knowledge of the language. At Nagasaki, on one occasion, a shipment of four large cases of these books was purchased and paid for, in bulk, as it arrived. At Yokohama, and later in Tokyo also, the demand for Chinese Christian literature was so great, that Mr. Carrothers, of the Presbyterian Mission, found it expedient to establish a Book Depository in the latter place. Several agencies for the sale of these books had also been established at other places. Among the books in great demand from the first and eminently useful, Dr. Martin's "Evidences of Christianity" deserves special notice.

4. The Japanese language had been diligently studied and to a good extent mastered, so as to enable the missionaries to converse freely with the natives, hold

Bible-classes, teach and preach as occasion offered, and undertake translations and the production of a Christian literature.

It is perhaps needless to say that the study of the language was, in those early years, a work very different from what it is now. It was largely a labor of exploration and discovery, unassisted by the many guides and helps the student of to-day finds himself supplied with.

5. Much useful literary work had been done. The writer regrets not having at hand all the data for this department. He can, therefore, give the most important productions only.

Mr. Liggins, during his brief sojourn of only ten months at Nagasaki, prepared and published a useful little book, entitled "One Thousand Familiar Phrases in English and Romanized Japanese." It was the translation of a similar work in Chinese. A few copies of the second edition, New York, 1867, are extant.

In 1863, Dr. S. R. Brown published a similar work, with the *kana* writing supplied; and subsequently his "Mastery System." Both of these books have been extensively used by beginners, native as well as foreign.

The year 1867 witnessed the publication of by far the most important literary production of the missionary body, Dr. J. C. Hepburn's "Japanese-English and English-Japanese Dictionary." It was the result of years of persevering and scholarly labor. The first edition was soon exhausted, and in 1872 the author brought out the second edition, which is now in every Japanese student's hands. In order to render the Dictionary more portable and convenient in size, Dr. Hepburn also issued an abridged Romanized edition of the same in 1873.

In 1867 Dr. Hepburn also published the first religious tract, which was soon followed by more, prepared by him and others.

6. The translation of the Holy Scriptures was well initiated and under way before the close of this period.

Of the older translations of the New Testament, such as those of Doctors Gutzlaff, Bettelheim and S. W. Williams, it will suffice here to say that their early existence testifies to the Christian zeal and industry of these worthy men.

The first Book of the New Testament printed in Japanese since the re-opening of the country in 1859, was the Gospel of Matthew, translated by the Rev. J. Goble, of the American Baptist Mission. This was published in 1871.

In 1865 and 1866, Dr. S. R. Brown prepared first drafts of some portions of the New Testament; but all his manuscripts unfortunately perished in the fire of his house in 1867.

Dr. Hepburn had already begun, if not finished, his first translation of the Gospels of Mark and John, when, in 1867, he, together with Mr. Ballagh and Mr. Thompson, undertook and finished a first draft of the Gospel of Matthew. Early in 1872, Dr. S. R. Brown and Dr. Hepburn commenced the revision of this version, to prepare it for publication. But before it was finished, Dr. Hepburn left Japan for the United States via Europe. Mr. Thompson subsequently took Dr. Hepburn's place in this work and with Dr. Brown carried it to completion. This book, the Gospel of Matthew, was printed in the following year (1873).

In the mean time, in 1871, Dr. Brown and Dr. Hepburn had also revised the latter's translation of the Gospels of Mark and John. The first edition of these two Books appeared in 1872.

It will be readily understood that the above succinct account of this work quite fails adequately to show the amount of persevering and faithful labor expended upon it by the translators. In the wide circulation the product of their work now enjoys, they have the best satisfaction that their labor has not been in vain in the Lord.

Other portions of the New Testament were taken in hand, but the further progress of this work properly belongs to the next period. But before the close of 1872, an important event took place in connection with this work. In order to devise means for expediting the translation of the New Testament, as well as to call forth an active interest in it on the part of all the missionaries then in the country, a Convention was called, to meet at Yokohama on September 20th. The several members who attended this Convention were Dr. J. C. Hepburn, the Rev. D. Thompson, C. Carrothers, H. Loomis, and E. R. Miller, of the Presbyterian Mission; the Rev. Dr. S. R. Brown, and the Rev. J. H. Ballagh, C. H. H. Wolff, and H. Stout, of the Reformed Mission; the Rev. D. C. Greene, O. H. Gulick, J. D. Davis, J. C. Berry, M. D., and the Rev. M. L. Gordon, M. D., of the American Board's Mission; and the Rev. E. W. Syle, acting consular chaplain in Yokohama. The Rev. H. Burnside, of the Church Mission, Nagasaki, communicated with the Convention. Upon invitation the Rev. R. Nelson, of the American Protestant Episcopal Mission of Shanghai, sat with the convention; also Capt. J. C. Watson, U. S. N., Dr. W. St. G. Elliott, and Mr. W. E. Griffis, Elders of the Union Churches of Yokohama and Yedo (Tōkyō), and the Elder of the Native Church, were constituted members and sat with the convention. Mrs. Pruyn, Miss Crosby, Mrs. Pierson, Miss Kidder, and the wives of the married missionaries also attended.

The Convention adopted resolutions, among others, to the effect that the appointment of a Committee, to "consist of one member from each Mission desirous of co-

operating in this work," for the translation of the Sacred Scriptures into the Japanese language, be recommended; also "that the American Protestant Episcopal Mission, and the English Church Mission, and Père Nicolai of the Greek Church, not being represented in this Convention, be invited to co-operate in constituting this Committee" upon the proposed plan. "The secretaries of the Convention were instructed to communicate with the American Bible Society and the British and Foreign Bible Society, informing them of the action of this Convention and transmitting to them a copy of the above resolutions."

In accordance with this action the "Yokohama Translation Committee," as it was commonly called, was eventually organized. Its first members were Dr. S. R. Brown of the Reformed Mission, Dr. J. C. Hepburn of the Presbyterian Mission, and Dr. D. C. Greene of the A. B. C. F. M.'s Mission. Afterwards Dr. R. S. Maclay of the Methodist Mission, Dr. Nathan Brown of the Baptist Mission (during a period of eighteen months only), the Rev. H. Burnside and J. Piper of the Church Mission, and the Rev. W. P. Wright of the Society for the Propagation of the Gospel joined the Committee. The commencement of the regular sessions of this Committee and a full notice of its valuable work, belong to the following period.

The expense of printing the first book of the New Testament, the Gospel of Mark, was defrayed by Dr. Elliot, a resident of Yokohama. Mr. J. Imbrie Miller, C. E., at that time in India, contributed the funds for printing the Gospel of John. The American Bible Society, from the commencement of the work of Bible translation, took an active interest in it, donating Chinese Scriptures, contributing towards the support of some of the native assistants, and supplying some of the missionary societies with funds "as solicited" or "the circumstances required."

7. Much dispensary work had been done. Soon after his arrival at Kanagawa, besides his other labors, Dr. Hepburn had opened a dispensary, which found favor with the people, until the authorities forbade them to go to it. Finally it was found expedient to close it. After the Doctor's removal to Yokohama at the close of 1862, he again established a dispensary there. This, with brief temporary intermissions, he continued till 1878. Thousands of poor sufferers were there relieved of their ailments, while their spiritual needs were at the same time attended to, in several cases, with the happiest results. There is no doubt that the benevolent purpose in this work also exerted a powerful influence upon the final removal of the people's bitter opposition to Christianity. This department received a great extension in connection with several of the missions during the following years.

8. Although the large schools and seminaries now flourishing at the several

stations sprang up somewhat later, the education of the youth of both sexes had not been neglected.

During her brief sojourn at Kanagawa, Mrs. Hepburn taught a class of five little boys. Many of the earlier missionaries had individuals and small classes studying English and other branches at their houses, in not a few cases with very good results. A number of them, also, had from time to time been engaged as instructors in local and Government schools. This latter was not, however, from a strictly missionary point of view, a profitable employment for missionaries, and probably none would have engaged in it long, if more direct missionary work had been practicable at the time. In connection with this subject, the opening of the Kumamoto school in 1872, though not under any missionary society, deserves mention. Capt. Janes, a graduate of the West Point Military Academy and for some years an officer in the army of the United States of America, was invited by the prince of Higo, through the Secretary of the Board of Foreign Missions of the Reformed Church, to open a school at Kumamoto, the capital of Higo. The historical sketch of the American Board's Mission makes mention of the fruits of Capt. Janes' work, under the head of "Special Helps," in the following terms:—"The preparing of a class of young men by Capt. Janes in Kumamoto, and the breaking up of that school just as our school in Kyoto was ready to receive them, the consequent graduation of our *first* class so much earlier than could otherwise have been the case, and the bringing of so large a number of young men of marked ability, well equipped, earnest, and strong, into the work, as evangelists, pastors, teachers, and editors, has been a special providence for which we must be profoundly grateful."

The first school which deserves the name of a distinctly missionary institute was that begun by Mr. Carrothers, of the Presbyterian Mission, soon after his arrival in Tokyo in 1869. Its beginning was on a small scale, but in 1872 it had grown into a useful institution, producing abiding results.

Comparatively more had been done for female education. In 1867 Mrs. Hepburn began this work, now grown to such large proportions, by forming a little class for girls and boys at Yokohama. She continued to teach it until 1870. In Tokyo, too, Mrs. Carrothers had begun a small girls' school in 1869, which by the end of 1872 had grown into a prosperous institution. Miss Kidder, on her arrival in 1869, accompanied Dr. S. R. Brown and family to Niigata. Dr. Brown had been called thither by the Educational Department as instructor in the Niigata school. On Miss Kidder's return to Yokohama in 1870, she commenced to teach a small number of girls, transferred to her by Mrs. Hepburn, whose pupils they had been till that time, and soon afterwards opened a girl's school under the patronage of Mr. Oye, the Governor of the port. This school,

before the close of 1872, numbered twenty-two pupils. These faithful beginnings soon produced good fruit in the conversion of a few of the pupils, and eventually resulted in the establishment of one of the earliest of the leading girl's schools, the "Isaac Ferris Seminary," at Yokohama.

The good work of Mrs. Pruyn and the ladies of the "American Mission Home," so prominent in this department, has already been noticed.

Several of our native pastors and teachers, as well as a number of Christian daughters, wives and mothers received their first instructions at the houses of the early missionaries and at the several schools here mentioned. For these blessed fruits we cannot be sufficiently thankful. But besides these, among other happy results, were the raising of the standards of education generally, the introduction of the superior methods used in American schools, and the elevation of women to a vastly higher level than had been accorded them heretofore. These various improvements have made themselves felt throughout the country, in the schools as well as in society generally.

9. The foreign communities in various parts of Japan had been regularly supplied with the preaching of the Gospel and all the Christian ordinances. The missionaries also were largely instrumental in the formation of union and other churches and Sunday-schools among the foreign population. The building of foreign churches at the several open ports, too, was much furthered by the efforts of the missionaries.

10. Many earnest prayers and supplications for the salvation of this nation and the divine blessing upon the means thereto had, during those early years, been offered up before the throne of grace.

An interesting incident, with relation to this, should be specially noticed here. It is particularly mentioned, among others, in the historical sketch of the Japan Mission of the Church Missionary Society, in the following terms:—"The commencement of the Society's Mission in Japan was closely connected with the difficulties which beset the first Protestant missionaries who entered the field, immediately after the first Treaty Ports were opened. Some of these pioneer brethren, after several years of preparation for work and patient waiting for openings, met in Yokahama, at the beginning of 1866, for united prayer, and in view of their special circumstances, agreed to invite the Lord's people in other lands to make special and earnest prayer for Japan. The address they issued was published in the C. M. Intelligencer for June of that year, and was the means of creating much interest in Japan amongst the friends of the Society. Not only was the call to prayer heartily

responded to by many, but within a year an anonymous donation of £4,000, to form the nucleus of a Special Fund for Japan, was received. A year later, He who had given the means gave the Society its first Japan missionary—the Rev. G. Ensor—who was designated to the work as the first Protestant missionary from Christian England to Japan."

The address thus referred to was prepared and circulated seventeen years ago, in the middle of the period now under consideration. It sets forth, with much detail, the state of the country and the condition of the work at that time. This gives the address a permanent value and a claim to be inserted here.

"YOKOHAMA, Japan, 14th Jan., 1866.

"BRETHREN IN CHRIST:

"A little company of believers of several nationalities residing here, have for the last seven days been observing the concert for prayer with you of other lands, and whilst assembled this evening to supplicate the throne of grace in behalf of this heathen nation, it was unanimously resolved to appoint a committee to issue an address to God's people throughout the world, asking their prayers in a special manner for Japan.

"In order that the ground of this request may be better understood, permit us succinctly to state the circumstances in which we find ourselves here at the present time. There are now Protestant missionaries representing three or four branches of the Church of Christ in this country. Two of these are at Nagasaki and the remainder at this port. Most of these have been here since 1859, or more than six years. They see marked changes in many things since their arrival.

"At first the prejudice and suspicion of the rulers of the country led them, for some time, frequently to send *posses* of officers to the houses of the missionaries, ostensibly as friends calling upon friends, but really as spies, to find out for what object these non-trading people had come to Japan. But for more than three years past, such domiciliary visits have entirely ceased. The first decisive symptom of the abatement of suspicions on the part of the Government was the sending of about a dozen young men of rank from Yedo to Kanagawa to be taught English by one of the missionaries. More recently the Governors of Nagasaki and of this place authorized schools to be opened for a similar purpose under their auspices, and the Protestant missionaries were invited to take charge of them. One missionary at Nagasaki has, during the last year, devoted three or four hours a day to the school there. The school at Yokohama has over fifty members, and for more than two years past, three and sometimes four of the missionaries have been engaged in it, teaching an hour or

two each day. A large supply of American school-books has been imported by the Governor for this school, and the teachers have in no wise been restricted as to the manner or matter of their teaching. Through the use of these foreign school-books more or less of Christian truth is almost daily brought into contact with the minds of the pupils, and has been freely made the subject of explanation and remark in classes. The effect of this is manifest in the unhesitating manner in which the pupils make inquiries, and seek information on religious subjects, and in the frequent expression given to Christian facts and doctrines in their school exercise. Four years ago, when copies of a book entitled the 'Christian Reader,' were bought of a missionary by some young men who were desirous to learn English, they at once erased the word '*Christian*' from the title page and cover, for fear that it would be noticed by others and bring them into trouble. Now a considerable number of those who have been under instruction have purchased copies of the Scriptures for their own use. In the school-rooms and in our houses there is no reluctance to speak, and many do speak from day to day, of God, of Christ and Christianity. The name of Jesus is no longer uttered with bated breath. Some of the wives of missionaries also have interesting classes of Japanese boys under their instruction in English, with great success.

"A medical missionary has a dispensary thronged with patients from day to day, where the Ten Commandments and passages of Scripture in Japanese are hung upon the walls, and read by the patients.

"Again, the *Gorojiu* or Council of State at Yedo is now making arrangements to erect extensive buildings in that city, for a school in which some hundred young men of the higher class are to be taught in an English and a French department, and the Protestant missionaries have been requested to take charge of the former. These facts will enable you to see to what extent the Japanese have come to repose confidence in the missionaries. Meantime the members of the several missions have applied themselves to the study of Japanese, endeavoring to make their labors in this direction available to those who may come after them, by publishing works for this purpose, and a Japanese-English Dictionary containing some 40,000 words is now nearly ready for the press. Most, if not all, of them have for a good while past been at work upon the translation of the Bible, so that, by a few months of cooperative labor they would be ready to publish at least the four Gospels in Japanese.

"Contrary to the general expectations, it has been found that the Japanese generally do not entertain a feeling of hostility to foreigners, nor are they bigoted in religious matters. They even pride themselves upon being less stiff, and more

liberal in the latter respect than the Chinese. Those who belong to the class called *samurai*, who alone are eligible to civil or military office, manifest much eagerness to gain a knowledge of Western languages, sciences, and arts. Some of those who have been or are now studying English are in the habit of going daily to the missionaries' houses, in groups of from two or three to six or seven, to read the English Bible, preferring this to the study of school-books. These intelligent young men frequently express their earnest desire that the day may soon come, when all their countrymen shall have the Holy Scriptures, and the free political institutions of which they are the basis. They despise the Buddhist creed and the Buddhist priest.

"One of the first teachers employed by the missionaries in 1860 recently died in the assurance that he was about to be with Jesus. He had, at his own request, been baptized in his own house and in the presence of his own family, with their full consent. Thus the first fruit of the gospel in Japan, at least in our time, has been gathered into the garner of God.

"Here, then, we are, in the presence of this great heathen population, estimated by themselves to number 32,000,000, and you may ask, 'what hinders the Gospel from being freely and publicly preached?' This is the question that presses us at this moment, and urges us to ask your prayers for this people.

"This Government is in some respects a strong one. In consequence of what occurred with the Jesuits and monks of former times, it took the most stringent measures to efface the very name of Christian (*Kiristan*) as that of a crafty usurper, from the memory of its subjects, or else to make it the symbol of whatever is dangerous and detestable. Unfortunately the Jesuits did not leave the Bible in Japan when they were banished from the country, else the condition of things here now might have borne more resemblance to that in Madagascar. But now, every man, woman, and child must be registered at some Buddhist or Shinto temple, or be denied a decent burial. Thus every Japanese is in the grasp of an iron hand, the hand of the Government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the Government as yet assures the people that they would not be treated as criminals worthy of the death-penalty, should they be suspected of favoring the Christian religion. The missionary might or might not suffer from the offence of preaching, but his hearers would. Here then we hesitate, and desire to know the divine will and our duty. We would neither be cowardly nor rash. We call upon our brethren in Christ to pray that this last obstacle may be removed,—that the Treaty Powers represented in Japan may be inclined to do what Christian governments ought to do in this behalf,—that the Spirit of God may move.

the rulers of Japan to proclaim liberty to their subjects, liberty to hear and read the Word of God,—and thus that speedily these everlasting doors may be lifted up, and the King of Glory may come in. May we not hope that those whom this address reaches will remember this object in their families and closets, and meetings for prayer, and that it will be specially inserted among the subjects forming the programme for the Week of Prayer at the opening of the year 1867."

It has already been pointed out that it was not in vain that the above address was at the time sent forth to the Christian world. And as regards the many supplications made here and abroad, during long years of preparation, for the removal of the serious obstacles in the way of a successful evangelistic work, it is a blessed thing to be assured that

"More things are wrought by prayer
Than this world dreams of."

11. In concluding this enumeration of the results of the earlier year of mission work, we now arrive at the one joyful day of harvest mentioned at the beginning of this paper. A brief account of that day will fitly close this section.

Large numbers of Chinese Bibles and books had been imported and circulated and much faithful labor done; yet up to 1866, the year of the address just read, there had been but one Japanese who, being justified by faith, had found peace with God through our Lord Jesus Christ. Even in the earlier years, however, there had not been wanting a few timid but earnest seekers after truth. In the course of time these multiplied, their timidity subsiding as their numbers increased. The missionaries had devoted a good deal of time and care to the teaching of inquirers, with the Bible as text-book. Thus Bishop Williams at Nagasaki, Dr. Brown and Mr. Ballagh at Yokohama, Mr. Thompson and Mr. Carrothers in Tokyo, and others, had taught small but regular Bible classes. Mr. Verbeck at Nagasaki had for a long time such a class of three intelligent Buddhist priests, and also for several years a class of five men living at the distance of a two day's journey. These men, owing to feudal restrictions, were not at liberty themselves to come to Nagasaki to study. Hence, having been plentifully supplied with Chinese Christian books, two messengers were employed, going regularly back and forth between teacher and pupils, carrying inquiries and explications as they came and went. At Yokohama preaching and prayer-meetings had been attempted on a small scale at the missionaries' houses.

The first fruit of these diverse labors was the baptism of Mr. Ballagah's teacher, Yano Ryū, in October, 1864. On May 20th, the Day of Pentecost, 1866, Mr. Verbeck baptized two members of his distant Bible-class, viz., Wakasa, the first *Kaiō* (Minister)

of the Prince of Hizen, and Ayabe, his younger brother. Of Wakasa's later history, chiefly owing to Mr. Verbeck's removal to the North early in 1869, little was, for a long time, known beyond the fact that he, too, had fallen asleep in the faith in 1872. But happy fruits, gathered after many days (in 1889), bear witness to his earnest zeal and faithful efforts for the conversion of his children, friends, and servants. In the spring of 1866 Bishop Williams of the Episcopal Church, baptized Shinmura, of Higo. In the summer of the same year, Mr. Verbeck had three urgent applications for baptism made to him; but he thought it expedient to advise delay and found the advice justified by later developments. In the summer of 1868 he baptized a young Buddhist priest, Shimizu. This man was cast into prison for his faith soon after Mr. Verbeck was called away from Nagasaki in 1869, and endured much suffering in various prisons during five years. He was finally released and is now a member of the Koji-machi Church in Tokyo. In May, 1868, Awazu Kamei was baptized by Mr. Ballagh, and in February, 1869, Mr. Thompson baptized Ogawa Yoshiyasu, at present the highly respected pastor of the Asakusa Church in Tokyo, and also Suzuki Kojiro and an old lady. This sister shortly afterwards entered into the joy of her Lord. In 1871, Mr. Ensor, at the Church Mission's Nagasaki station, baptized a man called Nimura, whose name will presently be mentioned again.

Previous to the spring of 1872, but five persons had received baptism in the North, and the same number in the South of Japan. To many, the progress appeared slow, and not a few, here and at home, felt discouraged. But in the tender mercy of our God, the day-spring from on high which was to visit this people, to guide their feet into the way of peace, was at hand. Of this happy event the Rev. J. M. Ferris, D. D., of New York, who was fully informed of all the circumstances at the time, at the Midway Conference (Oct. 1878) spoke as follows:—

"At last God's set time for the organization of His Church came. In January, 1872, the missionaries at Yokohama and English speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students, connected with the private class taught by the Missionaries, were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great

emotion, with the tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the Apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, 'The prayers of these Japanese take the heart out of us.' A missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen perhaps of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer-meeting."

As a direct fruit of these prayer-meetings, the first Japanese Christian church was organized at Yokohama on March 10th, 1872. It consisted of nine young men, who were baptized on that day, and two middle-aged men, who had been previously baptized, viz., Ogawa, by the Rev. David Thomson of the American Presbyterian Mission at Yokohama, and Nimura, by the Rev. Geo. Ensor of the Mission at Nagasaki. Some of these nine young men had previously received special instruction from the Rev. J. H. Ballagh, of the Reformed Church at Yokohama. Mr. Ballagh, too, assisted by Mr. Ogawa and other brethren, was chiefly instrumental, under the divine blessing, in bringing about the organization of this church. Mr. Ogawa was chosen an elder, and Mr. Nimura a deacon of the young church. The members gave their church the catholic name of "The Church of Christ in Japan" and drew up their own church constitution, a simple evangelical creed, together with some rules of church government, according to which the government was to be in the hands of the pastor and elders, with the consent of the members.

Thus is brought to a close the inquiry concerning what missionaries could do and what they were graciously permitted to do during the earlier years of evangelistic enterprise in this remarkable and originally so intensely antagonistic country. The organization of the first Christian church, ere long to be followed by others in Tokyo and elsewhere, clearly showed that the Kingdom of God had indeed come to Japan. It was now evident that a happy transition from the old period to a new and very different one was imminent, that a new era of Christian work was about to be ushered in. The expectations of the missionaries and their friends were great. That these were not to be disappointed will appear from the sequel.

The Second Period.

The opening of this period on the recently inspirited missions was exceedingly auspicious. The year 1873 will ever mark a memorable epoch in the annals of their

growth and progress. Several important events concurred to assign to this twelve-month a prominent place among the years that preceded and followed it.

First to be mentioned, because first in the order of time, though not of importance, is the reform of the calendar. On the 9th day of the 11th month of the 5th year of *Meiji* (December 9th, 1872), an imperial decree was issued to the effect that the old style of Japanese chronology, founded on the lunar phases, should, on account of its many inconveniences and discrepancies, cease to be used at the close of the 2nd day of the 12th month next coming (December 31st, 1872): that the 3rd day of the same 12th month (January 1st, 1873) should be called the 1st day of the 1st month of the 6th year of *Meiji*: and that thenceforth the computation of years, months, and days should be based on the mean duration of the solar year. The happy effect of the new style introduced by this reform was that the beginning and end of the year, as well as its months and days, were brought into correspondence with those of the Gregorian calendar. In this respect Japan placed herself a step in advance of Russia and Greece. There was to be no more intercalary month in about every third year, no more confusion in the annual seasons, and seed-time and harvest were henceforth to come round on fixed dates. The years, however, continued to be designated by the awkward contrivance of the so-called *nen-go* (year-periods of irregular length), according to which, for instance, A. D. 1873 corresponded with the 6th year of *Meiji*: or they were reckoned by the era of Jinmu, traditionally the first mortal ruler of Japan; by this era, A. D. 1879 corresponded with the year 2533. The above reform, aside from the conveniences it afforded foreigners in their daily intercourse with the natives, was of great significance, considered from a missionary point of view, on account of its having served to pave the way for the introduction, at a later date, of an inestimable boon to the missionary cause, as will be noticed in its time and place.

The next event to be recorded is the removal of the edict against Christianity from the public notice-boards throughout the Empire. This took place in virtue of a decree of February 19th, 1873. It was an event of the weightiest consequence to the work of the missions; for, although the removal of the obnoxious edict was finally decreed, because the authorities might presume that its subject matter, having been before the eyes of the nation for more than two centuries, "was sufficiently imprinted on the people's minds," and although the Government by no means intended publicly to declare by its action that the prohibition of Christianity had now been abrogated and religious toleration granted, yet the event itself conveyed, in the general estimate of the people, the idea that liberty of conscience was henceforth to be allowed, and it virtually amounted to as much. It was especially

calculated to do so, when taken in connection with the almost entire disestablishment of the various Buddhist sects (by decree of February 23rd, 1871), the release of many hundreds of Roman Catholic Christians (in March and April, 1873), and the perfect immunity practically accorded to the Protestant church recently organized at Yokohama without the slightest attempt at secrecy and under the eyes of the authorities. There is no doubt that the people generally regarded the removal of the edict in question as being equivalent to a repeal of the laws which had for generations prohibited Christianity under the most severe penalties, and there can be as little doubt that the Government was not at all disinclined to see so favorable a construction put upon its action, especially in foreign parts. It was certainly intended to be a step in advance towards a higher civilization. Hence it was that this event operated most beneficially for the furtherance of the objects and the work of the missions. The object for the attainment of which the prayers of the churches abroad had been solicited seven years before by a special address and supplications so often made here on the ground during long years of trial and waiting, was at last realized. The work might now go on untrammeled, as far as direct opposition on the part of the authorities was concerned, and God was praised for the boon. The cause of missions had received a new and powerful impulse, which ere long made itself felt in a wide enlargement of its operations.

Another incident which contributed not a little to determine the Government still further to entertain liberal views and pursue a liberal policy regarding religious as well as other matters, was the return of the embassy which had left Japan on December 23rd, 1871. It was on September 13th, 1873, that Iwakura Tomomi and his suite landed again at Yokohama. Whatever may have been the special objects of the embassy and in whatever way it may have fared in the accomplishment of the same, the general outcome, as far as the tendency of the future policy of the Government was affected, could not well be otherwise than highly beneficial. Embassies had been sent abroad in former years, but they had been sent by the *Shogun* and composed of men not distinguished by either their high rank or superior ability. On their return hither, such men were not possessed of sufficient personal momentum to influence the nation's policy by the infusion of whatever enlightened views they might have gathered on their foreign travels. But in the present instance, the envoy who returned home after a prolonged sojourn in the United States (from January to August, 1872) and after having leisurely traversed the better part of Europe, had been sent by the *Mikado* himself, and was the second or third man in the Empire, a man of great intelligence, sagacity, and experience, and withal a man of a strong character and accustomed to lead. To give additional importance to the

embassy, there were associated with the chief embassador four vice-ambassadors, all men of ability and distinction. And not only did the ambassadors enjoy every facility for studying themselves the institutions of the civilized world while sojourning in the midst of them, but they were accompanied by a numerous staff of specialists from the different departments of the administration. After the return of an embassy thus constituted, retrogressive action on the part of the rulers of this country was out of the question; a steady advance in the path already entered on could be the only result. Such political surroundings could not but react favorably upon the missionary cause.

This year, too, saw the commencement of the important work of the New Testament Translation Committee, which had been appointed in September, 1872. A full account of the progress of this work, however, will find a more suitable place under A. D. 1880, in which year it was carried to a happyc onsummation.

The year 1873, finally, is remarkable for having witnessed the arrival of by far the largest number of missionaries that ever came to Japan in any one year, either before or after. The number in question exceeded by *one* the whole number of missionaries then in the field, and was only *two* less than the whole number of missionaries who had come here from the time of the opening of the country in 1859 to the end of 1872. During these fourteen years there arrived 20 married missionaries, 6 single female, and 5 single male missionaries, making a total of 31; while in the year 1876 there arrived 16 married missionaries, 7 single female, and 6 single male missionaries, making a total of 29. The year coming next to 1873 in the order of frequency of arrivals is 1877, with a total of 20 new missionaries. The occasion of the unprecedented influx of missionaries during the year under review is sufficiently apparent. The unmolested rise and growth of a native Christian church at Yokohama unmistakably announced to a grateful Christendom that God had indeed opened a door of faith to this family of the Gentiles also; it was nothing less than a Macedonian call to the societies to whom was intrusted the direction of the evangelistic operations of the churches; it was an appeal to faithful men and woman now to enter this new field, "white already unto harvest," and devote themselves heartily to the promising work. The Church felt it to be her duty to keep pace with the gracious indications of Providence; the animated missionary movement witnessed in 1873 was simply a fruit of the Church's endeavor to do her duty.

Having now to compile the history of the several missions during the succeeding *decennium*, it will be most expedient to arrange the abundant and miscellaneous materials contained in the historical sketch (see note p. 69) under their respective years. It is hoped that such an arrangement will afford a more satisfactory view of the parallel growth

of the work of the various missions, than would be obtained by a separate treatment of the history of each mission by itself.

A. D. 1873.

Am. Epis. 1873.—The *personnel* of the mission of the Protestant Episcopal Church in the United States of America (established in 1859) consisted, by the close of 1872, of the Bishop to China and Japan, the Rt. Rev. C. M. Williams, D.D., and the Rev. A. R. Morris (arrived in May, 1871). The only station then occupied was Osaka. On the last day of 1872, the above small force was increased by the arrival of the Rev. J. H. Quinby and wife and the Rev. G. B. D. Miller and wife, and still further by the following new arrivals in the course of 1873:—H. Laning, M. D., in July; Rev. C. H. Newman, in October; Revs. C. T. Blanchet and W. B. Cooper, in November.

Owing chiefly to a prolonged absence of the Bishop in China and the United States, losses occasioned by necessary change of station, and the smallness of the force at any time in the field, but little progress had thus far been made. A good deal of literary work, however, had been done, and important portions of the Prayer Book translated. A boys' school had been organized in Osaka in 1872, and Sunday services and preaching commenced. In the same year Mr. Morris baptized one convert. By the end of the present year the school numbered about 50 pupils, and there was a great improvement in the attendance at the Sunday service. The little chapel had been reconstructed and enlarged. In November of this year the Bishop made Tokyo his place of residence. Messrs. Blanchet and Cooper were stationed in Tokyo, the remainder of the force in Osaka.

Am. Presb. 1873.—The *personnel* of the mission of the Presbyterian Church in the United States of America (established in 1859) at the opening of this period, was composed of three married and two single male missionaries. The stations occupied were Tokyo and Yokohama. The new arrivals during the year were:—Miss M. C. Parke (now Mrs. D. Thompson); Miss K. M. Youngman; Miss A. M. Gamble; and the Rev. O. M. Green.

In the spring of the year Dr. Hepburn, together with the other members of the Translation Committee, entered upon the work of translating the New Testament, and was occupied with it until 1880, the year of its completion. For the steadiness and diligence with which this great work was carried through, we are largely indebted to the Doctor. He also continued, with slight intermissions, daily attendance at his dispensary. "Dr. Hepburn's influence as a physician has been constantly increasing; it has proved to be of much service in aid of his missionary object. A considerable number of patients attend his dispensary at stated times to receive

medical relief, and native physicians from Yedo (Tokyo) have come to consult him in professional matters, thereby giving excellent opportunities of directing their attention to the Great Physician."

Small classes of boys and girls continued to be taught at Yokohama with encouraging results.—Two substantial missionary houses had been built, under the supervision of Mr. Carrothers, at No. 6 Tsukiji (the Foreign Concession), Tokyo. One of these houses was destroyed by fire, but immediately rebuilt; later, a spacious school room and a book depository were added. Largely through the exertions of Sergeant Bye (constable to the British Consulate) and Mr. Carrothers, and under the latter's superintendence, a Union Chapel was built in Tsukiji, out of funds contributed by the foreign residents. Mr. Carrothers' boys' school, Bible and evening-classes, and Mrs. Carrothers' girls' school continued to be successfully carried on. Daily religious services were held in the schools and many young minds awakened. Before the close of the year, a second girls school was begun by Miss Youngman and Miss Parke; this also rapidly grew to be a flourishing institution under the name of "Graham Seminary," (opened on January 5th 1874).

Since his removal from Yokohama to Tokyo, the Rev. D. Thompson had been conducting Bible and other classes at his house. For the last year or two, he had held preaching services at his residence, attended by a small number of sincere inquirers. In the earlier part of September he baptized the first convert in Tokyo, Takahashi Tōru, afterwards known as Yasukawa, and pastor of the Rogetsu-cho Church. With Takahashi and an offset of seven members of the Yokohama Church (the Kaigan Church), Mr. Thompson organized, on September 20th, the first Protestant church in Tokyo, himself temporarily assuming the pastoral charge. Of the above seven brethren, one had been baptized by Dr. S. R. Brown (Takemura Koai); one by Mr. Thompson (Ogawa Yoshiyasu); and five by Mr. Ballagh (Awazu Komei, [Mrs.] Ogawa Kin, Fukuzawa Kiyo, Kitahara Gido, and Momoe Shokichi). This church, which was later called the Shin-sakaebashi Church, was organized as a sister church to the Yokohama Church, on the same doctrinal and ecclesiastical basis. Mr. Ogawa was elected its first elder and Mr. Takahashi its first deacon. The young church was full of life and activity, and under the kind fostering care of the pastor in charge rapidly grew in membership and influence.

The establishment of this first church in the Capital was very opportune at this juncture; it showed that the Yokohama Church, then of eighteen months' standing, was by no means to be—as some had incredulously supposed—a solitary daughter, as it were, brought forth out of time, but the happy elder sister of a growing family.

On December 30th, the Presbyterian missionaries at Yokohama and Tokyo, in pursuance of instructions from America, organized a Presbytery. The Japanese churches which during the next three or four years were organized in connection with the mission, were eventually all of them brought under the care of this Presbytery.

Am. Refd. 1873.—The staff of the mission of the Reformed Church in America (established in 1859) was at this time composed of four married missionaries and two single ladies. The stations occupied were Yokohama and Nagasaki. No new missionaries arrived this year.

The young church at Yokohama was in a prosperous condition. Mr. Ballagh acted as pastor in charge, there being as yet no native ordained pastors. On March 2nd, Mr. Okuno Masatsuna was ordained elder, Mr. Ogawa having removed to Tokyo. On the same day Mr. Maki Shigeto was baptized. The membership numbered this year 62 communicants and 13 baptized children. Seven members had been set off to form a nucleus for the new church in Tokyo.

Dr. S. R. Brown, as a member of the Scripture Translation Committee, of which he was chairman, was largely engaged in literary work. "The early establishment and maintenance of public worship in English at Yokohama, resulting in the establishment of two flourishing churches, composed of foreign residents, owed much to the services of Dr. Brown. Besides conducting the service at H. B. M.'s Legation at Yokohama, he was well known to take a deep interest in the establishment of the English Church at this place, an interest evincing itself in practical services rendered at the time of the erection of the present church edifice."

The Rev. H. Stout writes from Nagasaki:—"After about three and a half years connection with the Government school at this place (till October, 1872), it was believed the way was opening for more direct mission work. A private boys' school was therefore established at the mission residence, with the Bible as the principal text book, but with other English studies as a farther inducement to pupils to attend.

"In connection with teaching, both in the Government and private schools, opportunity had offered to present and urge the subject of female education upon the parents, and finally a request was made that a school for girls should be opened by Mrs. Stout. This was gladly acceded to, and in the spring of 1873 the school was begun. But it soon overgrew the limits of private rooms, and it was arranged that both schools should be removed to the native city. It was a distinct understanding that while the school should be under native patronage, the teachers should have entire control of all instruction, leaving the way thus clear to make the school entirely

Christian, when the time should come to do so. It was felt that this could not be done while the edicts against Christianity were in force. In the course of a few weeks about 50 girls and 30 boys were in regular attendance. Common English branches only were taught in the city, but a Bible-class, at the mission residence, was regularly attended by a large number of the older boys in the evening. In the mean time, however, the edicts against Christianity were removed, and it was believed the time had come to make the school openly Christian. The Bible was, therefore, introduced into the boys' department. An attempt at intimidation was made by those who had been most active in establishing the school, by assuring the young men, that while the edicts were removed, the laws against Christianity were not abrogated. They, however, seemed to be but little disconcerted, and the Bible-class was continued. But popular sentiment against the innovation was intensely excited, and the only remedy left the patrons was to close the school, which was done in a summary manner. In the course of a few days a number of the pupils, both boys and girls, came again to beg for instruction. The school went on, therefore, as at the first, at the mission residence, with the best elements of what had constituted the school in the city.

"Shortly after this, in connection with Mr. Bonnell, the teacher in the Government school, a Sunday School was established, consisting of young men both from the Government and private schools. For the work thus carried on, private rooms were found too strait. But by the kindness of Capt. Janes, a Christian gentleman teaching in Kumamoto, a commodious school-house was built in 1873 and the schools carried on there. This building was well filled with an interested school, especially on Sundays. There also the first baptisms took place, in 1873, the first native prayer-meeting was held, and the Gospel first publicly preached, in this part of the empire."

The above long extract has been inserted in full, because it so well sets forth the aspect and first opening of the work in the south, and contains some points of great interest even at this short distance of time.

American Baptist, 1873.—The opening of the year found the American Baptist Mission (established in 1860) completely vacant. The Rev. J. Goble had returned to America towards the close of the preceding period, and as the denomination had no one else in the field, the work had to be commenced almost from the beginning at the point of time where we now take it up.

"It was in May, 1872, that the American Baptist Missionary Union, accepting the charge of the Japan field from the American Baptist Free Mission Society, wel-

comed to the list of its own missionaries Dr. Nathan Brown and Mr. Jonathan Goble, who were already under appointment by that Society. These brethren with their families started for this country in the latter part of 1872 and arrived here in February, 1873. Dr. Brown applied himself immediately to the study of the language with special reference to translation, but did not neglect work for the immediate ingathering of souls. The Baptist Church in Yokohama, composed at first of the missionaries and their wives was formed the next month (March 2nd), and the first native convert was baptized and united with it in July of the same year. Within another year Dr. Brown was regularly conducting service and Mrs. Brown had opened a girls' school. In October of 1873, Rev. J. Hope Arthur and wife came to reinforce the mission. The same year Mr. Goble's connection with it was dissolved. In September of this year, Mr. James S. Doyen, who in 1859 had gone with Bishop Boone to assist in school work connected with the Episcopal Mission in China, having adopted Baptist sentiments, united with the Baptist Church, and on the 7th day of the month was, by the missionaries, assisted by Rev. M. Ludlow, ordained in Yokohama to the ministry. On the 9th of December following he become a missionary of the A. B. M. U. Mr. Arthur, shortly after his arrival, commenced a Bible-class with some of the English speaking natives in Yokohama. Mr. Doyen, with the hope of more speedily acquiring the language and of doing better work for the Master, took up his residence with a native family at Noge, Yokohama."

A. B. C. F. M. 1873. The mission of the American Board of Commissioners for Foreign Missions (established in 1869) had in the field a force of five married missionaries, two of whom were physicians. The stations occupied were Kobe and Osaka. Arrivals during the year :—Miss E. Talcott and Miss J. E. Dudley, on March 30th; Rev. J. L. Atkinson and wife, on September 28th: Rev. G. M. Dexter and wife, and Rev. H. H. Leavitt, on October 1st; and Miss M. E. Gouldy, on December 8th.

"In December (1872) a school numbering 40 students was opened in the village of Ujino in the suburbs of Kobe, in order that more systematic instruction might be given to the young men who were gathering about the mission. The school was continued through the winter, and instruction in the Bible was given daily through the week. Certain students also met every Sunday afternoon for special study of the Bible. It was during the early months of this year (1873) that public preaching was commenced. A building on the principal street of Kobe was secured, the front of which was used for a Bible and Tract Depository and the rest fitted up as a chapel. At the outset the service was little more than a Bible class, but very soon the audience

increased so that the building was crowded to its utmost capacity. Frequently as many as 200 were in attendance."

At the close of the year no churches had been organized in this field, and the little tract "Chika Michi" was the only Christian literature of the Mission in the Japanese language.

"The medical work of the Mission commenced in Kobe in 1872, soon after the arrival of Dr. Berry. In the spring of the next year, (1873) a class of 10 students was formed, and through the influence of Governor Kanda permission was obtained from the Central Government to teach anatomy by dissection at the hospital of the Hiogo Ken. A building for this purpose was opened Nov. 8, 1873. From this time the number of students greatly increased."

C. M. S. 1873.—The *personnel* of the mission of the Church Missionary Society (established in 1869) consisted at the beginning of the year of two married missionaries, occupying the Nagasaki station. Towards the end of the year, two families joined the mission:—Rev. W. Dening and wife, arriving at Nagasaki on December 14th, and Rev. C. F. Warren, who was designated for Osaka and took up his residence in that city on the last day of the year. Both Mr. Dening and Mr. Warren had the advantage of past missionary experience in other fields; the former in Madagascar from 1870 to 1873, and the latter in Hong Kong from 1865 to 1868.

"When Mr. Ensor arrived in Nagasaki (1869), in common with all the earlier missionaries he had to encounter the special difficulties which at that time beset the work. The edicts against Christianity had not yet been removed from the public notice boards, and the deportation of the Roman Catholic Christians from Urakami (a village near Nagasaki) soon after Mr. Ensor's arrival, showed that there was a power ready to enforce them if it were needful or politic to do so. Missionary work could not be carried on openly in chapels and preaching rooms. But the Word of God was not bound, and during his four year years' residence, Mr. Ensor received many visitors at his house, of whom ten or twelve in due time received baptism." But in 1873 Mr. Ensor was obliged to retire from his interesting work and return to England on account of the failure of his health. Mr. Burnside, who was now left alone to occupy the station, was able to report "that there was a greater disposition to be tolerant, and that a public service was commenced at his house which was attended by the few Christians, and enquirers and their friends."

American Methodist, 1873.—The General Missionary Committee of the Methodist Episcopal Church, U. S. A., at its annual meeting held in New York City during the early portion of November, 1872, decided to commence a Mission in Japan. During

the following winter, Bishop J. T. Peck, D.D., under whose supervision the enterprise had been placed, appointed four ordained ministers to be the first missionaries to Japan of this branch of the church of Christ. The appointees were the Rev. Messrs. R. S. Maclay, D. D., J. C. Davison, Julius Soper, and M. C. Harris, all of whom proceeded to Japan by the way of San Francisco during the year 1873. Dr. Maclay and family arrived in Yokohama on June 11th; Messrs. Davison and Soper accompanied by their wives arrived on August 8th; and Mr. and Mrs. Harris on December 14th. The Rev. I. H. Correll and wife, under appointment and *en route* to join the M. E. Mission in Foochow, China, arrived in Yokohama on June 30th, being detained at this port by Mrs. Correll's serious illness, were subsequently transferred (July 22nd, 1873) to the Japan Mission. This transfer increased to *five* the number of what may be called the first corps of missionaries to Japan from the Methodist Episcopal Church, U. S. A.

On August 8th and 9th, a general mission meeting was held at Yokohama for the purpose of determining the stations to be occupied and organizing the work. Bishop W. L. Harris, D. D., then on an Episcopal visitation to Japan, presided at the sessions of the meeting. There were also present on the occasion some distinguished visitors from the United States and India, and two members of the mission of the Methodist Church of Canada. The places selected at this meeting for central stations were Tokyo, Yokohama, Nagasaki, and Hakodate. Hakodate was placed on the list of central stations, because up to that time it had not been occupied by any Protestant Mission. Bishop Harris distributed the working force of the Mission by assigning Dr. Maclay and Mr. Correll to Yokohama, Mr. Soper to Tokyo, Mr. Davison to Nagasaki, and Mr. Harris, expected shortly to arrive, to Hakodate. "This assignment of the members to their respective stations was made with the expectation and belief that the Tokyo, Nagasaki, and Hakodate stations would be promptly and strongly re-enforced, it being the sentiment of the Bishop and the Mission that no central station should have less than two missionaries, and that the operations in Tokyo demanded a corps of laborers at least approximately commensurate with the magnitude of the work to be performed and with this Mission's proportion of responsibility for its accomplishment."

In pursuance of the arrangements indicated above, Mr. Davison and wife sailed for Nagasaki and reached their destination on August 30th. Within a period of less than a month after his arrival, Mr. Davison, assisted by Dr. Maclay, who visited the station at that time, purchased, on behalf of the Mission, convenient premises and entered at once on his duties. Mr. Soper and wife removed from Yokohama to

Tokyo on September 9th. Mr. Harris and wife arrived at Yokohama on December 14th, but did not proceed to Hakodate till the following month. Dr. Maclay and Mr. Correll, "having already procured in Yokohama temporary quarters for their families, were able to commence work immediately after the announcement by the Bishop of the official programme for the Japan Mission." Dr. Maclay was charged with the superintendency and treasurership of the Mission.

Can. Meth. 1873.—The Mission of the Methodist Church of Canada was inauguratde this year by the arrival of the Rev. George Cochran and family and the Rev. D. Macdonald, M. D., and wife. They remained for a short time in Yokohama, studying the language and looking for an opening for active work.—The fruitful work done by these brethren naturally falls into the following years.

S. P. G. 1873.—The oldest members of the Mission of the Society for the Propagation of the Gospel in Foreign Parts (established this year) being absent on furlough at the time of writing, the materials at hand concerning its operation and results are very incomplete. The Rev. A. C. Shaw and W. B. Wright arrived in this country in the autumn of the year (October). They immediately occupied the Mission's first station, Tokyo, where they rented a Japanese house in Mita Machi, at a considerable distance from the Foreign Concession. Here they at once set to work to qualify themselves for their duties by studying the language.

A. D. 1874.

What was said of the New Testament Translation Committee under A. D. 1873, properly comes under this year.

Am. Episc. 1874.—"In February a school was established at Tokyo. Only five pupils were entered at first, but there was evidence of increasing interest, and the Rev. Mr. Blanchet reported that prospects at the station were encouraging. The Bishop had translated the responsive portions of the service; also the hymn 'Rock of Ages.' In May, the Rev. Blanchet and Cooper were advanced to the priesthood at Tokyo by Bishop Williams. This was the first ordination ever held in Japan.—In July the Rev. G. D. B. Miller was transferred from Osaka, Japan, to Shanghai, China, for the purpose of taking charge of the foreign congregation there. In August, Bishop Williams made an earnest appeal for a division of jurisdiction and the appointment of a separate Bishop for China, as the vast distances to be travelled rendered it impossible for him to direct such widely sundered operations. By a singular coincidence the matter was at that very time under advisement by the Foreign Committee, and at the subsequent meeting of the General Convention (in October) the Bishop's request was granted.—In November the missionary band was

strengthened by the arrival at Osaka of Miss Ellen C. Eddy. In December the Rev. Charles H. Newman ceased his connection with the Mission and returned to the United States.

"During the year, 20 converts had been baptized and confirmed, services in Japanese had been regularly held on Sundays, the demand for religious books had greatly increased, and more general interest in the subject of Christianity was manifested. The heaviest shadow that rested on the Mission was the want of a sufficient number of workers; the field was indeed white unto harvest, but the laborers were all too few.—The record for the year would be incomplete without mention of the good work by Dr. Laning at the dispensary in Osaka. During the first six months after its opening he treated more than one thousand patients gratuitously, and sold and loaned many Christian books in Japanese, Chinese, and English."

Am. Presb. 1874.—On October 1st the Rev. E. Rothesay Miller resigned his connection with this mission, although he continued working with it till April of the following year. No new missionaries arrived this year. Early in the autumn the Sumiyoshi-cho Church was organized at Yokohama. This church was organized as a Presbyterian Church, and on October 6th, 1874, was taken under the care of the Presbytery which had been organized in December, 1873, and was ecclesiastically connected with the General Assembly of the Presbyterian Church in the U. S. A. About a month after the organization of this church, Mr. Carrothers also organized in Tokyo a Presbyterian (hence called the Choro) Church. It was taken under the care of the Presbytery on January 5th, 1875. This church, in a large measure an outcome of the schools under Mr. Carrothers and his wife's charge, was, while it held together, a very active body. Connected with it were a Sunday-school, a Bible-class, the beginning of a theological class, a debating society, several preaching places in the city, and out-stations at Shinagawa and Hoden. Shortly after its formation, the Mission built for this church a cheap but comfortable chapel a few blocks to the north of Tsukiji

Am. Refd. 1874.—The church at Yokohama continued to prosper. During the year, 57 adults were added by baptism, increasing its membership to 119, besides baptized children.—The first theological class, consisting of 12 or 13 members, was organized and conducted by Dr. S. R. Brown.—Mention has already been made, in the preceding period, of the work of Mrs. E. Rothesay Miller in the department of female education. In July, 1872, she had removed her girl's day-school to Ise-yama, Yokohama, under the patronage of the Governor of the province. Although this school was, on the whole, satisfactory, the experiences of

that and the following year showed the great need of a boarding-school. From a missionary point of view, "a *successful* day-school seemed impossible; pupils going and coming among this moving people, as their parents went hither and thither, was not the kind of school to be desired. Another trial was the failing health of the efficient helper (Miss Hequembourg), whom the Board had sent out in November, 1872, making it impossible for her to teach in the autumn of 1873." This lady returned to the United States early in 1874. "The summer and autumn of 1874 were trying in regard to the school. The Mission Board was unable to furnish sufficient funds to purchase a desirable lot of ground and put up a suitable building for a boarding-school." In November, however, the lease of the land so long sought was obtained, largely through the kind offices of the local Governor and the U. S. Minister and Consul-General. "Miss E. C. Witbeck also arrived the same month, to be with Mrs. Miller in the school, and the whole horizon began to brighten." During the long months of waiting, the plan for the school building had been matured, "so that before the close of the year the ground was prepared and the timber was on the lot, with a contract signed for the completion of the building in May, 1875." For about three years past, Mrs. Miller had been teaching a class in a Sunday school which had been begun under the superintendence of Mrs. Hepburn. The school had been chiefly composed of children belonging to families of the Tenth Regiment (English), while stationed at Yokohama, and girls of her Japanese day-school. In September, 1874, she withdrew the Japanese pupils from the foreign Sunday school, and with Mr. Miller opened a school at Ise-yama, in the house where she taught her day-school during the week. This Sunday school was continued for several years afterwards. Mrs. Miller had the happiness of seeing thus far two of her best scholars profess faith in the Saviour and receive baptism: Okuno Hiza in 1872, and Okada Ko in the spring of 1874.

"When the girls' school at Nagasaki was first opened, urgent requests were sent to the Board for ladies to be sent to take charge of the work. Only indefinite encouragement was received, but the school was continued in hopes of help being sent, till, at last, in the summer of 1874, from sheer exhaustion, Mrs. Stout was obliged to abandon the school, which she had kept together for nearly two years.—The time now seemed favorable to commence more open and active evangelistic work, and arrangements were made, in the summer of 1874, to erect a chapel at Megasaki, near the native city (Nagasaki). In view of the known hostility of the people to Christianity, this undertaking was begun with great solicitude. The building was nearly finished, when, on the night of August 20th, a terrific typhoon swept over the place.

and with many other houses, it was levelled to the ground. It was, however, immediately recommenced and completed, so that the opening service was held on the first Sunday in December."

Am. Bapt. 1874.—On June 1st., Mr. and Mrs. Arthur removed to Tokyo, where they shortly afterwards began a girl's school in a house at Surugadai, which they rented of Mr. Mori, late Minister of Japan to Washington. At about the same time, Mr. Doyen also removed to Tokyo, and "at the suggestion of some Buddhist priests who expressed a desire to hear about Christianity, took up his abode in quarters offered him in one of their temples in Shiba. He was attended by a recent convert who acted also as interpreter. Towards the close of the year, however, Mr. Doyen was obliged by failing eyesight to seek a change, and accordingly returned to San Francisco. He there became interested in work among the Chinese, and in August, 1875, his resignation as a missionary of the Union was accepted by the Board."

A. B. C. F. M. 1874.—The following re-enforcements arrived during the year: Rev. W. Taylor, M. D., and wife, January 1st; Miss J. A. Gulick June 28th; Rev. J. H. De Forest and wife, A. H. Adams, M. D., and wife, and Rev. Joseph Hardy Neeshima (corresponding member), all on November 26th.

The general work at the two principal centers advanced satisfactorily, and in the spring of the year the missionaries had the happiness of witnessing the opening of an abundant harvest, in their part of the field, in the organization of two churches namely, one at Kobe on April 19th, and the other in Osaka on May 24th.

C. M. S. 1874.—Three new missionaries arrived this year: Rev. J. Piper and wife in May; Rev. P. K. Fyson and wife on May 23rd; and Rev. H. Evington and wife in the autumn. Two new stations were established Mr. Piper commencing the Mission in Tokyo in May, while in the same month Mr. Dening occupied Hakodate, the Mission's most northern station.—Mr. Evington joined Mr. Warren at Osaka, and Mr. Fyson temporarily remained in Tokyo, applying himself to the study of the language.

Am. M. Home, 1874.—The force in the American Mission Home, established in October, 1872, under the auspices of the Woman's Union Missionary Society of America for Heathen Lands, numbered, at the opening of this period, four ladies. In October, 1873, Mrs. L. E. Benton (now Mrs. J. C. Ballagh) came to join this Mission; it was still further strengthened a year later (Nov. 1874) by the arrival of Mrs. M. T. True. During the same month Mrs. Pruyn had a severe attack of illness, the effect doubtless of the climate, which seriously impaired her strength.—"During

the winter following the establishment of the 'Home' on its present site, a neat school-house was erected, and the number of boarding scholars steadily increased, so that in the spring of 1874 it was found necessary to enlarge the accommodations by putting up a separate house for the children, and a dining-room as an addition to the main building."

American Methodist, 1874.—The first candidates for Christian baptism, taught by a member of the Mission, were baptized by Mr. Correll on October 4th. Mr. Harris and wife sailed for Hakodate on January 24th. They arrived there on the 27th of the same month, and forthwith initiated the work of this Mission in North Japan. On April 20th, Dr. Maclay also sailed for Hakodate, and thence, in the company of Mr. Harris, paid a visit to Niigata and Sado Island on the west coast of Japan. Returning to Hakodate and leaving Mr. Harris there in charge of the station, Dr. Maclay reached Yokohama on May 8th.—On May 19th he again set out, accompanied by Mr. Correll, on a visit to Kobe, Osaka, and Kyoto, spending a few days at each place.—On October 28th, Miss Dora E. Schoonmaker, sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, for the purpose of opening a girl's school, arrived at Yokohama. Miss Schoonmaker first opened the school in a part of an old temple in Mita, Tokyo, and there conducted it alone for nearly two years before help came and better accommodations was provided. The Methodist girls' boarding-school does not stand under the control of the Methodist Mission; but since it is practically connected with this Mission and substantially cooperative with it, its history naturally ranges itself under the head assigned to it here.

Can. Meth. 1874.—"Dr. Macdonald responded to an invitation from Shizuoka, the capital of Suruga Ken, to become a teacher in a school of that city. Entering on his duties in April, he labored there as teacher, as physician, and, gathering the people at his own house, as preacher of the Gospel.—Mr. Cochran also began his direct labors in a school, Mr. Nakamura's Academy in Tokyo; he also had religious services in his own house, and ere long gathered a company of believers around him."

Ed. Med. 1874.—Theobald A. Palm, M. A., M. B., and wife, sent as its first representatives in Japan by the Edinburgh Medical Mission, arrived here in May. Dr. Palm temporarily remained in Tokyo, applying himself chiefly to the study of the language.

U. P. C. 1874.—The first missionaries of the newly established Japan Mission of the United Presbyterian Church of Scotland, the Rev. Robert Davidson and Henry Faulds, M. D., and wife, arrived on March 5th, and the Rev. Hugh Waddell and

wife, on June 10th. Mr. Waddell was a missionary in North China, under the auspices of the Irish Presbyterian Church, from 1869 to 1871, when loss of health obliged him to return home; and also in Spain, under the same auspices, from 1872 to 1874. He then resigned his appointment in Spain and accepted a call of the U. P. C. of Scotland to go to Japan. Tokyo was fixed upon as the principal station of the Mission. The study of the language was necessarily all that could at first be undertaken by the missionaries, and to this they applied themselves very successfully. Dr. Faulds, however, began a medical dispensary in Tsukiji in May. The dispensary soon became very popular, and the Doctor also gathered around him a number of medical students.

A. D. 1875.

Am. Epis. 1875.—"In January, the first marriage between Japanese converts (in connection with this Mission) took place at Osaka. During this month a girls' school was established by Miss Eddy. The school made good progress, and the number of converts was considerably enlarged. As before, the cry was for help, and especially were the services of active, earnest women needed, but no response came to the Bishop's reiterated appeals.

"The first break in the Mission circle by death occurred in this year. Mrs. Quinby, who for some time had been failing in health, left her home for the United States and arrived in San Francisco on October 25th; here she failed rapidly, and entered into rest on November 13th."

Am. Presb. 1875.—On September 26th, the Rev. William Imbrie and wife arrived at Yokohama, and remained there till the opening of the following year. Mr. J. C. Ballagh also joined the Mission this year, and took charge of the boys' school at Yokohama. Miss Gamble's connection with the Mission closed this year. The Hoden Church was organized, as a Presbyterian church, at a country town of that name, to the East of Tokyo; it was received under the care of the Presbytery on January 4th, 1876. The Shinsakae-bashi Church, which had thus far held its Sunday meetings in the foreign Union Church in Tsukiji, completed a spacious chapel near the bridge which gave the Church its name, and dedicated the same to the service of God on June 19th. At this time this Church had increased to 78 members.

Am. Refd. 1875.—In July, the Rev. E. Rothesay Miller joined this Mission, continuing to reside at the Yokohama station.—"Systematic evangelistic labors, under the care of the Mission, were commenced by the native Christians and theological students in 1875, and have developed into a number of stations and organized churches

extending from Uyeda in Shin-shu to Nagoya in Owari, in the island of Nippon, and from Nagasaki to Kagoshima in the island of Kyu-shyu."—The new building for the Ferris Seminary was finished in May, and on June 1st the boarding-school was formally opened by a dedicatory Japanese service. "Accommodations were provided for 40 pupils; provision was also made for the teachers all under the same roof, thus affording opportunities for intercourse between teachers and pupils, and the advantages of a Christian home." The number of pupils at the opening of the school in June was 14, all of whom had been pupils of Mrs. Miller's day-school at Ise-yama: by the end of the year the number had increased to 19. From the beginning the intention was not to make it a free school; "boarders pay $3, and day scholars $1 per month. The pupils furnish their clothing, bedding, books and stationery, while rooms, fuel, lights, food, tuition, washing, and care of health are given them. The best Japanese food, such as the girls are accustomed to at home, is prepared for them at the school. It consists of rice, fish, eggs, and all kinds of vegetables; meat, bread, and milk are not used." The branches taught are the common school branches in English, with so much of Chinese and Japanese as is indispensable to educated women. Daily religious services are held, and special Bible-classes and prayer-meetings have been formed among the pupils. "The missionaries have steadily kept in view the idea that they were educating the girls to become good wives and mothers in Japan."

In the spring of the year, the church edifice near the custom house landing in Yokohama, known as the Union Church and also as the Kaigan Church, was finished. It is probably the largest, most substantial, and finest Protestant church in Japan. It was built under the supervision of the Rev. J. H. Ballagh. The dedication took place on July 10th. From Dr. S. R. Brown's address on that occasion, it appears that the whole amount expended on the church building and the Sunday-school room attached to it is about $8,000. Of this sum, Sandwich Island Christians contributed $1,000 (as early as 1859); the Hon. Townsend Harris, the first Minister of the United States to the court of the Shogun, $1,000 (Dec. 1861); the Hon. R. H. Pruyn, Mr. Harris' successor, $500; and some British seamen, $50. Mr. Ballagh contributed $559, which he had received as tuition fees from a native school at Yokohama. Mr. Ballagh also received from friends in America, during his visit there in 1863 and 1869, the sum of $2,373.83 in U. S. currency. The total of these various contributions amounted to $5,445.48 in gold. The difference between the receipts and the expenditures, more them $2,500, was made up in the management of the funds that had been received by the Trustees, from time to time, since 1861. A very valuable contribution to the new church came from T. C. Doremus, Esq., of

New York City,—a gentlemen to whose influence and liberality the appointment of this Mission and much of its support during the earlier years are due—in the shape of stained glass windows, the same that now adorn its casements. This church has since its opening served as the place of worship both of the foreign Union Church and of the Japanese Church of Christ.

This latter church continued to grow. From the time of its organization in 1872 until July, 1875, 166 converts had been received to its communion, besides 19 baptized children.

Am. Bapt. 1875.—"In February, the chapel in Yokohama, erected about a year before on the site on which the present one now stands, was destroyed by fire, and only the most persistent efforts of our missionaries and native Christians, kindly and efficiently aided by some of the brethren of other denominations, succeeded in saving from a like fate the mission-house, in which Dr. N. Brown was then living.—In November of this year, Miss Anna H. Kidder and Miss Clara A. Sands joined the mission, the former to work in Tokyo, the latter in Yokohama. These ladies have each been engaged in school-work, and in instructing Bible-women, and, in company with the latter, have done much in the way of starting and fostering new interests."

A. B. C. F. M. 1875. On November 26th the following new missionaries arrived: Rev. E. T. Doane and wife, Rev. D. W. Learned and wife, Miss F. A. Stevens, (now Mrs. J. T. Gulick) and Miss J. E. Wheeler. The Rev. G. M. Dexter and wife returned to the United States on April 5th, Mr. Dexter assuming a pastorate in California. Upon Mr. Neeshima's return to Japan, his plan for a Christian College was united with that of the Mission for a training-school for preachers. This combination of plans resulted in the opening of a school in hired buildings in Kyoto in November. This was the beginning of the now so well known "Doshisha" School ("Same-purposes-society" School) more fully described under A. D. 1882. A girls' school was opened in Kobe, with five boarding pupils and a few day scholars, under the charge of Miss Talcott and Miss Dudley.—"The work which was begun in Sanda in the summer of 1873 by visits of Dr. Berry and others of our missionaries, and carried on thereafter by weekly visits by missionaries from Kobe, blossomed into a church organization on July 27th. The labors of others, and especially of the Misses Talcott and Dudley, among the women of Hyogo, were blessed with a similar result on August 8th, 1876. In this year, classes in Anatomy, Chemistry, Physiology, and Materia Medica were formed, in connection with the hospital of Hiogo Ken, under the instruction of Dr. Berry, Dr. Nishi, and Dr. Kimura.—At the request of the physicians in Himeji (50 miles west of Kobe), a hospital of 40 beds was organiz-

ed by Dr. Berry in that city; and within a radius of 10 miles from Kobe, dispensaries or consulting rooms were opened at Nishi-no-miya, Arima, Sanda, Kakugawa, Akashi, and Nada. To these points monthly tours were made, meeting from 500 to 700 patients each month, besides many of the physicians residing in these towns."

C. M. S. 1875.—"Mr. Burnside secured a site at Deshima, Nagasaki, and put up a neat little church, with a view to extending the work; but before it was opened, he was compelled by failure of health to return to England. This was in April, 1875. During the six years that had elapsed since Mr. Ensor's arrival, much pioneer work had been done. Prejudices had been removed, much Gospel truth had been disseminated, and many enquirers instructed in the way of God. Shortly after Mr. Burnside's departure, the Rev. H. Maundrell arrived. He came with the advantage of ten years' experience, gained in the Society's Madagascar Mission (1863–73), and his arrival opened a new era in the history of the Nagasaki work. What his predecessors had done had prepared the way not only for the more public proclamation of the Gospel, but also for the training of native evangelists, a work to which Mr. Maundrell early gave his attention.—Mr. Warren made his first attempt to conduct a service in his own house at Osaka in January, and from that time one or more of the Society's missionaries have been steadily engaged in this work. A few months later, a small room was opened on the Foreign Concession. At that time (May, 1875) there was no other missionary residing on the Concession, and this was the first attempt at commencing public preaching there. Numbers came to hear and some few were really interested.—From the commencement Mr. Dening was assisted by a native Christian who had accompanied him from Nagasaki to Hakodate, and so was able to commence a little work very soon after his arrival. The first convert was baptized on Christmas day. In the autumn Mr. Dening was able to secure a house in the main street of the town, and to commence public preaching in a way and with an openness which were altogether new. Opposition was aroused, but the work went on, and gradually more peaceful times came in. Niigata was visited by Mr. Piper in the spring of this year, and the Mission there was commenced a few months later by the arrival of Mr. Fyson, who had spent more than a year in Tokyo in studying the language."

Am. M. Home, 1875. In April, Miss A. V. N. Maltby (now Mrs. Blanchet) joined the "Home." Mrs. Pruyn's illness in the autumn of the preceding year had "so impaired her health as to necessitate her return to America on September 25th." In this year an extensive outside work among the natives was begun. "This was

carried on by means of Sunday-schools, neighborhood prayer-meetings and Bible-readings, house to house visiting, and Biblical instruction in Japanese day-schools."

American Methodist 1875. "On January 3rd, Mr. Soper baptized Mr. and Mrs. Tsuda Sen, the fruits first of the Tokyo station. On October 2nd he organized a church and held his first quarterly conference. Tsukiji, Kanda, and Azabu have been the more prominent points occupied by this Mission in Tokyo." The Kanda class was organized on Sept. 16th; the Azabu class, in connection with Mr. Tsuda's Agricultural School, was organized on October 12th, and on the same day a weekly Bible-class, attended by the students of the above school, was formed.

S. P. G. 1875. About this time Miss Alice Hoar joined the Mission, having been sent by a Ladies' Association. She began a girls' school near Shiba, Tokyo. Mr. Shaw taught for some time in Fukuzawa's school.

Ed. Med. 1875. Dr. Palm removed from Tokyo to Niigata, having decided to make that place the center of his evangelistic work. Daily preachings service were held by Mr. Amenomori (a former pupil of Mr. Wyckoff in Fukui) in Dr. Palm's house for about three months, and much interest as well as opposition was excited. By the end of 1875, "in reply to a request made to the native Christian Church in Yokohama, Mr. Oshikawa Masayoshi was sent to Niigata to carry on the work happily commenced there. Mr. Oshikawa had been under a course of study for the ministry under Dr. S. R. Brown and Rev. Jas. Ballagh, and ordained elder of the Church in Yokohama.

U. P. C. 1875. The Rev. S. G. McLaren and wife arrived in Japan and joined the force of the United Presbyterian (Scotland) Mission in Tokyo on October 4th. Miss A. M. Gamble (late of the Am. Presb. Mission) joined this Mission, to devote herself to female education. Early in this year, Dr. Faulds opened the Tsukiji Hospital, which ere long was visited by large numbers of in-and-out patients. Successful preaching places were opened by the other members of the Mission in different districts of Tokyo.

A. D. 1876.

"*Jiu-zen ichi-roku-nichi kiu-ka no tokoro kitaru shi-gwatsu yori nichiyō-nichi wo motte kiu-ka to sadamerare-sōrō jō kono mune ai-tasshi sōrō koto.*"

"Be it known that, as regards the *ichi-roku* (one-six) holidays heretofore observed, it is decreed that, from the coming fourth month, the *nichi-yo-nichi* (Sundays) shall be observed as holidays."

Such was the tenor of an imperial decree (No. 27), issued on the 12th day of the

3rd month (March) of the year 1876. The old popular holidays had been kept on the 1st and 15th days (the new and full moons) of each lunar month, and in many rural districts these are still observed. The solar calendar had been adopted in 1873, but since the Restoration (1868) up to the date fixed in the above decree (April, 1876), the official days of rest were the 1st, 6th, 11th, 16th, 21st, and 26th days of the month. These were now abolished and the Sundays, coinciding with the Christian Sabbath, substituted for them. At one stage of its progress, the measure was imperiled by the officiousness of a hot-headed foreigner who had rushed to head-quarters with the startling announcement that the Government, in adopting the Sunday as the official holiday, would be bound to adopt, together with the day, the Christian system in its entirety. But more sensible counsels prevailed, and the measure was passed and published. Although in the estimation and intention of the Government this reform was entirely a civil affair,[1] it was, as already stated, an inestimable boon to the missionary cause. To many native believers it was not an easy duty to "remember the Sabbath day, to keep it holy;" but now that this day had been explicitly sanctioned by sovereigu authority as a civil day of rest and all public business was to be suspended on its weekly recurrence, there was no more any extraneous obstacle in the way of its being sanctified by Japanese Christians as a day of religious worship. In the midst of heathen darkness and universal Sabbath desecration, whoever was so inclined, now could religiously observe the day that "was made for man"; the Japanese Christian now could enjoy those "hallowed" days which

"Like way-marks, cheer the pilgrim's path,
His progress mark, and keep his rest in view."

Am. Episc. 1876.—"This year opened without any event of special interest in connection with Mission affairs. Miss Eddy, writing from Osaka in January, mentioned the progress of the girl's school, which then numbered 14 members; and Mr. Blanchet reported 35 pupils in the boy's school at Tokyo, and the baptism of 10 converts. He also spoke of the urgent need for single women as missionaries. On the morning of Easter Day the Bishop confirmed seven persons, five of whom were

1 The change had probably much to do with convenience in the working of various public institutions, such as the Foreign Office, the custom-houses, and the schools. The postscript to the decree ("*Tadashi do-yo-nichi wa sh'yo go jiu-ni ji yori kiu-ka-taru beki koto*"), making Saturday afternoon likewise a half-holiday, shows that the appointed holidays were not regarded as *holy days*, but simply as official days of rest. Hence to non-Christian officials the Sunday is, of course, nothing but a day of rest and pleasure, and, in too many instances, a day of dissipation. The majority of the people take little note of it in any way.

women, and in the afternoon baptized seven, five of them pupils in the school at Tokyo.—In November of this year occurred a disastrous fire at Tokyo, destroying about 10,000 houses. The Mission place of worship, school-room, and the Bishop's residence were burned, together with the greater part of the Mission library and all the chapel furniture, including the organ. The loss was seriously felt, and great difficulty was experienced in obtaining new quarters."

Am. Presb. 1876.—Miss B. Marsh (now Mrs. T. P. Poate) and Miss Fanny Gulick (now Mrs. Jewett) arrived this year. Mrs. M. T. True (formerly of the "Home") joined the Mission in September. Miss Marsh labored at Yokohama in connection with the Mission's schools there; Miss Gulick taught in Graham Seminary; and Mrs. True took charge of a girls' school, grown out of Mrs. Carrothers' school and then carried on in Ginza, Tokyo, under the patronage of a Christian Japanese, Mr. Hara.—Mr. and Mrs. Imbrie removed from Yokohama to Tokyo early in January. Mr. Loomis and family were obliged to return to America, on account of the serious failure of Mr. Loomis' health, in April. Mr. Loomis had devoted much time to the study of the language, and bestowed much care upon the Sumiyoshicho Church, organized at Yokohama in the autumn of 1874.—Early in the year Mr. Carrothers sent his resignation to the Mission Board; this being accepted, his connection with the Mission terminated early this summer. Mr. Carrothers then entered the service of the Japanese Educational Department and continued in the same until the summer of 1882. The Choro (Presbyterian) Church, formed under Mr. Carrothers' care two years before, divided itself into two parts; one part establishing a new Church, independent of foreign support and supervision, but afterwards connected with the Presbytery of the United Church of Christ, and the remaining part joining themselves to the Ro-getsu-cho (Shiba) Church.

Am. Refd. 1876.—In July the Rev. J. L. Amerman and wife arrived at Yokohama and fixed their residence there. Mr. Wolff resigned his connection with the Mission in January, and entered the service of the Japanese Educational Department.

Late in the year a church was organized at Ueda in Shinshu, situated about 115 miles to the N. W. from Tokyo. Mr. Miller gave an interesting account of the origin of this church at the time, from which the following facts are gleaned. Having learned that a deep interest in Christianity had spontaneously, as far as any missionary agencies were concerned, sprung up at Ueda and that a number of enquirers were anxiously looking for the visit of a foreign missionary, Mr. and Mrs. Miller set out, early in August, for the foot of the great smoking volcano Asama Yama, near

which the town lies in a valley, intensely hot at that time of the year. They were heartily welcomed on their arrival by those who had been awakened, chiefly through the faithful labors of Mr. Suzuki, a member of the Yokohama Church, on his visit there in the summer of 1875, and of Mr. Inagaki, then a resident of the place and since 1878 the devoted pastor of Yokohama (Kaigan) Church. Mr. Miller, with the help of Mr. Maki Shigeto, who had accompanied him from Yokohama, at once set to work, opening Sunday preaching services, a Sunday-school, and two daily meetings, while Mrs. Miller, in the intervals of these, had several meetings with the women. The daily and Sunday meetings were attended by from 50 to 100 attentive hearers. On his second and last Sunday, Mr. Miller baptized 10 men, two of them men in middle life and the remainder young men, 4 widows past middle age, and 1 young girl,—in all 15. They had been examined previously and all did "confess a good confession before many witnesses." On the same day they joined in the celebration of the Lord's Supper. In reference to the springing up of this body of believers in such a remote part of the interior, Mr. Miller writes: "I would not have you think that this work in Ueda is something unprecedented. It is only an example of what is taking place in different parts of the country. It has come under our own observation. and it is a wonderful illustration of what the Holy Spirit often does in teaching men without the ordinary means of preaching. I am confident that none of those whom I baptized had ever heard a foreigner preach before I went there. There were in Ueda but three baptized persons, Inagaki, whom Mr. Ballagh had received in Yokohama; Sakamaki, who had gone to Tokyo in the spring and been baptized by Mr. Thompson; and a blind man, baptized by Dr. Palm at Niigata."—Before the close of the year, Mr. Ballagh, passing through Ueda on a return trip from Niigata, baptized a similar company of believers, and with these and the former company of 18, organized a church. Mr. Maki Shigeto eventually became the pastor of the Ueda Church, and continued to labor there and in the neighborhood for several years.

When the chapel at Nagasaki was first opened, "a good deal of attention was naturally attracted to the place, but the people seemed quite at a loss to understand, at the outset, whether it was opened for entertainment or instruction. But its object soon became pretty well understood, and for the first two years large numbers were present, whenever there was preaching. Even after the novelty of hearing a foreigner speak wore off, generally good and attentive audiences assembled, especially on Sunday nights. In 1874 those who had been baptized, though not organized into a church, secured a house in the city to make it a Christian center and their spiritual

home. Services were held there on Sundays, until, on account of the young men leaving for study and preaching elsewhere, they were necessarily given up. The subject of church organization was considered soon after the first baptisms, and after waiting for the formation of the *Chukwai* (Presbytery) and the rules of that body, it was finally determined to organize a church with a few temporary regulations. This was accomplished on the 23rd of December, 1876. Ten adults and two children constituted the membership."

Am. Bapt, 1876.—"It was Mr. Arthur's great ambition to organize a Baptist Church in the empire, and this he was permitted to do. The first baptism was administered in November, 1875, and the church was organized May 14th, 1876, numbering by the end of that year 20 members.—In November, the Rev. F. S. Dobbins and wife arrived in Yokohama for the work there, but the protracted and serious illness of Mrs. Dobbins compelled them to return home after remaining little more than a year."

A. B. C. F. M. 1876.—Miss M. J. Barrows and Miss A. J. Starkweather arrived at Kobe on April 7th, the former designated to Kobe and the latter Kyoto; on the same day Mr. H. H. Leavitt, who had been in America on furlough since the previous year, returned hither with his wife.—In the month of December, three churches were organized in the city of Kyoto, where four missionary families were located in connection with the school established there in the previous year. Of the nearly 60 members of these three churches, more than one-half came in a body as students into the Kyoto school from Capt. Janes' school in Kumamoto, Kiushiu, and most of the other members were also students of the school, a few only being citizens of Kyoto.—By the end of this year the Mission had seven churches, with a total membership of about 200 under its care.—In the summer two buildings for the Collegiate and Theological Training School (*Dōshisha*) in Kyoto were erected, and in September the school took possession of its permanent home, opening this term with 80 students. The girls' school at Kobe was in successful operation." "In December two students of the Theological School in Kyoto made the circuit of Lake Biwa, preaching and distributing religious tracts as they had opportunity, sowing seed that in two places brought forth fruit in after days. Some beginnings were made at touring in other places, but such was the fear and opposition on the part of the people, that it was very difficult to secure settled places for preaching. Up to this time no native pastor had been ordained over any one of the native churches.—The *Shichi Ichi Zappō*, a weekly religious newspaper, had been started under the

direction of Mr. O. H. Gulick of Kobe, and a few religious tracts had also been issued." In the autumn of this year a dispensary was established at Hyogo.

C. M. S. 1876.—"A Kumamoto (Higo) man, baptized at Nagasaki in 1875, was the means of commencing the work in his native town. He induced three friends to go to Nagasaki to learn the way of God more perfectly. They did so and were all baptized in 1876.—Of those who came to hear the first preaching in the room opened in the Foreign Concession, Osaka, in the Summer of the previous year, Mr. Warren baptized six adults in July.—After living for some time in Tsukiji, Tokyo, Mr. Piper got permission to live outside the Foreign Settlement, as a school teacher, and in the house he occupied a room was fitted up as a small chapel and preaching was commenced in 1876. In that room, in the same year, the first converts were baptized, and for two years it was the centre of Mr. Piper's work.—The Rev. J. Williams, who was for a short time connected with the Society's East Africa Mission, was transferred to Japan in 1876. He joined Mr. Dening at Hakodate the same year, and was in charge of that station during the latter's absence the following year. The convert baptized the year before and the Christian who had accompanied Mr. Dening from Nagasaki were soon lost to the Mission; but the second convert, baptized this year, has proved a faithful and earnest laborer up to the present time (1882), and has done much evangelistic work in and around Hakodate.—Mr. Fyson commenced public preaching at Niigata in January, and in September the first convert was baptized."

A. M. Home. 1876.—Miss S. B. McNeal joined the ladies at the "Home" in July, and in September Mrs. True resigned and joined the Am. Presbyterian Mission. The institution was in a flourishing condition.

American Methodist 1876.—In June Miss Olive Whiting (now Mrs. Chas. Bishop) arrived, and joined Miss Schoonmaker in the school-work in Tokyo.—The previous year Mr. Soper had built a parsonage for his family, and this year he erected a neat church edifice for the congregation which grew up under his care,—both house and church in Tsukiji, Tokyo. On June 7th he opened a place for preaching in the section of the city called Shiba, and held services there for nearly two years.—At Yokohama, Dr. Maclay had begun preaching in Japanese; he and Mrs. Maclay had also taught Bible-classes, mostly in English.

Can. Meth. 1876.—In this year the Mission was strengthened by the arrival of the Rev. G. M. Meacham and wife, and the Rev. C. S. Eby and wife. The former, according to a previous arrangement, immediately (September 20th) repaired to the town of Numazu, in the Suruga Ken, as teacher in the academy of that place. For

nearly two years he labored here.—Mr. Eby remained in Tokyo until the spring of 1878."

S. P. G. 1876.—The Osaka station of this Mission was re-enforced by the arrival of the Rev. H. J. Foss and the Rev. F. B. Plummer. At about this time Mr. Shaw ceased teaching at Fukuzawa's school, Tokyo; but, having been appointed Chaplain to H. B. M.'s Legation, he was still permitted to live outside of the Foreign Concession, and accordingly settled down near Shiba, which locality thenceforth remained the permanent centre of his work. Miss Hoar also worked there in connection with Mr. Shaw's educational enterprises.

Ed. Med. 1876.—"In January 11 persons were baptized, and from this time the number of Christians gradually increased."

Ev. Assoc. 1876.—At the General Conference of the Evangelical Association of North America, held in Philadelphia, Penn., U. S. A., in October, 1875, it was resolved that a mission be established in Japan, and the General Board of Missions was instructed accordingly. In consequence of this action, the first missionaries, the Rev. F. Krecker, M. D., and family, the Rev. A. Halmhuber, and Miss R. J. Hudson sailed from San Francisco on October 18th and arrived at Yokohama on November 13th. They established themselves for the time being at Yokohama.

A. D. 1877.

Am. Episc. 1877.—"In April, just five months after the great fire in which the Mission buildings were dsitroyed, a new chapel was completed. The boys' school was temporarily abandoned, owing to the impossibility of finding a suitable building for its accommodation.—In this month, also, Dr. Laning opened a new dispensary in the heart of the city of Osaka.—In May, Miss F. R. Pitman was appointed a missionary teacher. She reached Tokyo in November, and entered upon her duties in the girls' school.—In June Mr. Isaac K. Yokoyama was appointed a missionary, and soon afterward ordained, arriving at Yokohama in October. He had been in the United States six years engaged in the study of medicine, but decided to enter the ministry and become a missionary to his own people.—The additions to the church during this year were not numerous, but the missionaries' hearts were often gladdened by such evidences of increasing desire to learn the truths of religion, as sustained their zeal and gave them reason to hope for an abundant harvest from the good seed which they were constantly sowing."

Am. Presb. 1877.—The Mission force was increased by the arrival, in the course of this year, of the Rev. Geo. Wm. Knox and wife, the Rev. T. T. Alexander and wife, the Rev. T. C. Winn and wife, and Miss C. E. Eldred (now Mrs. R. Davidson).

Mr. Alexander and subsequently Mr. Knox joined the Tokyo station; Mr. Winn temporalily sojourned at Yokohama, studying the language and working in connection with that station until 1879. Miss Eldred joined Mrs. True in the Ginza girl's school, Tokyo.—Four churches were organized during the year, namely: the Shinagawa Church, the Omori Church, the Asakusa Church and the Ushigome Church,—the second mentioned being in the country, and the other three in Tokyo. The Rev. Mr. Toda was installed as pastor of the other three in Tokyo. The Rev. Mr. Toda was installed as pastor of the Shinagawa Church, and the Rev. Mr. Ogawa of the two last named churches; the Omori Church has no settled pastor as yet.—The original building of Graham Seminary, No. 6 Tsukiji, being by this time quite insufficient to accommodate the increased number of scholars, a more spacious school-house was built at No. 42 early this year. On May 16th the school, then under the direction of Miss Youngman, assisted by Miss Gulick, was opened in the new premises.

Very early in the work in Japan the idea was entertained that it would be 'a consummation devoutly to be wished' should the separate missions, although representing different denominations at home, coöperate in the formation of one native Church. About the time of the organization of the first church in Yokohama, this subject was frequently discussed by the foreign missionaries as well as by the native brethren; and when the Convention already referred to met in September of the same year (1872), this question was fully discussed, and upon the subject of the organization of the native church the following resolution was unanimously adopted:—

"Whereas, the Church of Christ is one in Him, and the diversities of denomination among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood: and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences; we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

After the organization of a second church, the one in Tokyo, under the pastoral care of the Rev. D. Thompson of the Presbyterian Mission, but which was ecclesias-

tically connected with the one in Yokohama under the care of the Rev. Jas. H. Ballagh of the Reformed Mission, the Rev. Messrs. Thompson, Loomis and Green were appointed a committee by the Presbyterian Mission to confer with the Reformed and Congregational Missions respecting a union with those bodies in mission work (April 7, 1874). This Committee subsequently reported that no definite result could be reached.

However, at the Annual Meeting of the Congregational Mission held at Kobe, May 29th, 1874, the following action was taken: "*Resolved*,—that we as a mission declare that we are unequivocally in favor of union; that we have never for a moment wavered from our unanimous desire for union as expressed at the Convention in Yokohama in September, 1872, and that we are organizing and shall continue to organize our churches on the basis adopted at that Convention." And an expression of what they considered a concrete form made on the basis of 1872 was drawn up. In July of the same year they reiterated the action of the annual meeting and sent copies of the same to the Presbyterian, Reformed, and Scotch Presbyterian Missions.

Later, after the two churches above referred to, under the care of Mr. Ballagh and Mr. Thompson were, as they supposed, united with the Kobe and Osaka Churches, it was discovered, much to the surprise of both the church members and missionaries at Yokohama and Tokyo, that although the churches at Kobe and Osaka had the same name and creed as themselves, yet they had adopted different rules for church government, and so there could be no organic union between them. It thus became apparent that different views were held as to the meaning and intention of the resolution of 1872, and that the hope entertained by many of the union of all Protestant denominations in a common church could not be realized.

When this was thoroughly understood, the question was raised whether the several churches under the care of the various Presbyterial Missions might not, with much advantage every way, be made to form but one organization.*

A proposition made April 1st, 1876, by the Reformed to the Presbyterian Mission to cooperate in educational work having been temporarily postponed, after due deliberation and private conversation, in May, 1876, a letter was addressed by the

* For the account of the cooperative union of the Missions of the Pres. Church in the U. S. A., of the Reformed (Dutch) Church in America, and of the U. P. Church of Scotland, to establish a single Presbyterian Church not connected ecclesiastically with any foreign body, as well as of the establishment of a Theological School under the care of the same three Missions, the writer is indebted to the Rev. E. Rothsay Miller, one of the members of the committee appointed to edit the proceedings of the Osaka Conference.

mission of the Presbyterian Church to that of the Reformed Church, in which it was said: "We have long entertained the hope that a plan might be devised by which our respective missions could become fellow-laborers in a common presbytery, not connected ecclesiastically with any foreign body, and which would receive the warm approval of the Churches which we represent." They proposed also a conference of the two missions to discuss the question that would arise in connection with such a union.

To this latter the Reformed Mission replied most cordially, and on May 16th a meeting was held. After a free and full interchange of views, a committee of four was appointed to prepare standards of church government and doctrine to be submitted to the Missions at a future meeting. This Committee was also directed to report the proceedings of the meeting to the Mission of the United Presbyterian Church of Scotland and ask it to delegate two of its number to act on the Committee. In accordance with these instructions the committee communicated with the Scotch brethren, and was gratified to find them very willing to appoint representatives. In due time the Committee, now composed of six members, held a series of meetings, and did the work assigned to it. The body formed by this union of the Missions was afterwards designated as, The Council of the Three Missions, viz., that of the Presbyterian Church in the United States; that of the Reformed Church in America and that of the United Presbyterian Church of Scotland.*

It must be remembered that at this time (June 21, 1876) the three churches under the care of the Presbyterian Mission had a complete form of church government translated from the "Form of Government of the Presbyterian Church in the United States of America," by a committee of which Dr. Hepburn was chairman; and that the two other Japanese churches, known as the Church of Christ in Japan, had appointed a committee to draw up rules of church government, since those which they then had were not considered sufficient. The foreign members of this latter committee were included in the previously mentioned committee of six appointed by the Council of the Three Missions, in order that the Japanese brethren might be consulted through their own committee, and thus their opinion and wishes be taken into consideration.

These rules of church government were based upon those used by the home churches and agreed with them in the main, but were modified in many particulars by alterations, additions and omissions to suit the state of the Church in Japan: and

* For many years this body has been known as the Council of Missions Cooperating with the Church of Christ in Japan.

after being accepted by the three missions, they were given to a translating committee June 21st, 1876.

On the missions receiving the full consent of the Boards at home to the union, these rules were submitted to the Japanese churches for their action, and at a meeting of the Council held September 17th, 1879, were finally corrected so as to conform them to the copy adopted by the Japanese churches.

The standards of doctrine recommended were the Shorter and Heidelberg Catechisms, the Westminster Confession of Faith and the Canons of the Synod of Dort, which were adopted by the Japanese church as they were translated.

The question of the relation of the missionary to the Presbytery was one that received careful consideration in the Council. There were some who were of the opinion that it would be better for missionaries to occupy only the position of advisers; but the general feeling was against that solution of the problem. In the opinion of the majority, the best plan was to leave the relation of the missionaries to their Churches at home undisturbed, and at the same time to give them the privileges of full membership in Presbytery, not as presbyters but as missionaries. This plan was agreed to by the Japanese Churches on the motion of one of the Japanese elders, and was embodied in the following section of the Book of Government:—"A presbytery consists of all the pastors, acting pastors and evangelists, and one elder from each session within a certain district. Also missionaries who assent to the standards of doctrine and rules of government shall be *ex officio* members": i. e. in virtue of their position as *missionaries*.

The choice of a suitable name for the united church presented some little difficulty. The cooperating missions bore different names, and Japanese predilections had of course to be considered. It was finally agreed simply to derive the name of the new body from the nature of its formation into one church; this was brought about by the union of elements, which otherwise would have gone to form three distinct churches. Hence the word *United* was added to "*Church of Christ in Japan*," the name already borne by a part of the Japanese churches and which had also been suggested by the resolution of the Convention of 1872. This name was accepted by the Japanese bodies as 'NIPPON KIRISUTO ITCHI KYŌKWAI.'

The first meeting of this Church, at which the union of the different bodies was consummated, took place in Yokohama on October 3rd, 1877, when were present twelve foreign missionaries belonging to the three missions and eight elders as representatives of the churches. Through the delay of the steamer from the south, Dr. S. R. Brown of the Reformed Mission, the oldest clerical missionary, and who would

have been appointed moderator, did not arrive till the next day. The elder of the Nagasaki Church was detained in the same way. The Rev. D. Thompson of the Presbyterian Mission was chosen moderator and preached the sermon from Acts. 9: 31: "Then had all the churches rest throughout all Judea, Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

The eight churches represented were the Kaigan Church of Yokohama; the Shinsakae Church of Tokyo; the Tsukiji Church of Tokyo; the Sumiyoshi-cho Church of Yokohama; the Hoden Church in Shimosa; the Ueda Church in Shinano; the Shinagawa Church of Tokyo; and the Omori Church in Shimosa.

They reported a membership of 623, with 25 students for the ministry and monthly collections taken up in every church.

Requests were received for the organization of new churches in three different places.

Three candidates having completed their preliminary examinations for ordination before the former bodies, presented themselves and were ordained to the Gospel ministry by the prayer of the moderator and the laying on of the hands of the Presbytery. They were Okuno Masatsuna, Ogawa Yoshiyasu, and Toda Tadatsu. The Rev. Jas. H. Ballagh delivered the charge. In the evening addresses were delivered by the newly ordained ministers at the Sumiyoshi-cho Church. Thus closed the first meeting of the United Church of Christ in Japan.

It was thought an important part of the union to have one theological school, where all the students for the ministry could be thoroughly trained without overburdening any of the missions. The subject was accordingly put into the hands of a committee, which made their report September 17, 1877. This report was amended so as to read as follows:

"To the Missions of the Presbyterian Church in the U. S. of America, the United Presbyterian Church of Scotland and the Reformed Church in America in Council assembled:—Your Committee, appointed June 21, 1877, to consider matters pertaining to our united work in education, respectfully report:

"That it has considered so much of the matter referred to it as pertains to the preparation of young men for the Japanese ministry, and submits the following plan:

"I. (1) There shall be a theological school in Tokyo, of which this Council of the Three Missions shall retain the general oversight.

"(2) The Council shall appoint three permanent instructors for said school, who shall have been nominated by their respective missions; and thereafter all additions

to their number, and all changes therein, shall be made by the Council on the nomination of one of the missions.

"II. (1) These permanent instructors shall be invested with the responsibility of managing the same; they shall select its location, arrange the course of study, attend to its discipline, and in all other matters administer its affairs, subject however to the supervision of the Council, which shall be competent at any time to require full information on all matters concerning the school.

"(2) These permanent instructors may, also, from time to time, invite others to give lectures to the students or assume temporarily the instruction in any certain branches.

"(3) No action of unusual importance shall be taken, nor shall the general policy of the school be changed, until the subject shall have been laid before the Council for its approval.

"(4) An annual report shall be made to the Council of the work and condition of the School.

"III. Any person may become a member of this school who shall furnish to the permanent instructors satisfactory evidence of his Christian character, provided that he purpose devoting himself to the ministry of the Gospel, and that he exhibit satisfactorily his ability to pursue the course of study which will be arranged.

"IV. This Theological School shall be entirely separate in its management from any preparatory school."

It was resolved that the school should be called "The Union Theological School." The permanent instructors elected were Rev. Messrs. Jas. L. Amerman, S. G. McLaren and William Imbrie.

It was hoped that thus in the course of time, besides educating a competent Japanese ministry, some could be raised up who could take part in the instruction in the school. This hope has been so far realized that the Rev. K. Ibuka, one of the former graduates, has been employed with great satisfaction to the Faculty and Council and entire good feeling on the part of the students for the past two years (1882) as assistant professor in the Theolgical School.

All those connected with this Union movement feel that great good has been already accomplished both to themselves and the Japanese Christians, and yet that this is but an earnest of what may be confidently expected in the future.

Am. Refd. 1877.—At Yokohama, Mr. Amerman continued, with other members of the station, the instruction of the Theological Class which had been begun by Dr. S. R. Brown; he also, by special request, acted as pastor of the (foreign) Union

Church at Yokohama until October, when he removed to Tokyo. He was thenceforth permanently located in the capital, where, besides doing important literary work, he discharged the responsible duties of a permanent instructor of the newly organized Union Theological School.—The Koji-machi Church, Tokyo, was organized this year.—Having been assured that the Woman's Board of Foreign Missions of the Reformed Church would endeavor soon to send lady teachers to Nagasaki, and inquiries for instruction being also frequently made, Mrs. Stout once more undertook the charge of a class of girls in the spring of this year.

Am. Bapt. 1877.—"During the past year Mr. Arthur's failing health began to interfere sadly with his work, and in May of this year he was forced to return to the United States. On the 9th day of December, while still tarrying in Oakland, California, his spirit took its flight. Mr. Arthur was an earnest, faithful, industrious missionary, and has left an untarnished record.—Those were dark days for the Mission. Miss Kidder was left alone in Tokyo, where, despite the burdens that necessarily fell upon her in connection with her work and the annoyances incidental to living out of the Foreign Concession, she kept faithfully at her post and did more than one woman's work.—Dr. Nathan Brown was the only male missionary left of the five who had been here during these five years. He faithfully attended to duties connected with both of our churches, continued his main work of translation, and superintended the printing of his own works."

A. B. C. F. M. 1877.—The new arrivals during this year were: Mr. De Witt C. Jencks and wife, on April 1st; Miss Julia Wilson, and Miss H. F. Parmelee, on October 3rd: Rev. Wm. W. Curtis and wife, and Miss V. A. Clarkson, on November 23rd. Miss Parmelee joined the Kyoto girls' school, and Miss Clarkson the school at Kōbe. The Rev. E. T. Doane and wife left the Mission on May 19th, and joined the Micronesian Mission.—In the spring of the year Dr. Berry went to America on furlough. His Hyōgo work came and thenceforth remained under the care of Dr. Taylor, being mostly carried on through the co-operation of some Japanese physicians residing in Kōbe, Dr. Taylor who now (1882) resides in Osaka, being able to visit it but once a week. The other branches of the Mission's medical work in the Hyōgo-ken ceased with Dr. Berry's departure:—"The Kōto girls' school was begun this year in Miss Starkweather's house with two boarding pupils and three day scholars."—The Dōshisha and other work in Kyoto went on prosperously.

C. M. S. 1877.—In April of this year Miss M. J. Oxlad arrived at Osaka, having been sent out by the Society for Promoting Female Education in the East. Miss Oxlad had been engaged in school work in Hong Kong since 1864, and, although

sent by an independent Society, worked in connection with the C. M. S.'s Osaka Station.—The work at this and the other stations advanced quietly but satisfactorily.

Am. M. Home. 1877.—The working force at the "Home" was this year increased by the arrival of Mrs. A. Viele and Miss N. Fletcher in August, and Miss M. Nelson (now Mrs. Quinby) in November. Miss Maltby and Mrs. Benton left the institution to be married, the former in April, and the latter in July.—In May, Ume, one of the scholars, died of typhoid fever, which was at that time an epidemic at Yokohama. "She died in faith. A number of the pupils took the fever, and it was deemed advisable to disband the school for a time. Accordingly those not affected were sent to their homes, and others taken to Tomioka (a sea-side place near Yokohama), where after careful nursing, they all recovered. This is the only time that the school was broken up on account of sickness.—Late in September of the same year Miss Crosby went home for a visit, leaving Miss Guthrie in charge."

American Methodist, 1877.—The first re-inforcements, since the establishment of this Mision in 1875, arrived this year, namely, the Rev. J. Ing and wife, and the Rev. W. C. Davison and wife.—From the Yokohama Church, the Gospel was carried to other parts in the interior. On June 10th, 5 converts were baptized and organized into a church at Nishio, Aichi-ken; Ohara Ekichi was appointed its pastor. On October 4th, Kudo Tomonori took charge of a class of inquirers at Hachioji, Kanagawa-ken; some of this class were subsequently baptized and received into the church. "Towards the close of the previous year, the church at Yokohama began to receive reports about a remarkable religious awakening among the people of Shinshu. During the spring and summer of the present year, these reports continued to come, accompanied by earnest invitations to visit them. These were especially addressed to Mr. Correll, under whose direction a colporteur had traveled through that region. He accordingly visited the province in October and November. On this tour Mr. Correll saw abundant evidence of the correctness of the late reports, and he succeeded in forming several classes for religious instruction under suitable teachers at Matsumoto and other places visited. The same work was later extended to Matsushiro, Iida, and other important points in the province.—In November Mr. Soper accompanied by a Japanese helper, visited the province of Shimosa, and at Ajiki, a town about 35 miles N. E. of Tokyo, formed into a class 12 candidates for baptism and placed them under the care of the native helper who had personally instructed them. —The girls' school in Mita, Tokyo, prospered finely, and increased accommodation soon becoming necessary, a piece of ground was purchased in Tsukiji and a school building erected, which was ready for occupancy early in this year."

Can. Meth. 1877.—On January 15th of this year, Mr. Meacham baptized the principal of the local school at which he taught, and 2 of the teachers and 3 of the pupils, thus forming the nucleus of a church at Numazu in Shizuoka Ken.

U. P. C. 1877.—Mr. Davidson very soon after his arrival began evangelistic work in Tokyo. On December 8th of the year he organized the Riōgoku-bashi Church, which, under his and his faithful co-laborer, Mr. Miura's care, soon became a useful constituent of the newly formed Presbytery.

Ev. Assoc. 1877.—On July 18th, Dr. Krecker and family and Miss Hudson removed from Yokohama to Tokyo, fixing their home at Surugadai, about three miles from Tsukiji, arrangements having been made to carry on a boys' school there. Religious services were commenced on July 22nd, and an encouraging interest being manifested, two meetings were held on Sundays and an evening meeting during the week; the regular evening family worship was also well attended by neighbors and others. A meeting for women on Thursdays, a Sunday-school and a Bible-class were established at about the same time. "On August 5th one man was baptized and received into the church, this being the first fruit of the mission."—In September Mr. Halmhuber removed from Yokohama to Osaka, to make that city the centre of his work.

Cumb. Presb. 1877—"In 1875 the Board of Missions of the Cumberland Presbyterian Church, located at St. Louis, Mo., appointed two missionaries for the work in Japan. Of these one was detained by order of the Board to prosecute medical studies; the other, the Rev. J. B. Hail, accompanied by his wife, reached Japan in February, 1877. Osaka was selected as the place to begin prepations for the work."

A. D. 1878.

The work of Scripture translation received a new impulse in the summer of this year. The first organized measures for the translation of the Old Testament had been taken about two years previously by the missionaries of Tokyo. The record of their meetings is fortunately at hand; from it the following facts are taken.

A meeting of the missionaries of Tokyo was held at Tsukiji on October 30th, 1876, to enquire whether a committee could be formed for the the purpose of translating the Holy Scriptures into the Japanese language. There were present the Rev. Thompson, Piper, Wright, Shaw, Waddell, O. M. Green, Imbrie, R. Davidson, Eby, McLaren, Soper, Cochran, and Dr. Faulds. Mr. Thompson was called to the chair and Mr. Cochran appointed secretary. The following resolutions were adopted:—

"That steps be taken by the Protestant missionaries of Tokyo to form a Bible translation committee;—that this meeting do resolve itself into such a committee, with

power to add to the number, and to be known as 'The Tokyo Bible Translation Committee';—and that this committee enter into correspondence with the Bible Translation Committee at Yokohama, with a view to fraternal relations and co-operation in the work of translating the Holy Scriptures into the Japanese language."—It was also resolved that a Committee of Revision be appointed, and that the thanks of the Committee be presented to Mr. Wylie, Agent of the British and Foreign Bible Society, and to Mr. Lilley, Agent of the National Bible Society of Scotland, for their kind offer of pecuniary assistance in the translation and publication of the Word of God in the Empire of Japan.

At the next meeting of the Committee, held on November 12th, 1877, there were present the Rev. Thompson (in the chair), Piper, Amerman, Waddell, Wright, Imbrie, Cooper, Cochran and Dr. Faulds. It was, among other points, unanimously resolved "that this Committee reserves to itself the right of granting permission to print and publish its translations of the Holy Scriptures."—An adjourned meeting of the Committee was held on December 1st, at which were present the Rev. Thompson (in the chair), Wright, Eby, Amerman, O. M. Green, Waddell, Imbrie, and Cochran. At the opening of business, "a letter from the Rev. D. C. Greene, Secretary of the Yokohama Translation Committee, was read, in answer to one from the Secretary of this Committee, in which the desire for friendly relations and co-operation was heartily reciprocated by the Yokohama Committee, also handing over to this Committee Mr. Thompson's translation of Genesis for revision and publication." At this meeting, also, Mr. Wright, on behalf of the British and Foreign Bible Society, asked permission to print and publish the first eleven chapters of Genesis, prepared by the Committee of Revision, and the request was granted.

It ought to be mentioned that some of the members of the Tokyo Committee met regularly once a week for translation.

The Committee engaged meanwhile at Yokohama in the translation of the New Testament, had by this time made fine progress. In view, however, of the number of missionaries of various denominations being much increased since 1872, the year of the Convention which created that Committee, and in view also of the too limited localization of the Tokyo Committee, it seemed desirable that some new measure be taken and arrangements made for the furtherance of the work of Old Testament translation also. Accordingly, in pursuance of two circular letters issued by the A. B. C. F. M.'s Japan Mission—dated respectively: Kōbe, January 23rd and April 10th, 1878—a Convention assembled at the Union Church in Tsukiji, Tokyo, on the 10th and 13th days of May of the same year. By previous agreement it was arranged

that every mission in the field was to be entitled to send at least one delegate to represent it in the Convention, but that any mission having more than three members on its staff was to be entitled to an additional delegate for every four of such additional members. It was also understood that the deliberations at the sessions were not to be limited to the one topic of Old Testament translation; for it had been explicitly recommended in the later circular "that the convention be free to discuss any matters of common interest which may be brought before it."—There were present at the convention 41 missionaries., 21 of whom (14 American and 7 English) were delegates representing 10 missions; a representative of each of the 3 Bible societies then in the field; and 3 honorary members. The Rev. R. S. Maclay, D. D., was elected chairman and the Rev. D. C. Greene secretary. At the opening of business, the Rev. William Imbrie presented a series of resolutions with reference to the translation of the Old Testament, which, after due discussion and with various amendments and some additional resolutions, were finally adopted in the following form:—

"This Convention appreciates and takes pleasure in recognizing the value of the work upon the Old Testament already accomplished by the Tokyo Translation Committee. In view, however, of the fact that the missionaries in Japan generally desire to co-operate in labor upon the Old Testament, as well as to provide a means of meeting certain contingencies which may arise, be it

"*Resolved*, That each mission represented in this Convention be requested, from time to time, to elect one of its members who shall serve upon a Permanent Committee.

"That this Committee shall have the right to add to its number a delegate from any Protestant mission not represented in this Convention upon application to it from such a mission.

"That this Permanent Committee shall have authority to select, in whatever way or ways may seem best to it, a committee or committees for the translation of the Old Testament, to whom it shall assign the various parts of the work, and shall also appoint a General Revising Committee.

"That any difficulties or differences which may arise in the translating committees may be referred for settlement to the Permanent Committee, who may either settle the same itself or refer them for settlement to the General Revising Committee.

"That when any translation shall have been completed by any committee to whom it has been assigned, it shall be forwarded to the Permanent Committee, and by that Committee be placed in the hands of the General Revising Committee, who shall so far revise the names and terms introduced as shall make the translation uni-

form in these respects, and upon its favorable report and the general approval of the Permanent Committee, it shall be published by arrangement with the Bible Societies represented in this Convention, under the supervision of the Permanent Committee, as the Authorized Version.

"That after the publication of the first edition under the supervision of the Permanent Committee, each Bible Society represented in this Convention shall be permitted to print and publish such editions as its agent may deem desirable, provided that the text of the Authorized Edition be not departed from, it being distinctly understood that any translations put forth by the Permanent Committee are the common property of all Protestant missionaries.

"That in the judgment of this Convention the general style of translation of the Old Testament should so far be assimilated to that of the New Testament, that when the Bible is completed it shall present a uniformity in this respect corresponding to that of the Authorized English Version.

"That all matters connected with the translation and publication of the Old Testament, not specifically provided for in the foregoing resolutions, are understood to be left entirely to the discretion of the Permanent Committee.

"That this Convention desires to place on record its deep sense of the value of the services rendered to our common mission work by the Yokohama Translation Committee, and requests it to continue its work and trusts that it will soon be able to complete the translation of the entire New Testament.

"That in the opinion of the Convention the translation of the New Testament produced by the Yokohama Committee ought to be considered the common property of the Protestant missionaries laboring in this country, and that the Bible Societies represented in this Convention ought to have an equal right to publish the same.

"That in the opinion of this Convention all future productions of the Yokohama Committee ought to be published jointly by the Bible Societies represented in this Convention, upon the motion of the Permanent Committee, and that on the completion of the New Testament the conservation of the text ought to be vested in the Permanent Committee.

"That this Convention recommend that the work of translating and publishing the New Testament be brought into harmony with the principles now adopted in relation to the Old Testament, under the supervision of one Permanent Committee."

On June 24th of the same summer, the Tokyo Translation Committee met for the last time. It was resolved "That this Committee request the Secretary to place its

transactions and records at the disposal of the Permanent Committee appointed by the late General Convention," and in conclusion, "That in view of the arrangements which the General Convention of missionaries, recently held in this city, has made for the translation and publication of the Holy Scriptures in the Japanese language, the work of this Committee is now no longer necessary; therefore this Committee is hereby dissolved by the mutual consent of its members."

In accordance with the action of the Convention of May, representatives of the various missions were appointed, and the Permanent Committee held its first meeting for organization and the transaction of business in the Union Church, Tokyo, on October 23rd, 1878. Dr. Hepburn was elected chairman and Mr. Cochran appointed secretary. This meeting was attended by representatives of 14 missions, that is, of all the Protestant Missions then in Japan, with the exception of the Edinburgh Medical and the Cumberland Presbyterian Missions. Later these also were represented in the Committee.—The first real business done by the Permanent Committee was to nominate a dozen or more local committees from among the missionaries of all denominations residing in different parts of the country, each local committee consisting of two or three members, and assign to them as many Books of the Old Testament for translation into Japanese. A Revising Committee was then appointed, consisting of five members of the Permanent Committee.—Since the time of its organization, the Permanent Committee has periodically held meetings for the transaction of its appointed business, and has worked harmoniously and to the satisfaction of the missions, of whom it is the representative body for a specific purpose.

Am. Episc. 1878.—On November 24th the Rev. T. S. Tyng and wife arrived in Tokyo, and soon proceeded to Osaka, the station to which they were designated. Mr. Cooper was obliged for a season to leave his work on account of seriously impaired health; he accordingly left for Europe, *en route* to the United States, accompanied by his wife, in March.

"The Church Missionary Society having advised its missionaries to hold a conference to discuss matters of common interest, it was decided that they should meet in May, 1878, at Tokyo. The missionaries of the Society for the Propagation of the Gospel asked the privilege of attending the meeting, and it was suggested that all Episcopal missionaries should at the same time hold a joint conference. The suggestion was approved by the Foreign Committee. A proposition to establish a joint Theological School for the training of candidates for the ministry for the three Societies was referred for discussion to the meeting in May. The Conference

accordingly met in that month. There were present two bishops and fifteen other clergymen. Their deliberations were most harmonious, and it was resolved to have but one Book of Common Prayer for the use of Japanese Christians. The Morning and Evening Prayer and Litany which had been prepared were authorized, and a committee was appointed to translate and publish the Offices for the Holy Communion, Baptism, and Confirmation, and the Catechism. The subject of the proposed joint Theological School was not discussed but after the adjournment it was resolved to form such a school, the students to live with Bishop Williams and to receive instruction from both English and American missionaries."

"In July Miss Pitman wrote that 3 persons had been baptized and 7 confirmed at the chapel in Tykyo. Mrs. Blanchet spoke of the increasing interest in the meetings held at the homes of converts." About this time the Divinity Training School was established in Tokyo, and by December it numbered 13 students. Lectures were delivered by the Bishop and the Rev. Messrs. Blanchet and Shaw. On November 1st the Bishop also opened a school for boys and young men, with 17 pupils in attendance.—"In his report the Bishop mentioned the excellent work done by Mr. Morris and Mr. Quinby at Osaka: the great services rendered by Dr. Laning, who, during the year, had treated about 2,500 patients at his two dispensaries; and the steady progress making in the girls' schools at Osaka and Tokyo."—In the missionary statistics of the year up to July 1st, 3 organized churches are reported for this Mission.

Am. Presb. 1878.—The Mission organized three churches during this year, namely the Hongō Church in Tokyo; the Kiryu Church in Gunma Ken; and the Sakura Church in the centre of Chiba Ken.—Miss Youngman, who had carried on much outside work while in charge of Graham Seminary, left the institute in July, to devote herself entirely to that work. Establishing, superintending and teaching day-schools and night-schools for youth, a training home for Bible women, Bible-classes for women and children, and visiting women at their homes: such were thenceforth to be her multifarious duties.—In the following September, Mrs. True and Miss Eldred brought over their school from Ginza and united it with the Graham Seminary. This Seminary remained then in the charge of these two ladies and Miss Gulick.—In 1876, a Christian Japanese lady, Mrs. Sakurai, had established an independent girls' school at Banchō, Tokyo. She had begun with 9 scholars; but the school grew rapidly. In 1878 Mrs. Sakurai solicited more or less aid from the Mission, and thus her school came partly under its care.—The year's statistics record for this Mission 8 organized churches and 374 church members.

Am. Refd. 1878.—Miss H. L. Winn arrived at Yokohama in May, and soon

afterwards began teaching in the Mission's boys' school.—In August Miss E. F. Farrington and Miss M. J. Farrington arrived at Nagasaki. They were sent by the Woman's Board to open a girls' school at that place. On their arrival Mrs. Stout passed her little class of 6 girls over to them.—A church was organized at Wadomura, a village situated about 30 miles N. W. from Tokyo. The country work was considerably extended this year, Mr. Itō Tōkichi began work at Mishima on the other side of Hakone; Mr. Maki Shigetō paid periodical visits from Ueda to Komoro and other towns in the neighborhood.—"In the autumn of the year, Kagoshima, the old capital of Satsuma, was occupied as a permanent station of the Mission. Mr. Segawa was sent there to carry on the work."—The published statistics for the year show 4 organized churches and 251 church members for this Mission.

Am. Bapt. 1878.—"In the month of December, the Rev. Henry H. Rhees and wife arrived to take charge of the work in Tokyo. During his stay in this city, Mr. Rhees had three preaching places, and devoted himself with great energy to the work. During this year there were in all 28 additions to the two churches in Yokohama and Tokyo."—The statistics show the Mission to have under its care two churches and 57 church members,

A. B. C. F. M. 1878.—The working force of the Mission was increased by the following arrivals: Rev. Otis Cary, Jr., and wife on March 3rd; Rev. J. T. Gulick on September 12th; and Miss F. A. Gardner, Rev. J. H. Pettee and wife, and Rev. R. H. Davis and wife on October 26th.—Miss Wheeler's connection with the Mission ceased on May 31st, on which day she was married to the Rev. C. Goodrich, of China, whom—alas!—she left an afflicted widower but three months later, on Septembr 4th.

Three new churches were organized this year, namely, the Naniwa Church, Osaka, on January 20th; the Annaka Church, Gunma Ken, on March 30th; and the Akashi Church, Hyōgo Ken, on October 15th. Annaka is situated 75 miles N. W. from Tokyo. It is the home of Mr. Neeshima's parents, and the church there was, as regards human agencies, "a result of the interest awakened by Mr. Neeshima's preaching on his return from America, followed up by the labors of students from the theological department of the school at Kyōto."—The Osaka girls' school was opened in a hired building in January with 15 day scholars. "This school is especially under the patronage of our churches in Osaka, who raised the funds needed for the dormitory and school building, and who continue to meet all the running expenses, except the maintenance of the missionary teachers. The first move in the matter was on the part of the native Christians; but a large part of the enthusiasm which led

them to undertake and to carry out the plan, was due to Mr. Leavitt's remarkable faculty for inspiring confidence in assuming the burdens which Providence imposes. To the faith and self-sacrificing labors of Mr. Naruse, who was several years the Japanese teacher in the school, is largely due the success in realizing these plans. For the first year and a half, Miss Stevens was the missionary teacher connected with the school."—The statistics, prepared for all the Missions up to July 1st of this year, put down for this Mission 10 organized churches and 315 church members.

C. M. S. 1878.—The Rev. W. Andrews and wife joined Nagasaki station by the end of the year. Mr. Mandrel gave special attention to the training of native evangelists.—The work in Osaka had grown considerably during the past two years, and to answer its requirements, a large building was put up and opened in August.—In this year, also, it became necessary for Mr. Piper to abandon his quarters outside of the Concession, Tokyo. He accordingly removed to Tsukiji and built a small chapel next to the Mission's house, which has continued to be the chief centre of the Society's work in the capital.—In 1877-1878 Mr. Dening was on a visit to England and absent from Hakodate for fifteen months. On his return to that station, he built a church, which was opened in November (1878), and there regular preaching was thence-forth carried on.—No statistics for this Mission had come in this year.

Am. M. Home, 1878.—"Early in the spring Miss Guthrie's health failed, and she was laid aside for a time by a stroke of paralysis. Although she recovered sufficiently to resume her duties before Miss Crosby's return in May, she was very feeble, and was obliged to leave for America in July. In October Miss McNeal went to Tokyo to open a work in connection with the Mission, still continuing the editorship of 'Glad Tidings,' a monthly newspaper for women and children, which she had started two years before under the auspices of the 'Foreign Sunday School Association of Brooklyn' (New York)."—The school at Yokohama was in a prosperous condition. In the summer this Mission reported 49 boarding-scholars, 20 day-scholars, and 100 Sunday school scholars. The outside work of the Mission had by this time grown much; besides some of the missionaries, 6 Bible-women were engaged in this work.

American Methodist, 1878.—Mr. Ing and wife were obliged to return to America on account of failing health after connection with the mission for only a year.—In February Dr. Maclay accompanied Bishop Wiley on a visit to Hakodate. During their ten days' sojourn there, the Bishop dedicated the church at that station and ordained Honda Yoitsu to the office of Deacon.—Since 1874, Dr. Maclay was a member of the Yokohama (Bible) Translation Committee and, with the exception of about one year and a half, attended its sessions four days each week.—The

Tokyo station was re-enforced in October by the transfer to it of Mr. Harris and wife from Hakodate. Mr. Davison, who had been teaching in Hirosaki, Aomori Ken, for nearly a year, succeeded Mr. Harris and took charge of the Hakodate station.—"On November 6th, 6 converts were baptized at Nagoya, Aichi Ken, and placed under the care of a native catechist.—During April, Mr. Soper made a second visit to Shimōsa, baptizing 16 adults and 1 child; and in October he again visited the province, baptizing 14 adults and 2 children, and organizing the converts into a church to be known as the Church of the Jōsō Circuit."—Four single lady missionaries arrived in October, namely, Miss S. B. Higgins, for Yokohama, Miss M. A. Spencer and Miss M. J. Holbrook for Tokyo, and Miss M. A. Priest for Hakodate. The school-house built in Tsukiji the previous year proving insufficient for the needs of the work, was much enlarged this year.—The statistics up to July 1st record for this Mission 10 organized churches and 228 church members.

Can. Meth. 1878.—Dr. Macdonald, after working for four years at Shizuoka, left that place in April and went on a visit to Canada. "The tabulated results of his labors showed at that time a net ingathering of 118 baptized believers."—In June, Mr. Meacham, having labored two years at Numazu, left that town and removed to the Tokyo station. "Despite the efforts of the Buddhist and Shinto priests, which began before Mr. Meacham's arrival at Numazu to neutralize his labors and were kept up unceasingly, the little church kept on increasing till, ere he left, 41 persons were baptized and a happy and earnest body of believers were gathered out of the world. The members of the church were mostly students of the school, and so, when by incendiarism the handsome school building, houses, etc., were burned to the ground, and the school authorities were involved in debt and unable to carry on the school on the old basis, the English teacher (Mr. Meacham) was obliged to leave and the majority of the church members were scattered over the land. It is gratifying to hear occasionally of one or another in his sphere letting his light shine."—In the spring Mr. Eby removed from Tokyo to Kōfu, Yamanashi Ken, as teacher in a private school, and for nearly three years preached the Gospel in his own hired house. Kōfu is the capital of the province and situated in the midst of a silk growing district and employs thousands of hands in the reeling and weaving of silk.—Mr. Cochran, after leaving Mr. Nakamura's school, lived for some time at Surugadai, and eventually settled down in Tsukiji. By his faithful labors he gathered a little church, mostly of students and their friends, to the number of 41 baptized believers,—By the statistics of the year, the Mission reported 3 organized churches and 148 church members.

S. P. G. 1878.—Mr. H. Hughes joined the work of the Mission this year, labor-

ing as a lay teacher in connection with the Osaka station. Miss Shaw also arrived about this time, and taught a girls' school in connection with the Tokyo station.—Mr. Wright, who had thus far resided in various parts of the capital, this year removed to Tsukiji and made this the center of his work. He had 3 or 4 day-schools in the city and also several preaching places.—The Bishop of Victoria (Bishop in charge of the English Church Missions in Japan) being absent, Bishop Williams was requested to act in his place, and on Palm Sunday confirmed 32 converts at Mr. Shaw's chapel in Tokyo.—About this time Mr. Plummer paid a visit to the Bonin Islands and created an interest in Christianity among their population, which later produced some gratifying results.—An account of the Conference of May, in which this Mission took part, is given under the head of the *Am. Episc.* Mission.—About 100 church members are recorded for this Mission in the annual statistics.

Ed. Med. 1878.—The statistics give 1 organized church and 28 church members for this Mission.

U. P. C. 1878.—Mr. Waddell soon after his arrival in Tokyo commenced a school in the western part of the city. This school had by this time grown in size and importance. He also was fully engaged in preaching. Mr. Waddell was also engaged in preparing a work on the psychology of Japan the chief object of his researches being to find correct Japanese terms for "spirit," "Holy Spirit," "soul," etc.; the terms now in use are, according to his views, erroneous.—The statistics show for this Mission 1 organized church and 56 church members.

Ev. Assoc. 1878.—" Dr. Kreeker's boys' school at Surugadai, Tokyo, was discontinued; but a preaching place was secured in a good location near by, where services were continued with good results. 11 adults and 1 child were baptized during the year.—In Osaka the first regular preaching place was opened in March, services being held on Sundays and Wednesdays; but the attendance was at first small.—The annual statistics give for this Mission 1 organized Church and 13 church members.

Cumb. Presb. 1878.—In November the Rev. A. D. Hail and wife arrived at Osaka. Mr. Hail at once set to work studying the language and otherwise qualifying himself for usefulness.

A. D. 1879.

Am. Episc. 1879.—" The Divinity School in Tokyo continued to receive a considerable share of the time and labor of Messrs. Blanchet and Quinby (the latter of whom had been transferred from Osaka to Tokyo), and its good influence was perceptible. In speaking of the good accomplished by this school during the year, Mr. Blanchet strongly advocated the training of a native ministry as the most effectual means of

aiding the missionaries. To use his own words: 'The people are actually getting ready for Christianity faster than we can carry it to them.' Repeated invitations came from interior towns and villages for the missionaries to come and teach them the 'Religion of Jesus,' but the force was altogether inadequate to meet the demands upon it.—Mr. Yokoyama, who had been rendering efficient service among his people, was obliged to suspend his work in great measure, owing to ill-health.—Mrs. Blanchet and Miss Pitman worked energetically to render the girls' school at Tokyo successful. —On December 26th occurred, another of those great fires for which Tokyo is so famous. The Bishop's house was burned and much of its contents destroyed."—The force at Osaka was increased by the arrival of the Rev. J. McKim and wife in March. "Mr. Tyng, writing from Osaka that same month, spoke of the importance of that station and the urgent need of additional teachers, as instruction in the English language was an indispensable preliminary to Christian education.—The girls' school at Osaka, under Miss Eddy's charge, made encouraging progress, with an average attendance of 25 pupils."

Am. Presb. 1879.—Miss Marsh's connection wtth the Mission ceased this year, on account of her marriage to Mr. Poate of the Am. Bapt. Mission.—One new church; the Nihon Bashi Church, was organized in Tokyo and the Rev. Mr. Kitahara called as its pastor.—In this year work was begun in the west of Japan at two centres, Kanazawa in the old province of Kaga and Shimonoseki in Chōshiu. Mr. Winn and family occupied the former town, and there, "widely separated from other foreigners repeated some of the experiences of earlier days. At Shimonoseki the work, from the start, has been in the hands of Japanese evangelists, Messrs. Hattori and Aoyama."—In September Mrs. True left the Graham Seminary, Tokyo, and joined Mr. and Mrs. Winn at Kanazawa. Miss L. A. Leete, who had come on a visit to Japan in September, 1878, and had taught in the Mission's boys' school at Yokohama for about a year, was called to Tokyo to fill the vacancy in Graham Seminary. The Misses Eldred, Gulick, and Leete were now the foreign teachers in this school.—The substantial building for the Union Theological School and Library, No. 17 Tsukiji, was completed and opened in the autumn.—The Mission's work at the several stations and in all its departments was vigorously and successfully prosecuted during the year.

Am. Refd. 1879.—Early this year the Misses Farrington were obliged, by the serious failure of the elder sister's health, to abandon the work they had but just begun at Nagasaki. "After only five months' stay, they left for Yokohama for better medical advice and attendance." The following summer, (1879) they returned

to America. On October 24th the Rev. E. S. Booth and wife arrived at Yokohama, and on December 8th at Nagasaki, which was their destination. Mr. Stout and family having gone on a visit to America in the spring of the year, Mr. Booth on his arrival found the station in the charge of Japanese helpers. In the autumn, on his return to Japan from a year's sojourn in California, Mr. Verbeck, after having been for 14 years in the service of the Japanese Government, rejoined the ranks of the mission at the Tokyo station. Mr. and Mrs. Miller also having returned on a visit to America early in the spring, the whole charge of the Ferris Seminary devolved upon Miss Witbeck; but in September following Miss Winn, who had been teaching in the boys' school, came to her assistance.—In the spring of this year the Shitaya Church was organized in the northern part of Tokyo, the Rev. M. Uemura being later called as its pastor. A neat chapel was built for the Kōjimachi Church, Tokyo, but was not long afterwards burned in an extensive fire in that neighborhood. The Rev. K. Ibuka had succeeded the Rev. M. Okuno as pastor of this church. After the fire, the congregation met for divine worship in the hired house where its services had been held before the church had been built.—The Church at Nagasaki had at this time 22 names on the roll.—In the spring Mr. K. Bannō was sent to open work at Nagoya, Aichi Ken, under the direction of Mr. Ballagh, who had repeatedly visited the town on his evangelistic tours.

Am. Bapt. 1879.—"In November, Mr. Kawakatsu was ordained in Yokohama. He was the first ordained native Baptist. Earlier in the same year, in July, Mr. Thos. P. Poate, previously a teacher in a government school, was appointed as a missionary of the Union, and, on December 30th was ordained in Tokyo. On December 7th of this same year, the Rev. A. A. Bennett and wife, and Miss E. J. Munson (now Mrs. W. J. White) arrived, the former for Yokohama, the latter for Tokyo.

A. B. C. F. M. 1879.—The corps of lady workers was strengthened by the arrival of Miss A. M. Colby on May 21st, and Miss A. Y. Davis on October 10th. The Mission suffered a great loss in the death of Arthur H. Adams, M. D., on November 23rd. Having labored four years in Osaka, Dr. Adams, accompanied by his family, went on a visit to America in the autumn of the previous year, and it was on his return hither, about a week out from San Francisco, on board the "City of Tokyo," that he was called home.—The force now in the field consisted of 16 families and 12 unmarried women.

Five new churches were organized during the year. One, the Temma Church, was organized in Osaka on January 30th. "The seed sown in Hikone and Yōkaichi

by the two students above referred to (under *A. D.* 1876), followed up by the labors of Dr. Taylor and others, brought forth fruit in the form of two churches, that of Hikone, organized on June 4th, and that of Yōkaichi, organized on June 5th. The first gospel light had been kindled on the island of Shikoku at Imabari, the home of some Osaka Christians. Mr. Atkinson and others had made several visits to that place, and students from the Kyoto school had spent several vacations there. Eventually Mr. Ise, one of the first graduates from the Theological Department at Kyoto, was called to Imabari, to become pastor of a little band of about half a dozen Christians, who were organized into a church on September 21st. On December 13th, a company of members of our churches, who had taken up their residence in Tokyo, were organized into a church with Mr. Kozaki, another graduate of Kyoto, as their pastor."—A new station was opened at Okayama, where three missionary families were stationed in the midst of a very promising field. Dr. Taylor, Mr. Atkinson and others had worked and preached there on occasional tours; students of the Kyoto school had also spent vacations in preaching at this place. In April of this year the new station was occupied, and Dr. Berry began medical work in connection with the hospital of the Okayama-ken. "The annual number of patients prescribed for by the doctors of this hospital is about 15,000. Opportunities for evangelistic efforts among these patients have not been as full as they were in Kobe; but there is reason to believe that the general influence has been to remove prejudices and to give wider opportunities for direct missionary work outside of the hospital.—Previous to Dr. Adam's coming in 1874, no medical work had been done by our mission in Osaka, with the exception of a limited number of cases treated privately by Dr. Gordon. Through Dr. Adams's efforts a company of native doctors who desired instruction was formed, and a dispensary was opened in one of their offices. The attendance at first was small, but it gradually increased. In the present year (1879), when Dr. Taylor removed to Osaka, this native company was reorganized, and obtained permission from the government to open a hospital."

"The Kyoto school (Dōshisha) has held its own, in spite of a local opposition which had at times threatened its existence and which had prevented it from receiving students from the city or province of Kyoto. The first theological class of 15 students graduated this year (1879.) These students were of the party of nearly 40 students who entered the Kyoto school in the autumn of 1876, at the time of the breaking up of Capt. Janes' Kumamoto school. This gentleman's work has been referred to in the earlier period. Under his teaching and influence many of his pupils had become Christians in the midst of severe persecutions, and felt a strong desire to prepare themselves for

Christian work. From them our Japanese teachers have been chosen, and they have naturally had much influence on the development of the school. Of the above fifteen, 1 died after two years of service in the school as teacher; 5 are teachers in Christian schools; 4 are pastors; 2 are evangelists not yet ordained; 1 is editor of a Christian paper; and 2 are otherwise employed." The accession of a body of young men so well prepared as Capt. Janes' pupils were, was an event of great value to the Mission: it put the educational and evangelistic work several years in advance of what it otherwise would have been.—The girls' school at Kobe had by this time been enlarged by the erection of another building, a part of the funds for which was given by the natives. The girls' school in Kyoto had also ere this entered its present permanent home. The Japanese churches had acquired a building for the Osaka girls' school, which was occupied in November, 1879. This school was at this time in the charge of the Misses Gouldy and Colby.—"A native Home Missionary Society had been organized by this time, and the churches had pledged themselves to contribute once a month to its treasury. The 'Shichi Ichi Zappō' had been continued with an increasing circulation.' Much other literary work had been done during the year.

C. M. S. 1879.—"The out-stations opened in connection with Nagasaki present the brightest aspect of the Society's work in Kiushiu. Three such out-stations have been commenced, at Kagoshima, Saga, and Kumamoto. In each case converts baptized at Nagasaki were the means of preparing the way for, or commencing the work which was done. Some of the Nagasaki church members who were at Kagoshima on business in 1878 made such representations in reference to the openings for work there as induced Mr. Maundrel to send down one of his senior students in March, 1879; and he himself visited the place a month later and baptized 12 adults and 6 children. In the case of Saga, the occasional visits of some of the Nagasaki students to their homes were the starting point. They told their friends of the Saviour they had found, and on account of the interest manifested, regular work was commenced. In November, 1879, Mr. Maundrel visited the town and baptized 5 adults." The opening of the Kumamoto station was mentioned under *A. D.* 1876.—This year Mr. Williams was transferred from the Hakodate to the Tokyo station where he was associated with Mr. Piper until the latter's departure for England.—Mr. J. Batchelor, who arrived here from Hongkong during Mr. Dening's absence in England, was this year appointed a lay agent of the Society and did good work as an evangelist at Hakodate and its out-stations for about three years. Services were regularly held in the church opened late in the previous year, until the disastrous fire

of 1879, when it was totally destroyed. A smaller building has since been erected on the same site, in which the work is still continued. "In addition to public preaching, Mr. Dening has frequently given lectures. All the services and lectures are well attended, the church being in a good central position. Much seed has been sown, but the fruit gathered in the town of Hakodate has been comparatively little. There are several out-stations. The first that was opened is Ono, a village of 3,000 inhabitants, whose occupations are chiefly farming and silk manufacturing. In 1877 a building was erected for preaching, and a catechist from Hakodate holds two or three services there every Sunday. The attendance is small and the believers are not sufficient in number to enable them to do much towards self-support." Then there are Nanaye, where the Government has established a model farm; Kikujo with two Christian families seven miles from Hakodate; and the small village of Kamida, three miles from Hakodate, with one Christian household. "Not only has steady and persistent work been carried on at the places named, but longer journeys have been made from time to time. Sapporo (the seat of extensive Government enterprises for the development of the resources of Yezo) has been visited in this way. In 1876 Mr. Dening baptized the first convert there, a young man who was brought to God by the efforts of Miss Dennis, a lady who formerly had charge of a girls' Normal School there."

Am. M. Home. 1879.—By the marriage of Miss Nelson, in June, the force at the "Home" was reduced to four. The schools and other departments of the work, however, were vigorously conducted, and from time to time a goodly number of the pupils and others professed faith in the Saviour.

American Methodist 1879.—The mission force was increased by the arrival, in September, of the Rev. Chas Bishop and the Rev. M. S. Vail. Mr. Bishop was stationed in Tokyo; Mr. Vail at Yokohama, where he took charge of the Theological and Training School. From March 5th to April 9th, Dr. Maclay made a tour through Kiushu, accompanied (from Nagasaki) by Mr. Davison. They spent ten days at Kagoshima, where Mr. Davison baptized and organized into a church 44 adults and 15 children. Thence they went overland to Kokura and Shimonoseki and returned to their respective stations.—Dr. Maclay was this year relieved from the treasurership of the Mission, Mr. Soper being charged with the same.—"During the spring of this year, Mr. Soper visited the castle-town Mito, about 80 miles N. E. of Tokyo, baptized 3 adults and stationed a native preacher there. The Shintō priests, however, stirred up opposition to the new doctrine and the helper retired from the city. We hope to resume our efforts in Mito. In May Mr. Soper dedicated a small chapel on the island of Fukama in the Tonegawa. The Japanese members contributed about one-third of

the cost of the building. The work of our mission in the Yamagata Ken, 250 miles N.E. of Tokyo, was formally commenced by Mr. Harris in November, 1879. The province had been visited during the previous year by Mr. Correll, of the Yokohama station."

The mission experienced a sad loss by the decease of Miss Higgins, on July 3rd, only nine months after her arrival in Japan; and on July 18th it was again afflicted by the death of Mrs. Henrietta Caroline (Sperry) Maclay. In October Miss E. Russell and Miss J. M. Gheer arrived, being designated for the girls' school at the Nagasaki station. Miss Schoonmaker, the pioneer worker of the Tokyo girls' school, after five years of faithful work, returned to America in November. The school had been successfully conducted during the year until December 26th, when the school building, together with the church and Mr. Soper's house, was totally destroyed by the great fire of that day.

Can. Meth. 1879.—In the spring Mr. Cochran returned to Canada, his family having preceded him in the autumn of 1877. This same year Dr. and Mrs. Macdonald returned to Japan from a year's visit at home and established themselves in Tokyo.

S. P. G. 1879.—Mr. Plummer returned to England on account of serious illness. —About this time Mr. Wright opened a preaching place in the heart of the city of Tokyo, near Kyōbashi. The services were generally well attended.

U. P. C. 1879.—The mission built a chapel for the Riōgoku-bashi Church on one of the liveliest thoroughfares of Tokyo. The chapel was opened with an appropriate and well attended service on January 18th. As the outcome of Mr. Waddell and his Japanese helpers' persevering labors, another new church was organized in Tokyo on March 29th; this church was called the Fukide-chō Church, like most of the Japanese churches, after the locality where its members resided and its services were held. Mr. McLaren's time was fully occupied with theological education, occasional preaching, and literary work. The Tsukiji Hospital engaged Dr. Faulds' zealous care continuously and prospered well under it.

Ec. Assoc. 1879.—"This year was approached with hopeful expectations, but the health of the missionary in charge (Dr. Kreeker) failed, so that he was compelled to abandon all work in the beginning of January, and he was not able to resume it during the year. There were as yet no native helpers, but the ladies of the Mission held general prayer-meetings and meetings for women, and also did much visiting, while the Sunday School continued in a very flourishing condition. Various foreign and native brethren, not members of our Mission, also preached from time to time, and thus the services were kept up with considerable regularity. 5 adults were

baptized during the year.—In Osaka Mr. Halmhuber opened a Sunday School in January, 15 persons being present. 3 converts were baptized this year at that station."

Cumb. Presb. 1879.—"This Mission opened its first preaching place in Osaka this year."

Eng. Bapt. 1879.—The Baptist Missionary Society (London) commenced its operations in Japan in February, 1879. Their agent, the Rev. W. J. White, landed at Yokohama by the end of 1878, but it was not until the date mentioned above that the Mission actually commenced its operations. Mr. White, who had already spent several years in the country as a teacher both in private and government schools, felt called of God to resign all secular work and devote himself to missionary labour. Early in 1876 Mr. White had left Japan and sailed for England, for the purpose of taking a course of Theology and laying before the Missionary Society the claims of Japan. Having completed his college course, he was successful in inducing the Society to open its commission in Japan, and was in due course appointed their missionary to Tokyo. Having some acquaintance with the language, Mr. White was able to commence work from the time of his arrival here. In June of the same year, the first two converts were baptized, and in August following a Church was formed consisting of 5 members.

Refd. Ch. in the U. S. 1879.—The Reformed Church in the United States*, previous to this year, had done but little foreign missionary work. Its charities had been chiefly used to secure church homes for their German brethren from the Fatherland. The Church, however, had contributed towards the support of two missionaries, one in Syria and one in India, under the auspices of other American churches. But in 1873, the Board of Commissioners for Foreign Missions of this Church resolved that a mission should be begun in Japan; and in the autumn of 1878, the Rev. A. D. Gring was elected missionary and designated to this country. Mr. and Mrs. Gring reached Yokohama on June 6th and for a time remained there, applying themselves diligently to the study of the language. Mr. Gring was generously allowed three years of uninterrupted study before being expected to begin work among the Japanese.

A. D. 1880.

"A meeting of unusual interest, because such meetings must necessarily be rare

* It may not be out of place to state here that there are two Reformed Churches in the United States; the one being called the Ref. Ch. in America, and the other the Ref. Ch. in the United States. The former, having its centre in New York, traces its descent from the Netherlands, while the latter, having its centre chiefly in Pennsylvania, is of German origin.

in any country, took place on the afternoon of April 19th, in the Shinsakaye Bashi Church, Tokyo. The building was filled to its utmost capacity by a highly attentive audience. The occasion was the celebration of the completion of the labours of the Committee on the translation of the New Testament into the Japanese language. Two handsomely bound volumes containing the books of the New Testament, printed in Japanese, lay side by side with a large copy of the Scriptures in English on the speaker's desk,—fit emblem of the true accord that it is hoped will ever be maintained between the Japanese and English speaking peoples.

"Representatives of fourteen American and English missionary societies, besides a large representation of all the Protestant Japanese churches in the capital were present. The proceedings of the meeting were for the most part conducted in Japanese. The Rev. Dr. N. Brown, senior missionary of the American Baptist Mission, very appropriately read Psalm XIX in English. He was followed in prayer, also in English, by the Rev. J. Piper of the English Church Missionary Society. Then followed an address in Japanese by the chairman, Mr. Verbeck. The most important address of the day was next delivered by J. C. Hepburn, M. D., LL.D., senior member of the American Presbyterian Mission and of the N. T. Translation Committee; to his indefatigable labours the present work largely owes its early completion. The Doctor's address is happily extant in print and available for giving some extracts here below. This address, which was in English, was followed by one in Japanese by the Rev. Okuno Masatsuna, based on the text, 'This is the Lord's doing, it is marvellous in our eyes.' The meeting was closed with prayer in Japanese by the Rev. Mr. Ogawa and the benediction by the chairman."*

After an interesting introduction, and having given a full account of the several early attempts at Scripture translation, of what had been done in the same department from 1859 up to the time of the Yokohama Convention of September 20th, 1872, and also of that Convention and its action, Dr. Hepburn went on to say:

"The Translation Committee appointed at the Convention of September, 1872, did not commence its sittings until June, 1874, when the Rev. R. S. Maclay, D. D., of the Methodist Episcopal Mission; the Rev. N. Brown, of the American Baptist Mission; the Rev. J. Piper, of the Church Missionary Society; and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were invited to meet and participate in its work. Mr. Piper and Mr. Wright, owing to their residing at such

* The whole of the above and what follows is taken, considerably abridged, from the report of this meeting which, together with Dr. Hepburn's address, appeared in the *Japan Gazette* of April 24th, 1880. The parentheses are the compiler's.

an inconvenient distance (in Tokyo), could not meet the Committee. Dr. Nathan Brown sat with the Committee about 18 months, until January, 1876, when he resigned and continued the work of translation alone.

"The four remaining members of the Committee (Drs. S. R. Brown J. C. Hepburn, D. C. Greene, and R. S. Maclay) continued at the work of translation and revision, with but slight interruption, Dr. Maclay being absent about 18 months, owing to other duties, and Dr. S. R. Brown being compelled, through ill health, to cease work in July, 1879.

"The Committee finished their translation and revision of the New Testament on November 3rd, 1879, about 5 years and 6 months after they had commenced. Their work was cut on blocks and published in the following order:

Luke	in Aug.	1875
Romans	" March	1876
Hebrews, and Matthew (revised)	" Jan.	1877
Mark (revised)	" April	1877
Epistles of John	" June	1877
Acts	" Sept.	1877
Galatians	" Jan.	1878
Gospel of John (revised)	" May	1878
1 Corinthians	" Aug.	1878
2 Corinthians	" Sept.	1878
Ephesians, Philippians 1 and 2 Thessalonians	" June	1879
Philemon, James, 1 and 2 Peter Jude. Collossians, and Revelation	" April	1880

"It should be here mentioned that the Yokohama Translation Committee, appointed and organized by the Convention of 1872, complied with the recommendation of the general Convention held in Tokyo in May, 1878, to confer especially with reference to the translation of the Old Testament, and since that time brought out their work in accordance with the resolutions adopted by that Convention (see p. 97*) and under its authority. To that body (i. e. the Permanent Committee, which represents all the Protestant Missions in the department of Bible translation) the last portions of their work from Ephesians to the end were submitted; and the standard edition of the whole New Testament, now in the press, has had the benefit of passing through the careful revision of the Revising Committee of that body, and thus comes

forth under the authorization of all Protestant missionaries in this country. The fact of these repeated revisions also accounts for the delay in its publication.

"In this country, where, from the earliest times, the Chinese language and literature have had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety in what literary style our work should be brought out, to make it most acceptable and useful. The conclusion it was desirable to arrive at, was not difficult to be determined: avoiding, on the one hand, the *quasi* Chinese style, intelligible to the highly educated only, and, on the other hand, a vulgar colloquial, which, though easily understood (in the locality where it is indigenous), might make the Scriptures contemptible, we should choose that style which, while respected even by the so-called *literati*, was easy and intelligible to all classes. We thus adhered to the vernacular or pure Japanese, a style which may be called classical and in which many of the best books intended for the common reader are written. And our enlarged experience has given us no reason to regret our first determination, but rather to be more and more satisfied with it, and to believe that in this, as well as in many other matters, we have been under the guidance of a kind and all-ruling Providence.

"Nor should we omit to mention the Japanese who have assisted the Committee in its work, at various times. These have been: Mr. Okuno, whom you all know; he has had more to do in assisting in the first work of translation, than perhaps any other. He continued with the Committee a little more than two years, when press of other work forced him to leave. Mr. Takahashi (Gorō) was with us until the revision of the last book and aided the Committee not a little. Mr. Miwa also, but only for a short time. It remains for me to speak only of Mr. Matsuyama. He was with the Committee from the first, and throughout its whole work. He was our chief dependence, assistant, and arbiter in all cases of difficulty. Whatever virtue there is in our Japanese text, is mainly, if not altogether owing to his scholarly ability, the perfect knowledge he has of his own language, his conscientious care, and his identifying himself with the work. As a Committee we feel under especial obligation to him, and extend to him our hearty thanks.

"It may safely be said that there is no foreigner in this country who has such a knowledge of the language as to qualify him alone to bring out an idiomatic and good translation, without the aid of a native scholar. And the literary merit of a translation will depend principally upon the ability and scholarship of the native assistant.

"It may also be asked, how it happened that not until twelve years after mission

aries arrived in this ountry,c was any portion of the Sacred Scriptures published? This was owing to the traditional hostility of the Government to Christianity, and the impossibility of getting native printers to undertake the work. The ancient edict against Christianity was not removed from the public notice-boards until 1873. Indeed it may be said that it has not to this day been officially abrogated, but only suffered to fall into disuse; and might be revived and enforced still as the law of the Empire, if the Government saw fit to do so.

"Although we have met to-day more especially to celebrate the completion of the work of translating and publishing the New Testament by the Committee acknowledged by all the Protestant Missions in this country, I cannot suffer the occasion to pass without congratulating our Baptist brethren assembled here to-day. They have an especial cause also for rejoicing at the completion of their version by that veteran missionary and our friend, Dr. N. Brown, who having accomplished a similar work for the natives of Assam, has the honor also of having completed the translation of the New Testament into this language, and publishing it some months previous to this committee.

"Not, however, until the whole Bible has been translated and placed in the hands of this nation, ought the Christian missionaries in this country to give themselves any rest or feel satisfied with any other work they may do. Our only regret to-day is that instead of celebrating the completion of the work of translating the New Testament, we are not rejoicing in the fact that the whole Bible is translated and published—not until that day can our joy be full. The New Testament alone is doubtless sufficient for salvation and the establishment of the Christian Church in this land. But without the Old Testament it is incomplete, and much of it unintelligible without the living teacher. Happily the Chinese version, with the scholarly portion of the nation, serves in some measure to remedy this deficiency; but when we consider how very small is the proportion of those who can use this version, we must see how little it can supply the want of a version in their own language.

"May the day soon come when we shall meet together to celebrate this most desirable event."—Amen!

Since the spring of the year, it had been suggested repeatedly by leading men among the Japanese Christians, that the time had arrived for making some kind of a public demonstration, in order to place the truths of the Gospel before the people at large and to show the uninformed what progress Christianity had already made in the capital. Some of these men and a few foreigners advocated the holding of open-

air meetings after the manner of American camp-meetings. The outcome of all this was that, on a fine day in autumn, October 13th, a highly interesting and edifying spectacle was presented to the citizens of Tokyo. The spacious rooms and gardens of the rural restaurant "Sei-yō-ken," on the border of the "Ueno" public park, had been rented for the day. These premises are situated on the very ground where the last bloody battle of the Restoration had been fought, in this part of the Empire, twelve years previously. Japanese and foreign Christians and preachers assembled here at an early hour on the appointed day. Music had not been left unprovided for; an organ and a choir of Japanese school-girls and their foreign teachers were punctually on the spot, and their melodious strains added variety and cheerfulness to the exercises of the day.

The occasion having been widely advertised beforehand, it was not long before a number of hearers and sight-seers began to gather around. In the forenoon, moderately sized audiences were addressed in the rooms of the restaurant; but towards noon the rooms, though pretty large, were found insufficient to hold the crowd of visitors then on the ground. The wide front-veranda of the ground-floor was now converted into a platform, the pretty gardens furnishing abundant room for the growing audience. The whole of this made up an impressive scene. In full view in front were the miniature lake of Shinobazu and the northern suburbs of the city; on a little island in the lake stood the temple dedicated to the goddess Benten; within hailing distance towards the left might be seen the temple of the thousand-handed goddess of mercy; within a stone's throw to the rear sat a bronze image of Buddha, twenty feet high; and in the midst of all these a large and orderly crowd stood attentively listening to the proclamation of the Gospel by a number of zealous preachers. While the principal work was done on the novel platform just described, a few preachers held overflow-meetings under the summer-houses standing in different parts of the gardens. It is calculated that several thousand people, as they came and went, heard the preaching of the Gospel, many of them, for the first time on that day. It was gratifying to notice among the crowded audience the attendance of several representatives of the higher and the official classes resident in the capital and the presence of a number of Buddhist priests; the respectful bearing of all present, too, was a pleasing feature of the the day's performances. The next day's local papers (Japanese), also, in their reports of the meeting, generally spoke of it with respect and approval. The promoters of this new enterprise had every reason to be satisfied with the result. For months afterwards one could hear, in Japanese churches,

allusions made to the happy event, and thanks given to God for the blessings vouchsafed on the memorable day.

Am. Episc. 1880.—The force of the Mission was this year re-enforced by the arrival of the Rev. E. R. Woodman and wife on September 21st, and Mr. J. McD. Gardiner on October 12th. Mr. Woodman joined the force at the Tokyo station; Mr. Gardiner was appointed missionary teacher, also to be stationed at Tokyo. Mr. Cooper's health having been re-established while on a visit abroad, he returned to his work in the capital on July 9th; Mr. Quinby having been eight years in the field, was permitted to take a vacation and left Tokyo, accompanied by Mrs. Quinby, on August 27th. "The service of Mr. Yokoyama, which opened with bright promise, was brief, since at his own request he was deposed from the sacred ministry early in this year. In the opinion of physicians, his mental powers were impaired by over-study.—On Easter Day the Bishop baptized 7, and Mr. Blanchet 11 converts.—Under the energetic management of Mr. Tyng, the boys' school at Osaka continued to flourish, the number of pupils in May being about 50. The girls' school at the same station also prospered, and 4 of the pupils were baptized. Dr. Laning's work continued to enlarge, and its importance can be judged from the Bishop's statement that one-half of those baptized during the year were led into the Church through their connection with him. The project of building a hospital was strongly advocated by the Doctor, and an appeal was made for the requisite funds. The Committee on Work for Foreign Missionaries (women of the Diocese of New York) undertook to raise the needed amount. With some contributions from others they had nearly redeemed their pledge at the date of this writing."

Am. Presb. 1880.—The missionary corps was increased during the year by the arrival of Miss C. T. Alexander, Miss A. K. Davis, Miss S. C. Smith, and the Rev. J. M. McCauley and wife. Mr. McCauley had been a missionary to Siam for about three years, when loss of health forced him to leave his work. It was on his homeward way that he came to Tokyo, a brief sojourn at which place helped to re-establish his strength. He then received a call from this Mission, was transferred to it, and appointed teacher in the Mission's flourishing boys' school and college in Tsukiji, Tokyo. Miss Alexander was designated to the school at Yokohama; Miss Davis, after a brief sojourn at Yokohama, taught in the girls' school in Tokyo; and Miss Smith also joined the ladies in the Graham Seminary. In July the connection of Miss Gulick (married to Prof. Jewett), and in October that of Miss Eldred (married to the Rev. R. Davidson) with the Mission ceased.—Two new churches were organized, one at Yanagawa, Fukuoka Ken, placed under the care of Mr. Hattori, and

one at Shimono-seki, Chōshu, in charge of Mr. Aoyama. The Shinsakaye-bashi church was removed from its former site to a more central lot within the limits of Tsukiji. This church, under the pastorate of the Rev. Mr. Ishiwara, was growing rapidly.—The boys' school at Yokohama, under the energetic management of Mr. J. C. Ballagh and the assistance of others, had grown into a large and very successful institution. It was this year removed to Tsukiji, Tokyo. It has commodious buildings, used to the extent of their capacity for school-rooms and the accommodation of of boarding students. In the autumn Graham Seminary was again under the care of Mrs. True, who had this summer returned from Kanazawa. Miss L. A. Leete and Miss S. C. Smith were associated with her at this time.—"In this year the Rev. William Imbrie printed his English-Japanese Etymology, an indispensable book to all students of the colloquial."

Am. Refd. 1880.—Although all the departments of the work were in a prosperous condition, the year was not an eventful one for this Mission. Permanent work was began at Okazaki, some 20 miles S. by E. from Nagoya, by Mr. Yamamoto; and Mr. Maki gave up the pastorate of the Ueda Church, Shinshu, to devote himself exclusively to evangelistic work at the neighboring town of Komoro and outlying villages. —In July a church was organized at Kagoshima in Satsuma with 20 members, under the care of Mr. Segawa. In December Mr. and Mrs. Stout returned from a visit to America to their work at Nagasaki.

"In the summer of this year the Mission suffered a grievous loss by the death, in the seventieth year of his age, of the Rev. S. R. Brown, D.D., at Monson, Mass. This place was his native village, where a pious mother, rarely endowed by nature and grace, had reared him 'in the 'nurture and admonition of the Lord.' He received his early education at the Monson Academy, an institution animated with a zeal for missions. After graduating from Yale College and the Union Theological Seminary, New York, he offered himself to the American Board for appointment as a missionary. That Board, by the financial difficulties of 1836-38, was compelled to postpone the time of his departure, until it finally released him altogether in favor of a nomination which he received from the Morrison Education Society, an English organization, to begin a boys' school at Hong Kong, China. For nine years Dr. Brown taught this school with marked success. Yung Wing, the Chinese Ambassador to the United States, and others who later rose to influential positions, had been under Dr. Brown's training. Owing to the impairment of Mrs. Brown's health, he was obliged to abandon his work in the Hong Kong school and to return to America. Soon after his return home, Dr. Brown and family settled down at Owasco

Outlet, a village in the State of New York. He there established a prosperous school to prepare young men for college, while he at the same time held the pastorate of a Reformed Church in the village. It was from this place that he was called by the Board of Missions of the Reformed Church as its first missionary to Japan. He arrived at Kanagawa on November 1st, 1859, and remained in the field until July, 1879. During these twenty years he returned home once on furlough. It would be impossible here to review the whole of his useful labors in Japan. Dr. Brown was, from its organization in 1874 until he left Japan, chairman of the Committee on the translation of the New Testament into Japanese. His last work on this Committee was the first draft of the translation of The Revelation, but he was not able to join the other members of the Committee in the revision of the same. Dr. Brown was a man of a very amiable disposition, a good linguist and successful educator, and above all a conscientious, prayerful, devout follower of Christ. His life was prolonged to see the results of his work. He lived to 'see the kingdom of God come with power', and saw some of his pupils in Japan ordained ministers of the Gospel, and others in influential situations. He also saw the version of the New Testament completed. It was a kind and beautiful Providence which led this Christian scholar and teacher—a pilgrim for so many years in heathen lands—to his birth-place to die amid the scenes of his childhood where his kinsfolk had their resting-place. He fell asleep without a struggle—in the presence of his beloved wife who had shared with him all his joys and sorrows—on a summer Sabbath morning, June 20th, 1880. Our sorrow over the loss is almost obliterated by our joy and rejoicing over so eminent a Christian career."

This summer, also, shortly after the great meeting at Uyeno, an old and distinguished Japanese Christian was called to his rest. Mr. Awazu Kōmei was baptized by Mr. Ballagh in May, 1868; and, although not connected with any foreign mission or with any church under foreign missionary care—his faith being true and strong, but apparently not broad enough to carry him across the barrier of national exclusiveness, so as to dispose him to cooperate with foreign work or workers,—he gave years of devoted service to his Lord, built up an independent church in Tokyo, and ministered faithfully to the flock of Japanese Christians whom he was instrumental in gathering into it. He fell asleep honored and regretted by the officials of the Government, in whose employ he had been engaged as a teacher and an officer of the Naval Academy. A few days after the Ueno meeting and before his decease, Mr. Okuno went to give him a full account of the exercises of that meeting. "This is

indeed a happy event," said Mr. Awazu; "soon I shall be with the Lord, and shall thank him for this striking proof of the coming of his kingdom in our country."

Am. Bapt.—"In the winter of 1879-80, a work was commenced in the North, which has been rich in results. A resident of Morioka and member of the Greek Church, while on a visit to Yokohama, fell in with one of our members, attended several services, and, on his return home, took with him a number of copies of the Scriptures. He and his friends, on reading these and conversing about them, were induced to write repeatedly to Yokohama that some one might be sent to explain them. In obedience to this Macedonian call, Mr. Poate, accompanied by a native assistant, started northward in January, 1880. Three visits were made during this year, resulting in the formation of the Church in Morioka in January, the Sendai Church in October, and the Hanamaki Church in November."

A. B. C. F. M. 1880.—Miss E. L. Kellogg arrived at Kōbe on September 22nd; Miss Wilson returned to America on June 20th and retired from the Mission. On October 12th, the Mission experienced a sad loss in the death of Mrs. Curtis; she was buried at Kōbe on the 14th.—On October 12th a new church was organized at Okayama in the southern part of Okayama-ken.—The foreign missionary *personnel* was unchanged, if not decreasing; but the Mission's extensive work in all its departments was carried on energetically throughout the year.

C. M. S. 1880.—Mr. Piper and wife returned to England in December, leaving Mr. Williams the sole missionary in charge of the Tokyo station. Mr. Piper's connection with the Mission ceased from that time. Before leaving this work, he finished the translation of three of the lesser Prophets, viz., Jonah, Haggai, and Malachi, under the auspices of the Permanent Committee; and prepared independently, for the National Bible Society of Scotland, a Japanese Reference New Testament.—The work which had been begun at Kumamoto by a native of that town, was followed up by others, and in July Mr. Maundrel, during his second visit, baptized 12 adults and 4 children.—Mr. Warren was absent on a brief visit to England during the greater part of this year; and by the end of the year was appointed secretary for the whole Mission.

Am. Method. 1880.—The Mission's force was increased by the arrival of the Rev. C. S. Long and wife, for the Nagasaki Station, in March; the Rev. G. F. Draper and wife, for Yokohama, on March 20th; and Miss J. Vail, for Yokohama, on May 25th. For the department of female education, also Miss Kate Woodworth arrived in October, designated to Hakodate. Miss Priest, of the same station and department, was obliged on account of ill health, to return to America.—Since 1874, Dr. Maclay had

been in charge of a circuit which at first embraced only a portion of Yokohama, but subsequently included Nishiwo and Nagoya in Aichi Ken. During these years he baptized 59 adults and 2 children.—The girls' school in Tsukiji having been destroyed by fire in December of the previous year, new quarters had to be provided. Through the kind offices of the Hon. J. A. Bingham, U. S. Minister, resident in Tokyo, permission was obtained to rent a suitable building on the Ginza, a street outside of the Foreign Concession, and in the latter part of January, 1880, the school was re-opened there, and continued there for more than a year, during which time a new building was erected in Tsukiji.—The members of the Mission took a prominent part in the open air Ueno meeting. Although the year was devoid of striking events, the work was none the less energetically and successfully prosecuted in all its branches and localities.

S. P. G. 1880.—The Mission force was increased by the arrival of the Rev. E. C. Hopper, designated to the Osaka station. About this time, also, Miss Shaw went to Niigata, her connection with the Mission being severed. The work at Osaka was diligently carried on.—Mr. Wright and Mr. Shaw, in Tōkyo, held regular Sunday and week-day services in their churches and various preaching-places, and their schools prospered.

Ed. Med. 1880.—Until September of this year, Mr. Oshikawa continued to labor as an evangelist in cooperation with Dr. Palm, the preaching-place being used also as a dispensary. "In the month named, Mr. Oshikawa removed to Sendai and commenced a separate work in that region. He had during a previous evangelistic tour met with much interest and encouragement in that part of the country which, contrasting strongly with the inertia of the people of Echigo (the province of Niigata), seemed to constitute a call to labor there. He was accordingly set apart with prayer for the work in Sendai, and took with him Mr. Yoshida as fellow-laborer and colporteur.—The evangelistic work at Niigata and in its neighborhood was actively continued; but the medical work was interrupted in July by a fire which destroyed a considerable part of the town.

U. P. C. 1880.—On June 24th the Rev. R. Welsh and wife arrived in Tokyo, but the following January Mr. Welsh was obliged to resign, on account of ill health; and returned home. Miss Gamble's connection with the Mission being discontinued, she also returned to England.—For several winters, in connection with the Tsukiji Hospital, lectures on scientific subjects bearing on religion were delivered with good results. Dr. Faulds had also prepared a special type for the printing of books for the blind, and a library for the blind was instituted.

Ev. Assoc. 1880.—"On May 24th the Mission's force was strengthened by the arrival of the Rev. Jacob Hartzler and wife, Mr. Hartzler having been appointed superintendent of the Mission.—The commencement of the year found Dr. Krecker's health restored, so that he was able to resume preaching, and favorable openings presenting themselves in the spring, several new preaching-places were taken up. Four Sunday Schools and an equal number of meetings for women were sustained on week days, and a children's day-school was also established. Several young men having expressed a desire to be prepared for the Christian ministry, arrangements were entered into, near the close of the year, with the Methodist Church of Canada Mission, for jointly conducting a Theological School.—Nine persons were baptized in Tokyo during the year.—In February a women's meeting was established in Osaka, and in October an additional preaching-place was opened. Prayer-meetings were also held in private houses every Tuesday evening, invitations being often received from persons who were not Christians."

Cumb. Presb. 1880.—The first cases of the administration of baptism occurred in the autumn of this year, when two young men received the sacrament.

Refd. Ch. in the U. S. 1880.—On June 28th, Mr. Gring and family removed from Yokohama to Tsukiji, Tokyo.

Meth. Prot. 1880.—The Methodist Protestant Church, an American Church founded in 1828 and differing from the Methodist Episcopal Church in polity only, this year established its Japan Mission, which is its only mission. Miss L. M. Guthrie was sent out as its first missionary; but, while on her way out and staying at San Francisco, "she was suddenly called from labor to reward." Miss Guthrie had for several years been a devoted member of the staff of the "Home" at Yokohama. Soon afterwards the Board secured the services of Miss H. G. Brittan, who had the advantage of many years of missionary experience in India. She reached Yokohama on September 23rd and located herself and her work at this port. The objects of the Mission are educational and evangelistic work. Miss Brittan transferred a few girls whom this church had for a number of years supported at the "Home" to her new establishment, and with these began the work, which under her energetic management soon grew to considerable proportions.

A. D. 1881.

Am. Episc. 1881.—On February 9th, Miss B. T. Michie arrived at Osaka, and began immediately to aid Miss Eddy in the girls' school in that city. In April Miss Eddy, who had been in charge of this school for nearly seven years, resigned in order to assume the care of her aged mother at her home in the State of Indiana, U. S. In

June Miss M. L. Mead (now Mrs. Hopper) arrived at Osaka, being assigned to duty there as an associate with Miss Michie in conducting the girls' school.—"In his annual report the Bishop again referred to the great need of teachers for educational work, and the still more pressing necessity for clergymen to carry on the direct missionary work of preaching the Gospel. In a letter from Mr. Blanchet, dated July 23rd, were mentioned four indications of the rapid extension of Christianity in Japan: '1, the establishment of a number of religious papers with the Government's approval—one of these, the *Dendō Zasshi* (the Evangelist), by members of the Mission; 2, the greater demand for and the rapidly increasing supply of Christian literature; 3, the renewed energy put forth by the Buddhists in trying to bolster up their system, which was daily losing its hold upon the people; 4, the tacit allowance by the Government of preaching the Gospel and of selling the Holy Scriptures openly in the interior, as well as at the open ports, irrespective of the protestations of the Buddhists against the same.' These facts constituted a strong appeal to the Church for prompt and liberal assistance of the missionary cause.

"In March Mr. Tyng reported the Osaka (St. Timothy's) school as being in a prosperous condition. The number of pupils was upward of 40, and new applications were made daily. Many were refused as being too young, but it was hoped that a primary department might be established. About the same time Mr. Gardiner wrote from Tokyo, giving an account of the progress of his school."

Am. Presb. 1881.—The Mission was re-enforced by the arrival of the Rev. J. B. Porter; and of Miss I. A. Leete (in August) and Miss M. L. Reade (in the autumn). —At Kanazawa, Ishikawa-ken, where Mr. Winn was stationed, a new church was organized.—Mrs. Sakurai conducted the Sakurai-jo-gakkō at Banchō, Tokyo, till June of this year. At this time there were 40 pupils in the main school and about as many in two branch schools. A commodious building had been erected near the old school; this was opened with appropriate exercises on July 10th. Mr. and Mrs. Sakurai being about to leave Tokyo to take charge of new work at and near Hakodate, Mrs. True left the Graham Seminary to take charge of this popular girls' school, assisted by Miss Davis. The Graham Seminary was then placed in the charge of Miss I. A. Leete and Miss Smith, with Miss L. A. Leete, and Miss Reade as assistants. —The boys' college under Mr. J. C. Ballagh and the Union Theological School, both in Tokyo, were in a prosperous condition.

Am. Refd. 1881.—The working force of the Mission was increased by the arrival of Miss C. E. Ballagh, in June, and Prof. M. N. Wyckoff and family, on September 25th. On April 25th Mr. and Mrs. Miller returned to Japan from a visit in America,

removed to Tokyo on July 1st, and thenceforth resided and labored there. Miss Witbeck, who had been eight years in the field, returned to America on furlough on December 4th.—This year the Kōji-machi Church was rebuilt by the Mission; the Shitaya Church also erected a church-building of its own this year, with money loaned by the Mission.—The Rev. Mr. Okuno, at the request of the superintendent, conducted for about two years weekly preaching services in a forced labor prison in the vicinity of Tokyo. His audiences usually numbered from 800 to 1000 criminals. Owing to Buddhistic machinations, however, this interesting work was eventually discontinued. Besides conducting numerous services, Mr. Okuno continually assisted in the work of Old Testament translation.—Mr. and Mrs. Booth, who early in November had come from Nagasaki in search of health in the more bracing air of Yokohama, undertook the superintendence of the Ferris Seminary on December 15th, efficiently assisted by Miss H. L. Winn and Miss Ballagh.—Having been Mr. W. E. Griffis' successor in the school at Fukui, Yechizen, (1872), and then for several years in the service of the Educational Department, Mr. Wyckoff had the benefit of coming to a field, with whose people and language he was familiar. A little more than a week after his arrival, on October 3rd, he opened a boys' school with 13 pupils at No. 48 Bluff, Yokohama. The number of pupils soon increased, and happy results were not long in showing themselves.—Mr. Stout, having returned from a visit to America, was again in sole charge of the Nagasaki station. "In the autumn, the Rev. A. Segawa was called from Kagoshima to assist in teaching the theological class at Nagasaki. He was requested also to act as pastor of the Church at the same place. Three men were then studying for the ministry." Work was began at Saga, Hizen, in the spring; it has not been practicable to carry on this work consecutively, but frequent visits are made to the place and the outlook is encouraging.

Am. Bapt. 1881.—"Rev. F. S. Dobbins and family reached Japan a second time on November 16th, and entered into the work in Tokyo, from which Mr. Rhees removed. Mr. Dobbins' health failing, however, his stay was destined again to be short, and in November, 1882, he returned home, after a stay of a little less than a year." The work in Tokyo and at Yokohama progressed favorably during the year. —"In July Mr. Rhees, hearing through one who had the previous month united with the Baptist Church in Tokyo, that there was a favorable opening in Tokushima in the island of Shikoku, went to visit that place with a view to commence work there. Assisted by a native convert whom he took with him, he held meetings there every evening for a number of weeks, and on August 28th formed a church there of five members. This number has since increased to nine."

A. B. C. F. M. 1881.—Miss Gouldy, having been eight years in the field, went on a visit home on January 10th. Mr. and Mrs. Leavitt left Japan on April 12th, Mr. Leavitt taking a pastorate in North Andover, Mass. Mr. and Mrs. O. H. Gulick also were on a visit home in 1880-81. Dr. D. C. Greene, after having been in the field eleven years, six of which he had given to the work of New Testament translation in connection with the Yokohama Committee, went to America with his family early in 1880. At the end of 1881 he returned to Japan, and being thenceforth located in Kyoto, the Dōshisha School had the advantage of having now four foreign teachers giving their whole time to the School. Dr. Greene had special charge of the Vernacular Department.—The Kyoto girls' school, commenced by Miss Starkweather in 1877, was in a flourishing condition. Miss Parmelee, who was connected with this school for several years, was now absent, but Miss Davis joined it this year. The churches and schools at this and the other stations made good progress during the year.

C. M. S. 1881.—The Rev. G. H. Pole and wife joined the Mission at the Osaka station this year. Mr. Evington was absent on a visit home during ten months. The church was removed to its present site and at the same time enlarged to meet the increased wants of the work. "This church is the principal centre of the Mission's Osaka work. The missionaries have spent much time in personally conversing with the people on the truths of the Gospel, and one of them attends almost daily in the chapel for this purpose. One of the native Christians has at times assisted in this work with encouraging results. Thousands have in this way heard the Truth and carried away, both in their memories and in the tracts they have received, many of its precious grains, whilst some have been led to give themselves to the Lord. Public preaching was constantly carried on, Bible classes and classes for catechumens were regularly held; and a special class for women and a weekly prayer-meeting under Miss Oxlad's superintendence have been the means of much good. There are two out-stations connected with Osaka: Tokushima in the province of Awa in Shikoku, and Watazu in the province of Iwami in the far west of the main island. The work in Tokushima, a town of 40,000 inhabitants, was begun at the request of two members of the Greek Church, who professed to be seeking more light and teaching from the Word of God. The missionaries were ultimately disappointed in these men, but the work there has gone on and is growing. Mr. Warren visited the place several times in 1881, and during one of his visits baptized the first three converts.

"The first attempts to reach the Aino aborigines must not be omitted. From the first the Society has been desirous of doing something to reach them, and it was this

desire that influenced them in some degree in locating missionaries at Hakodate. Mr. Dening on one occasion spent some weeks amongst these people, living in an Aino hut, and collected a vocabulary with a view to further efforts. In 1878 he paid another visit, but was not able to do much from a missionary point of view. In 1881 Mr. Batchelor spent four months amongst them and commenced the study of their language, in which he made some progress. He is now (end of 1882) in England, but hopes soon to return to resume this work."

Am. M. Home, 1881.—The work in connection with the Mission went on favorably during the year and the school was regularly carried on, except for a few weeks in the autumn, when ophthalmia prevailed among the scholars which, though of a mild form, caused considerable irregularity in the classes.

American Methodist. 1881.—The Hakodate station was re-enforced by the arrival, on October 6th, of the Rev. L. W. Squier and wife from the United States.—Dr. Maclay was a member of the Permanent and Revising Committees which had charge of the translation of the Old Testament until his return to America on April 2nd on a health furlough. In the autumn he visited England and attended the Ecumenical Methodist Conference which met in London September 7th-20th.—"In June Mr. Soper, accompanied by the Rev. A. D. Gring (of the Reformed Church in the U. S.), visited the Yamagata-ken, baptizing 33 adults and six children, and organizing a church at Tendo, a large town about eight miles north of Yamagata city. During the autumn of this same year, he made another visit to the province in the interest of the work there."

The working force in the department of female education was increased by the arrival of Miss M. S. Hampton, in June, designated to Hakodate, and Mrs. C. W Van Petten, in October, to join the ladies in the Tokyo girls' school. The school building, which was erected in Tsukiji while the school was temporarily carried on in Ginza, was dedicated and school work resumed there on September 13th with about 50 pupils. The new building, which cost about $10,000., is very conveniently arranged, well lighted and ventilated, and will accommodate 80 pupils.

Can. Meth. 1881.—"After laboring nearly three years in Kōfu, teaching and preaching the Gospel at his house and in many places throughout the province, resulting in an ingathering of 44 souls, Mr. Eby returned to Tokyo. Since this time, the three foreign missionaries have lived in the capital, teaching a number of candidates for the ministry, serving the churches in the city, and from time to time visiting the country congregations on evangelistic tours. The work begun by each of the four missionaries having been in schools, it was natural that from among the converts

students many should desire to become preachers of the Word. Such indeed was the case, and, as far as means allowed, a number have been carefully trained. In September, 1881, four of the most advanced were solemnly ordained to the Gospel ministry, since which time each one has wrought nobly at his appointed post. Besides these there are now five candidates on probation."

S. P. G. 1881.—The work in Tokyo was considerably extended by this time. Early in the spring of the year Mr. Wright built and opened a chapel in one of the main thoroughfares of the city in the vicinity and N. W. of Kyō-bashi.

Ed. Med. 1881.—In the spring of this year, a new building was erected for hospital and dispensary purposes, and this work, which had been interrupted by the large fire in July, 1880, was recommenced in the new premises. Preaching in and near Niigata had been successfully continued with but little interruption.

U. P. C. 1881.—Mr. Waddell's boys' school in the western part of the capital was interrupted the whole of this spring and summer on account of his removal to Tsukiji; but late in the autumn he returned to the former premises and re-opened the school. Mr. McLaren was continually engaged as one of the regular teachers of the Union Theological School, and in literary work and occasional preaching. Mr. Davidson, after having been in the field about eight years, went home on furlough on December 15th. The Tsukiji Hospital was uninterruptedly conducted by Dr. Faulds with a marked degree of success.

Ev. Assoc. 1881.—The work in Tokyo was concentrated and maintained during the year at the three most promising preaching places. The day-school already referred to was abandoned, but two others were opened in more favorable localities. 11 persons were received into church fellowship this year.—On April 12th a society consisting of 13 native members was organized at Osaka under the care of Mr. Halmhuber.

Cumb. Presb. 1881.—The two missionaries and their wives had thus far labored alone at Osaka, but this year they received re-enforcements with a view to enable the Mission to extend its work so as to conduct the important branch of female education more efficiently. In 1880, the Woman's Board of Foreign Missions was organized in the United States, and the first missionaries sent out under its auspices, Miss A. M. Orr and Miss Julia Leavitt, arrived at Osaka in November, 1881.

Meth. Prot. 1881.—In September Miss A. McCully arrived at Yokohama, having been appointed as an assistant to Miss Brittan. The educational work, which was at this time limited to girls and small boys, was successfully conducted during the year.

A. D. 1882.

Am. Episc. 1882.—On October 11th, 1881, the Foreign Committee appointed Miss Sarah L. Riddick as missionary teacher, to be sent to Miss Pitman's assistance in the girls' school, Tokyo; she arrived at this station in April, 1882.—Mr. Cooper and wife left Japan in March, owing to the serious failure of Mr. Cooper's health. After rendering efficient service in presenting the work of the Mission to a number of parishes at home, his connection with the Board terminated December 31st.—"On February 14th, occurred the death of the Rev. J. H. Quinby, at that time visiting friends in Florida. Mr. Quinby had been a member of the Mission for nearly ten years, a faithful worker, and his death was a sad loss to the Mission.—The close of the mission year brought little change in the state of affairs in the field. On New Year's Day Mr. McKim's infant and three Japanese children were baptized at Osaka. The schools, the dispensary, and the chapels in the same city were in efficient order, though the absence of Dr. Laning, who, after a service of more than eight years, returned home on a visit in November, 1881, affected the attendance at the dispensary. It was designed, upon his return, to open a hospital and generally to enlarge this most useful branch of the work. Dr. Laning was again at his post on November 1st, 1882.—The boys' school in Tokyo, now known as St. Paul's School, continued to flourish under the able management of Mr. Gardiner. A spacious brick building for this school was finished and opened in December, 1882.—In June the entire charge of the girls' school was placed in the hands of Mrs. Gardiner, who, as Miss Pitman, had been connected with it almost from its beginning.—Mr. Blanchet reported that of the 35 pupils who had been in the school, 20 were baptized and 12 confirmed. There were 7 chapels and preaching places in Tokyo, and it was expected that 2 or 3 more would soon be added to the list." For further statistics of this Mission, the reader is referred to the table subjoined to this history.

In addition to all the care and responsibility of superintending the evangelistic work of the Mission in Japan and for some time in China (involving much traveling), the Bishop, the Rt. Rev. C. M. Williams, D.D., expended much time and labor in preaching the Gospel, teaching theological students, and literary work. This last mentioned consisted partly of the translation of large portions of the Book of Common Prayer and, in co-operation with another missionary, of the Book of Psalms. Mr. Blanchet, too, partly in conjunction with Mr. Wright, finished a first translation of the Book of the Prophet Isaiah.

"It is to be feared that the labors of those who are in the field are scarcely appreciated at their true value. There is apt to be a feeling of impatience at the

apparently slow progress made. This is unjust; it should be remembered that at least two years of the most assiduous study are necessary in order to attain tolerable familiarity with the language. The missionaries are few, but they have not been idle, nor is the value of their work to be measured by immediate and visible results. They may not be permitted to see the full fruition of their labors, but they are clearing the way for those who are to come after them, and the good seed they are planting is the living germ which will some day develop into complete maturity. Herein lies our hope for the future.

"In the distant field of Japan our brave band of missionaries have prayed and labored, in loneliness and discouragement, ofttimes ready to sink under the heavy burden, yet still toiling on with an ardor that would not recognize defeat. They have been gradually making impressions upon flinty natures, uprooting deeply seated prejudices, bringing to light the hidden treasure of genuine worth, and in all their trials have been sustained by the conviction that, with God's blessing, the darkened hearts of fellow beings were slowly but surely being moulded and fashioned into fair temples meet for the dwelling-place of His Holy Spirit."

Am. Presb. 1882.—The Mission was re-enforced during the year by the arrival of Miss M. K. Hesser and Miss A. E. Garvin, both designated to Osaka; Rev. E. D. Bryan and wife, now stationed at Tokyo; Miss T. Porter, for the Kanazawa station; and Miss M. E. Henry. Miss Henry met with a serious accident during rough weather on the voyage out and in consequence was invalided for several months at Yokohama; when sufficiently recovered to travel, the physicians advised her not to remain in Japan, and she accordingly returned to America in the autumn of the following year. Miss Youngman, who had gone on a visit home in the previous year, returned to Japan in the spring of this year and at once resumed her useful work among the families and women of the capital. In the summer Mr. J. C. Ballagh and wife went home on a visit to recruit their health.

The Mission experienced this year a sad loss through the decease of Mr. Green. The Rev. O. M. Green was born in Pennsylvania on June 22nd, 1845, and died at Harrisburg, Pa., on November 17th, 1882, aged thirty-seven years. He entered Princeton college in August, 1864, and Princeton Seminary in October, 1867, and remained there till January, 1868, when he had to return home on account of impaired health. In May, 1872, he graduated at Columbia Seminary, South Carolina. He now fully decided to engage in foreign mission work and offered himself to the Board, but owing to financial embarrassment, was not sent until the autumn of 1873, after he had supplied the Presbyterian Church of Alexandria, Va., for one year with

great acceptance. He arrived in Japan on December 1st. Mr. Green at once began the study of the difficult Japanese language, and made such progress that very soon he commenced preaching to the people. He took an active part in the organization of the first Japanese Presbytery. At first he was stationed at Yokohama, and afterward in Tokyo. He also was stated clerk of Presbytery nearly all the time he was in Japan. He made a number of translations of small Christian books and tracts. His industry, fidelity, and amiability greatly endeared him to his co-laborers and the Japanese Christians. His incessant labors and an uncongenial climate, however, having impaired his naturally delicate constitution, he contracted chronic rheumatism, which compelled him to relinquish his work. He left Japan in July, 1880, and returned home in very feeble health. He visited among relatives and friends, but was able to make but few public addresses. All medical assistance proved of no avail, and after a lingering sickness he passed to his reward. His memory is embalmed in the recollection of his friends. (After the *Foreign Missionary.*)

Osaka was this year occupied as a station, Mr. Alexander being transferred thither from Tokyo, that the work in the east and the west might be brought into one connected system.—The following new churches were organized during the year: the Yamaguchi Church, Yamaguchi Ken; the Dai-machi Church, Tokyo, with Mr. Toda as pastor; the Honjo Church, Tokyo, (Jan. 1883) with Mr. Shinowara as evangelist; and the Adachi Church, at Take-no-tsuka-mura, a few miles N. W. of Tokyo. Those of the churches under the Mission's care that have neither pastor nor evangelistic supply, are in the charge of their elders and are visited by missionaries and ministers or evangelists as often as opportunity allows.

All the departments of the Mission are in successful operation at the close of this period, and every missionary fully occupied, each one in his or her appointed sphere. The Gospel is continually preached in numerous places in town and country; new churches are springing up here and there, and the old ones advancing with a healthy growth. "Six Japanese have been ordained, and fifteen others licensed to preach the Gospel. It is impossible to speak too highly of the labors of some of these men. They have proved themselves of no mean gifts—adaptability to circumstances, perseverance, fertility of resources, and piety. Some of them have endured much for Christ's sake, and in years of work have shown the sincerity of their faith and love." —Numerous meetings are held for women, primary and Sunday-Schools are established and Bible classes taught wherever the Mission's agents go. All the varied work for women and children employs the time and labor of seven ladies. To mention a case of successful work, a school for girls begun at Yokohama in 1875 has so prospered

as to grow into three, bringing 200 children under religious instruction. Some boys asked, in the year of its opening, to join this girls' school; a separate class was formed for them, and this, too, soon became a school. Removed to Tokyo in 1880, it has now commodious buildings, the beginning of a library, a faculty of four foreign and several native teachers, and an extended course of study. Above a hundred students are in attendance. The students' fees pay all the expenses of the school, the salaries of the foreign professors excepted.—Graham Seminary in Tokyo has 47 pupils, 16 of whom are Christians; 28 pupils are supported with foreign money, and 19 by parents and friends. The Sakura-jo-gakkō, also in Tokyo, has 40 boarders and 80 day-scholars, a goodly number of whom are Christians.—A number of tracts, and books have been written or translated by members of the Mission and the Japanese ministers. —The evangelistic work in and around the Mission's chief centre, Tokyo, is carried on under the efficient superintendence of Messrs. Thompson and Knox. — "The foreign missionary force in the field is larger than ever before, and a body of nearly thirty Japanese is prepared for service, besides a number of women trained for school and Bible work." The numerical condition of the various branches of the Mission's work and of their results, the reader will find in the table of statistics appended to this history.

"How great the contrast in all these things with ten short years ago! Then the Mission was at the beginning of aggressive work with insufficient forces and appliances. Now the preliminary work is done, the organization is complete, and with the Lord's help the Mission is prepared for its future work. But what may be expected of the future? Surely not a mere repetition of the past. As the past ten years show advance beyond belief on the work of the first fourteen years, so we may anticipate a like advance in the ten years to come; and this not alone in the adding of names to the rolls of the Church and the extension of the Christian community. With God's help we look for that indeed, but also for much more. The Christian community must be trained to work for Christ. The self-support and self-propagation of the Native Church are the watchwords of the future. To put proper responsibility upon the Japanese Church, to teach it to undertake the work no foreign missionary can perform—the turning of Japan to Christ,—this is the Mission's work. Already much has been done. A plan has been matured looking toward self-support. Already some churches do much for themselves. Last year the Japanese (under the care of this Mission) gave 3,000 Yen to the Church. A Home Missionary Society has been formed. To carry on this work to completion, to naturalize the Church in Japan and transform foreign Missions into home Missions, is the work of the future.

Foreign Mission work can never convert a nation. Its work is done when an efficient, consecrated, working Church is formed. With God's blessing in the future as in the past, those who waited long years in faith, their hopes stayed on Him who moveth the hearts of kings, may live to see the Church of Christ in Japan—no longer needing foreign props—erect, complete, the dwelling-place of the Holy Spirit, revealing to those still in ignorance and the valley of the shadow of death, His truth and glory."

Am. Refd. 1882.—The teachers' staff in the Ferris Seminary was strengthened by the arrival of Miss M. L. Winn. In the autumn Mr. Amerman went on a visit to America, whither Mrs. Amerman had preceded him the year before, her health having been seriously impaired. Shortly before Mr. Amerman's return home, the Rev. Kimura Kumaji (in August) and Ogimi Motoichirō (in November) arrived from America, and desiring to be located in Tokyo, thenceforth have labored in connection with that station. These brethren having been more than ten years in America, living in the midst of the best Christian influences, and being moreover graduates of Hope College and Rutger's Theological Seminary (institutions of the Reformed Church), the hope is entertained that they will prove preeminently useful and successful in the work for the salvation of their countrymen. Mr. Kimura entered on educational and evangelistic work, while Mr. Ogimi assumed the pastorate of the Kōjimachi Church.

The evangelistic work of the Mission in Tokyo and northward as far as Ueda in Shinshu is superintended by Mr. E. R. Miller, while Mr. J. H. Ballagh conducts the field southward of the capital as far as Nagoya in Owari, and Mr. H. Stout is in charge of the work in Kiushiu.

The Yokohama (Kaigan) Church, the first Christian church in Japan (1872), of which the Rev. Mr. Inagaki has now been pastor for nearly five years, continues to work and grow prosperously. It is quite independent of foreign pecuniary support and has been so for several years past. On March 10th (1881) the Church had the honor of receiving a visit of the King of the Sandwich Islands, Kalakaua, in the church to the building of which his subjects had sent the first contribution.—Mr. Furuzawa Kinji opened new work at Yoshiwara in the province of Suruga late this year, and a church was organized at Mishima (Jan. 24th, 1883) and placed under the care of Mr. Itō Tōkichi. The Wadomura Church built a chapel with slight help from the Mission.

Ferris Seminary at Yokohama continued to do well under the efficient care of Mr. and Mrs. Booth, assisted by Miss Ballagh, Miss Winn, and Japanese teachers.

On June 29th Miss Kashi O. Kawa graduated, having passed a successful examination; she entered the school as a child and grew up with it, and will be retained in it as principal of the Japanese department. On September 15th the school reopened with 24 pupils, some new pupils being daily expected. About one-fifth only of the pupils in attendance receive a partial support, while other schools more frequently support four-fifths of their scholars. The present accommodations of the Seminary being insufficient to allow of the enlargement of the school, it is intended to erect considerable additions to the old building. (This was accomplished by the end of the following year).—The boys' School at Yokohama, opened by Mr. Wyckoff in October, 1881, continued to be successfully conducted by him. "Since that time 64 pupils representing 21 different provinces have entered the school. Some of these remained only a few days. The greatest actual attendance at any time was 33. The studies thus far pursued have been quite elementary, but the progress of the scholars in these has been satisfactory. Owing to uncertainty about the school remaining permanently at Yokohama, very few day-scholars have attended since September, 1882. The spiritual condition of the school is especially gratifying. Since the school was opened, 8 of the pupils have been admitted to the membership of the Kaigan Church and 3 have applied for baptism. There are now 14 Christians in the school, including the above. They all give evidence of genuine conversion, are earnest in searching the Scriptures and in doing their part in the school prayer-meeting, which has been held weekly by the students since the beginning of 1882. This meeting is well sustained and a means of great good to all connected with the school. There is also a Scripture lesson every morning and evening, at which all the boarding-scholars attend, and a Sabbath School on Sunday afternoons, at which, besides the pupils, a number of young boys of the native town attend." Before the close of the year, the Mission decided that it would be for the advantage of the school and its objects to remove it to Tokyo, in order to unite it with the school which has been conducted there by the Presbyterian Mission for several years past. (This removal and union were effected after the summer holidays in 1883.)

"The church at Nagasaki has 56 names on the roll. In the Sunday School there are about 20 pupils. There are 15 scholars under constant instruction in various branches in English and Japanese. Itinerary preaching in the neighborhood of Nagasaki especially at Omura and Isahaya has been prosecuted to some extent, but thus far without apparent results. At Saga, for the time and labor expended the results have been most encouraging. A large number of those whose names are on the roll of the Nagasaki Church, reside in or near Saga. They have a Sunday School of about

15 pupils and meet regularly for worship. What has been recently accomplished there is largely the outcome of the intercourse of Mr. Verbeck with some officials of the place, more than twenty years ago."—After Mr. Segawa left Kagoshima (in 1881), the station was put in the charge of a lay helper; but he, from some unpraiseworthy motive, influenced the church in such a manner as to lead its members to seek association with the "Independent Church of Japan" (the late Mr. Awazu's) in Tokyo. Most of the members, however, subsequently returned to their original connection. This church now numbers 18 members. "A day-school has been carried on in connection with the work in Kagoshima for the past two years, and has about 40 pupils in it. These pupils attend the Sunday School, and many of them the preaching services also. Soon after occupying Kagoshima as an out-station, evangelistic work was undertaken in Sendai, a town some 20 miles north of the city. This has been continued, and 3 persons have been baptized there. The Rev. J. Tomegawa is in charge of the work in Satsuma.

"As regards the field in which this branch of the Mission is operating,—the island of Kiushiu contains a population of more than five millions, and Nagasaki is the open port from which at present missionary operations can be carried on. For most of the time since the establishment of Missions in the country, there have been three Protestant missionaries in the place, representing as many different churches. The impression on the masses has been small. The central field at Nagasaki is a difficult one, owing largely to the local prejudice against Christianity, excited by Jesuit influence in former times and by the presence of large communities of Romanists in the vicinity. But away from Nagasaki, the field is perhaps not different from those in other parts of the empire. For although it is generally regarded as an unpromising one, the results of Mission work, as compared with those in other places and estimated according to the outlay, are not materially different. There is, indeed, every reason to believe that even here abundant labors would secure a rich harvest for the Lord."

The publications in connection with the Mission, besides those of Dr. S. R. Brown already referred to, have been confined to a few tracts and the Heidelberg Catechism in Japanese; but a work which requires special notice is Mr. Amerman's Japanese edition of the Rev. Dr. J. J. Van Oosterzee's Theology of the New Testament, published in 1879. This book has been used as a text-book in the Union Theological School, as also largely in similar schools of other missions. The first edition of 500 copies is nearly exhausted, and a new edition, with a glossary and other improvements, is ready for the press. The American Bible Society also publish-

ed the Gospel of Mark in the colloquial style, prepared by Mr. Ibuka under Mr. Amerman's supervision. This too is very widely used.

"The growing sentiment among the churches of Christendom respecting the policy to be pursued in pagan lands is that, in order to develop the energies of the churches founded there and to do work that shall last, the churches raised up among the heathen must be taught and trained to be self-supporting, self-governing, and self-perpetuating. To bring the Japanese Church to that condition is the aim of this Mission. Thus far, of the seven churches under the care of the Mission, only two are quite self-supporting. Three are without pastors, being dependent on supplies from Tokyo and Yokohama. The remainder have pastors or acting pastors, mostly supported by the Mission. Three have furnished their own Church buildings with little or no help from the Mission. All these churches are united with those under the care of the Am. Pres. and the U. P. C. Missions in the General Assembly (Dai Kwai) and the Presbyteries (Chu Kwai) of 'The United Church of Christ in Japan'. The entire number of churches in their connection is 26 (*Am. Presb.* 16, *Am. Refd.* 7, *U. P. C.* 2, Independent 1), and the membership is 1914 (*Am. Presb.* 1178, *Am. Refd.* 493, *U. P. C.* 153, Independent 90)." The further statistics of the Mission will be found in the table appended to this history.

Am. Bapt. 1882.—"On January 10th, Mr. Toriyama was ordained in Tokyo, and became pastor of the Church in Surugadai. On January 11th, Mr. and Mrs. Rhees removed to Kōbe, to be near the new interest in the island of Shikoku. In March, Mr. Rhees formed a Church in Kōbe, which now numbers 10 communicants. In November, Miss Munson, who had assisted Miss Kidder in her school and had also had a boys' school under her care, was married to Rev. Mr. White of the English Baptist Mission, and her connection with the Union ceased. Shortly after Mr. Dobbins' return home, it was thought best, on account of the increasing difficulty of obtaining suitable quarters for Miss Kidder and her school in Surugadai, that they should remove for a while to Tsukiji; Miss Kidder, however, entertained the hope ere long to be able to secure a suitable place in the former locality and again to carry on the school there." Early in the following year this hope was fulfilled.

Mr. Bennett has continued to reside and work at Yokohama since his arrival in 1879. For about two years past he has been regularly instructing a small class of students preparing for the ministry. Besides superintending the colportage of his mission and doing various evangelistic work, mostly assisted by Mr. Suzuki, Mr. Bennett also has charge of the church at Hachioji, whither he makes periodical visits. A native helper, however, is stationed at Hachioji and works continuously in

connection with the church there.—"Miss Sands' work, efficiently aided by Mrs. Poate, had been for some time enlarging. More than 200 pupils had been gathered in the schools under her care, and Biblewomen were receiving constant instruction. She had herself followed up auspicious openings with prayer-meetings, and this work seemed especially blessed in the village of Chōgo, situated about 13 miles from Yokohama. On April 9th, a church was formed there with 25 members, who had been previously baptized at Yokohama or Chōgo"—The church at Yokohama continued to prosper under the pastorate of the Rev. Mr. Kawakatsu.

"During the year 1882, three new churches were organized in connection with Mr. Poate's work in the north. These were respectively at Yanaiji (or Yanaijitsu) in April, Sakata in May, and Hachi-no-hei in December. Mr. Poate ascribes his success, under God, largely to the extensive colportage which he employs."

Mention has already been made, in Dr. Hepburn's address on the occasion of the celebration of the completion of the Japanese New Testament (p. 117), of Dr. N. Brown's extensive and expeditious work in the department of Scripture translation. "This work was greatly augmented by the care he had to bestow upon the printing, since he had sole supervision of the press. More than 30,000 portions of Scripture of the size of one of the Gospels and large editions of tracts and of fragments of the Old and New Testaments have been published by him."

"In March, 1883, the Rev. C. H. D. Fisher and family arrived to take charge of the work in Tokyo."

For statistics, see the Table.

A. B. C. F. M. 1882.—On November 12th, the Rev. Geo. Allchin and wife arrived for the Osaka station, and on the 20th of the same month Miss E. M. Brown reached Kobe to join the staff of the girls' school at that port. On January 29th Miss Clarkson returned to America on account of impaired health, and on September 29th, Miss Kellogg's connection with the Mission ceased on account of her marriage to the Rev. M. L. Taft, of the Am. Meth. Mission in China. At the end of this year, the force in the field was slightly smaller than it had been three years previously; it consists now of 16 men, all but one married, and ten single women.—Two new churches were organized this year: that of Shima-no-uchi, Osaka, March 18th, and that of Takahashi, an out-station of Okayama, in the autumn. "An out-station has been established and preaching sustained for more than two years at Fukuoka, Kiushiu, where a small company of believers have been baptized. Outstation work has also been done on the west coast as far as Fukui. Most of the churches have been gaining numbers and strength; five of them are provided with houses of worship,

all built without any aid from the Board, and all but one built entirely by native funds, except as members of the Mission and others have made small private contributions to aid in their erection; the value of the church property is estimated at about 10,000 Yen. The little band of half a dozen Christians at Imabari in Shikoku (organized in 1879) have increased to over 100, have built a house of worship to accommodate 400, and are doing out-station work with commendable zeal."

Each of the churches of this Mission has a Sabbath School in connection with it, usually taking the place of one of the preaching services. At the out-stations where evangelists reside or missionaries regularly go, there are likewise Sabbath Schools or Bible Classes. The statistics of these, as well as of other branches of the work, will be found in the table appended to this history.

The three girls' schools, in all of which English studies have a prominent place, are in a prosperous condition. "In the Kōbe school there has been from the first (1875) a gradual increase in attendance, until now there are 52 boarding and 10 day-scholars. For the building first occupied, the Japanese contributed nearly $1000. In 1877 an additional building was erected, to which they also contributed liberally. The course extends over three years preparatory and five years seminary studies. A class of 12 girls graduated in 1882, all of whom are professing Christians. Several of these remain as teachers. Of the pupils in the present classes, 14 are Christians. Mr. Uno has for several years been a highly valued teacher of this school, both in English and Japanese studies.—The school in Kyoto, which was opened in 1877 in Miss Starkweather's house with two boarding and three day-scholars, entered the commodious buildings erected for it in 1879, and since then the pupils have increased, till they now number 53. The course covers four years. The first class of eight girls graduated in 1882. Some of these remain in the school as teachers. Miss Parmelee, now absent for a period of rest, has been connected with the school for several years, and Miss Davis since 1881. Messrs. Miyagawa and Katō, graduates of the Theological Seminary, were also teachers in the school for two or three years."—Of the rise and progress of the girl's school in Osaka mention has already been made. Miss Gardner took Miss Gouldy's place, when the latter went on a visit home in January, 1881. The school course covers four years. The number of pupils is 47, 28 of whom are boarders. A class of 4 girls graduated in 1882.

"The Dōshisha School was opened in hired buildings in Kyoto in November 1875. The management of the school was entrusted to Mr. Neeshima and Mr. J. D Davis, who were soon joined by Mr. Learned. Mr. Doane and Dr. Taylor were also connected with the school for one and a half and two years respectively. Since then

Dr. Gordon and Dr. Greene have joined the corps of teachers. The course of study in the English and Scientific department has hitherto covered five years, but it is intended to lengthen it at once to six. The first two years will be preparatory, devoted chiefly to instruction in English; then will follow the regular course of four years in science. The study of the Bible is voluntary. For graduates who desire to study Theology, there is a Theological Department with a course of 3 years. For those who show fitness for Christian work, but cannot go through the English course, a Vernacular Theological Department has been provided. The school property is held by a Japanese company, called the Dōshisha, of which Mr. Neeshima is the head. The decision of matters involving the expenditure of money, as well as the appointment of Japanese teachers, is in the hands of Mr. Neeshima and the foreign teachers. The internal government of the school is entrusted to the whole body of teachers. The faculty and the departments of study, as far as decided on and assigned, are as follows:

Rev. J. H. Neeshima, President.

Rev. J. D. Davis, D.D.,—Theology.

Rev. D. W. Learned, Ph.D.,—Church History, Exegesis (in part), Political Economy, Astronomy.

Rev. M. L. Gordon, M. D.,—Mental Philosophy, Homiletics, Christian Evidences, Physiology, Music.

Rev. D. C. Greene, D. D.,—Exegesis, Moral Philosophy, and special charge of the Vernacular Department.

Mr. Ichihara,—History.

Mr. Morita,—Geology, Rhetoric.

Mr. Shimomura,—physics, Mathematics.

"The number of students attending at the end of 1882 is 158, 130 of whom are in the English and Scientific course, 18 in the English Theological course, and 10 in the Vernacular Theological course. Most of the students pay their own board and tuition. Of the 130 students in the English and Scientific department, only 16 are receiving aid from the Mission; most of these to a small extent only, and some doing work in return.—The school equipment consists of five larger buildings and one smaller one for recitation and students' rooms, a chapel, a gymnasium, a dining-room and kitchen, a library of nearly 800 volumes, and astronomical and philosophical apparatus. The cost of the whole and of the land has been about $9,000. The first theological class of 15 graduated in 1879 (see under that year). From the English and Scientific department three classes have graduated, numbering 28. Of these, 17

are now in the Theological department. All but one of these 28 graduates are church members. Besides the theological graduates mentioned above, 4 others who were in the school have become ordained pastors; and a number of others who have from time to time been attendants at the school, have done and are now doing valuable service."

"The opposition on the part of the local government at Kyoto has ceased, so that for two years past large monthly meetings for the discussion of religious and other topics have been held in the largest theatres in the city. Fear among the people generally has given place to a desire to hear about the new way, so that"—as has been the case with all the other missions—"during the last three years the Mission has not had half the native workers needed to send in response to calls, which have come from far and near, for some one to preach the Gospel."

Mention has already been made of the medical work done at the several stations and out-stations; as, however, opportunities for the direct preaching of the Gospel opened and multiplied, more prominence was given to this, and medical work gradually assumed a more subordinate and legitimate position. Thus the medical work which was at one time extensively carried on at such places as Hikone, Nagahama, and Yokaichi, is now for the most part discontinued. The work begun in Osaka by Dr. Adams, prospered greatly since the time of Dr. Taylor's removal to that city in 1879, when the government's permission to open a hospital was obtained by a native company. "From that time the attendance of patients rapidly increased, though the ward for in-patients was not opened till a year later, and even now the cases treated are chiefly dispensary cases. Medical work is now carried on in three different places in the city. In two of these it is intimately connected with the churches, but the third has no such connection. The Christian work carried on in the former two dispensaries is satisfactory. As the patients usually pay for their medicines and the incidental expenses of the little hospital are met by the Japanese, the work is in a large measure self-supporting. But the weight of the surgical work and some other expenses must be met from other sources. The number of individual patients seen per year ranges from 3,500 to 4,000."—In 1875, largely through the kind offices of the Minister of the U. S., the Hon. J. A. Bingham, Dr. Berry received the government's permission, which he had applied for two years previously, to visit the prisons of the country, with a view to report upon their condition and to offer suggestions for their improvement. "The inspection was at once begun and followed by a report, which was accepted by the Government with grateful acknowlegments, and published and sent to all the prisons in the country. What influence it may

have had in the reforms adopted, is not known; but it is pleasant to note, that nearly all the reforms recommended in the report are now observed in the management of Japanese prisons, even that of making use of moral instruction to reform the criminals. Buddhism, however, is relied upon rather than Christianity."

Printing was begun by this Mission about ten years ago, "the earlier works being small tracts expounding the fundamental principles of Christianity. These were printed from wooden blocks and most of them cost but one cent apiece. Seven years ago the Mission established a printing-press, and type began to take the place of blocks. 50 different works have now been printed by the Mission, of various descriptions, from the leaflet of 4 pages to volumes of several hundred pages. Of these various works there have been printed 343,853 copies, amounting to 9,278,628 pages. In addition to these, the Japanese firm known as the Fukuinsha, or Gospel Society, which works in harmony with the Mission, have printed of the above-mentioned works, upon the mission press but on their own account, 26,120 copies, amounting to 1,007,500 pages, thus making a total of 369,973 copies printed, amounting to 10,286,128 pages.

"During the past five years, the principal agency for the distribution of the Mission's literature has been the Fukuinsha, a Japanese firm of Christian men. The sales of books and tracts are now effected entirely by this firm, which has branch stores or agents in 10 or 12 of the centers of the Mission's work. The sales to this firm during the past year have averaged per month over 100 *Yen* worth at the catalogue or retail price. As the firm meet all the incidental expenses of this business, a liberal discount is allowed them on all wholesale purchases. The attainment of an entirely self-supporting business in Christian books through native channels is an end greatly to be desired. Until the appointment, two years ago, of a Representive Committee of that body, the American Tract Society contributed liberally for the carrying on of this part of the Mission's work."—Gratuitous distribution has been limited to cheap little tracts and Christian Almanacs, perhaps 100,000 of the former and 50,000 of the latter. The whole value of these probably amounts to but one-tenth of that of books sold.—At present, 8 colporteurs are in the field occupied by the Mission, some of these are in the service of the American Bible Society. "The work of the Mission has received very great assistance through the preparation and circulation of the Scriptures by this Society.—The weekly newspaper named 'Shichi Ichi Zappō,' or Weekly Miscellany, issued by the Mission for the past seven years, was the first, and for a time the only, religious newspaper in the land. It is an eight page journal intended to meet the wants of Christian families, and to be an

enlightening and instructive friend to those who desire to approach the light that is now beginning to fill all lands." It has a wide circulation and is read by many in all parts of the country. 900 copies are printed weekly, while the list of subscribers numbers 760. Twice the number of subscribers is required to meet the running expenses of the paper. It is hoped that in time the paper will become self-sustaining and may then be passed over into the hands of Japanese coworkers. The annual subscription price is *Yen* 1.40, or with the postage, *Yen* 1.70.

As regards the Mission's plans and methods of work, "in the beginning missionaries were necessarily the only preachers; but it was held even then as a cardinal principle, that their chief work was rather to raise up a native ministry who, as evangelists in new fields or as pastors over independent and self-governing churches, should bear the main part of the burden in building up the Church of Christ in Japan. Hence it has come about that, while the various members of the Mission have been busily engaged (in addition to the study of the language) as teachers, physicians, and editors, or in preparing books, in advising and assisting the Japanese pastors and evangelists, and in making occasional preaching tours into the interior, but few—perhaps, on the whole, too few—of their number give their strength to formal and stated preaching. The restrictions upon travelling in the interior, the efficiency of the native helpers, and the great needs in other departments of labor, have also had an influence in this direction.—A considerable part of the Mission's evangelistic work is done through the Japanese Missionary Society. This has now been in successful operation for several years and is strictly under Japanese control. Some assistance, however, in the support of evangelists is given from the funds of the Board, when it is clearly needed and the workers and their work are approved by the Mission. At present the Japanese Society pays at least *four-tenths* of the whole expenses. The special advantages of this method of work are that it leaves with the Japanese the responsibility of evangelizing their own people, thus stimulating them to give and work for that purpose; and that, by the considerable proportion of the funds required from them, it secures their careful and most valuable assistance in the choice of men to be employed and of fields of labor to be occupied.—Needy students in the Vernacular Theological School are supported on the same plan, though the proportion from Japanese funds is not so large."

In the important matter of the self-support of the native churches, "God has given this Mission great success. Of the 19 churches formed in connection with it, 10 have pastors (all but two ordained), who give their whole time to their work and are wholly supported by their churches. Another church wholly supports its

pastor elect, who still attends the Theological School. Four others are self-supporting in the sense that they receive no outside aid; their pastors do not, however, give their whole time to the work of these churches and have other means of support. The remaining 4 churches receive some assistance in paying the salaries of their pastors. In all the churches of the Mission, however, with perhaps a single exception, the running expenses are borne by the churches themselves. The Board makes no appropriation for church building. But beyond this, the Mission makes contributions for medical work among the poor, for needy pupils in the girls' schools, and for the defrayment of the expenses incurred by the large public meetings which have been so frequently held during the past two years.

"No feature of the Mission's work is a cause for greater satisfaction than the Native Pastorate. Many of its Japanese workers bring to their work great ability, natural and acquired; and they show in it such faith, zeal, tact, and self-denying devotion as not only makes their work successful, but gives an earnest of an able and faithful pastorate which, under the blessing of God, will rise up to carry to every village and hamlet in Japan the offer of salvation through Christ to every one who believeth, long after the work of foreign missionaries among the Japanese shall have come to an end.

"Under the guidance of the ladies of the Mission, some very faithful female helpers have also arisen and are now carrying the message of salvation to the homes of the people, and especially to the members of their own sex. Woman's work has always been regarded by the Mission as one of great importance; and from the first it has received a large share of attention from its female workers. Many families have been reached through their visits; and through Bible readings held in private houses, numbers of men and women have been brought under the influence of the Truth and finally led to confess Christ."

This Mission has been specially favored in the men that have been providentially sent to it. Repeated mention has been already made of the accession of that fine band of highly qualified young mem from the Kumamoto School (1876). "The peculiar circumstances, too, that led Mr. Neeshima to America for an education and there brought him into the family of a member of the Prudential Committee of the American Board; the relations which he there came into with the Japanese Embassy then visiting America and Europe, putting him on so favorable a footing with the Japanese Government; and his return hither with a burning desire to establish a Christian School, just as this Mission had decided to attempt a training school,"—all these contributed much to the furtherance of the objects of the Mission. "Again, the

education in America of Mr. Sawayama; his giving up his purpose of entering the government service, that he might take a grander, though a lowly, place with poor compensation, as a pastor of a Christian Church; his endowment with that office considerably previous to the time that men educated in Japan could be qualified for it (he being the first man installed as pastor over a Japanese Church); and the spirit of self-denial which he has manifested, the earnest, loving zeal with which he, though in feeble health, has trained his Church so as to become an example to others. —these, too, give cause for deep gratitude.

"The contiguity of the several stations of the Mission is another feature that has been very helpful. As Kōbe and Kyōto are but 50 miles apart and Osaka lies between them (all being connected by railway and telegraph), the greater part of this Mission can be assembled in either of these places within three hours. Okayama, the newest station, is connected by a daily line of steamers with Osaka and Kōbe, and distant from the latter place only seven or eight hours in time. With such facility of communication, consultation is easy, aid is easily rendered when needed, the combined wisdom of the Mission is easily secured, and the work is kept practically one. This contiguity of the fields in which most of its churches lie, is no less advantageous to the churches than to the Mission; for it gives them the strength that comes from union, the enthusiasm of numbers, and the stimulus of emulation in good works. It has enabled them to cooperate in organizing a Home Missionary Society, which has been to them a means of education and of growth in grace, as well as an agency for extending their work. It has enabled them to come together in fellowship for the organization of churches, the ordination of pastors, the dedication of buildings, the conducting of mass-meetings, and for other purposes connected with the prosecution of the work. It has also enabled the body of missionaries to come into closer contact with the churches as a body, and helped them to keep nearer to the hearts of their Japanese brethren than they could otherwise have done.

"Nearly 70 baptized believers, connected with the Missions churches, have passed into rest; many of these have added to earnest Christian lives the witness of a triumphant Christian death, and their works do follow them.

"Such, in brief, is a survey of our work. Had our faith been deeper and stronger, we should doubtless have seen broader and deeper results. We are, however, grateful to the Lord of the harvest that he has permitted us to share in laying the foundations of his spiritual temple in this land."

(It would have been very desirable and useful, if the historical sketches of some others of the leading missions had given as full an account of their operations as that which has served as a basis for the above.)

C. M. S. 1882.—Mr. J. Batchelor returned to England in the beginning of the year, for change and further training. Mr. Andrews was transferred from Nagasaki to Hakodate in May, and remains now in charge of that station. The Rev. A. B. Hutchinson, who was connected with the Society's China Mission at Hongkong from 1871 to 1879, joined the Nagasaki station and is there associated with Mr. Maundrell. Mr. Fyson was transferred from Niigata to Yokohama in June, to take part in the translation of the Old Testament at the request of the Permanent Committee. Mr. Dening left Hakodate and proceeded on a visit to England in October; his connection with the Society ceased since the beginning of 1883; but he returned to Japan early that year, to prosecute his evangelistic labors in Tokyo under the auspices of the "Japan Special Mission," a society recently formed in England.

The work at Tokushima in the province of Awa in Shikoku, begun the previous year, had somewhat advanced, there being now eight adult church members, one having passed away.—In the spring of 1882, a native physician, while on a visit in Osaka, made the acquaintance of the missionaries and their people; he and his wife appeared to be earnestly inquiring after the way of truth, and frequently came to the regular services. On their return to their home in Iwami (see under *A. D.* 1881), they sent a request for an evangelist. During the summer vacation two theological students visited them, one of these remaining there till December. In that month Mr. Evington visited Iwami and baptized 4 adults and 2 children. This little company of believers are standing alone, and one of them has been cut off by his parents, forsaken by his old friends, and twice obliged to change his residence.—"At Niigata regular Sunday services have been held; there has been week-day preaching at various places in the town; itinerating has been carried on in the country districts adjoining; and Bible-classes have been conducted for the instruction of Christians and enquirers. But notwithstanding the patient, persevering and prayerful efforts made for nearly seven years, the number of baptisms has been small, only ten adults altogether. The removal of Mr. Fyson to Yokohama has left that station without a European missionary," and the Mission's work there has been practically discontinued.

"Of native helpers there are 8 at Nagasaki, 2 at Osaka, 1 at Hakodate, and 1 at Niigata (now withdrawn). With the exception of 3 or 4 who are studying at Nagasaki, all the helpers are engaged in regular evangelistic work. Some of them are in charge of out-stations or do duty as acting pastors of the little congregations that have been gathered.

"The educational efforts made are far below what might have been expected

from the number of missionaries employed. This, as well as some other branches of the work, has however been hindered by the occupation of too many stations; a policy which has rendered a division of labor practically impossible. At Nagasaki there is a small girls' boarding school with, at present, only 6 pupils. This has been begun and carried on by Mrs. Goodall, who, though not connected with the Society, works heartily in connection with its Nagasaki station as an honorary missionary. Mention has been made elsewhere of the girls' school at Osaka. At Nagasaki and its out-stations, Kagoshima and Kumamoto, there are 3 day-schools, the regular attendance at which is about sixty, 35 boys and 25 girls. At Tokyo and Niigata there are two schools for boys and girls of the poorest class, the former attended by 25 boys and 20 girls, and the latter (now discontinued) by 18 boys and 22 girls.

"There are Sunday Schools at all the stations. At Osaka the adult members of the congregation form one large Bible Class on Sunday afternoon, and the younger are divided into classes for regular instruction, the total average attendance being over 50. The Tokyo Sunday School is attended by 40 children.

"At each of the stations where catechists are employed, the missionaries in charge have given them more or less instruction and training. Mr. Maundrell at Nagasaki has made this a special work. In November, 1877, he opened this department with 3 students. The work has been steadily carried on, and the catechists now at work in Kiushiu are the first fruits of the effort. There are now 7 students under training. At Osaka, whilst those now engaged as catechists received instruction with a view to their future work, no regular class was formed until 1882. Two students were admitted on the formation of the class; at present there are five, two of whom have been admitted at their own charges.—At Nagasaki English has been taught to a certain extent, and at Osaka it is taken as a classic by some of the theological students, to enable them to make use of English commentaries and theological works.

"The information at hand is too indefinite to give any satisfactory statement in reference to self-support. At all the stations and out-stations the native Christians are taught to give as God has prospered them. The contributions at Nagasaki and its out-stations are given as $61. At Osaka and its out-stations, the *bona fide* native contributions have exceeded *Yen* 100. The amounts for the other stations are: Tokyo, *Yen* 53.20 and Hakodate, *Yen* 20. At Niigata, where a weekly collection was made, the contributions were used for church expenses and for the itinerating expenses of the native evangelist. At Osaka, the preaching-room in the city is entirely supported from the offerings of the church.

"The missionaries of the Society have not been able to give so much time to

literary work as they might have done had there been more men at each station. The following list contains most of the works they have prepared :

Life of Christ, pp. 120	Rev. J. Piper.*
The True God, pp. 6	„ „
The Resurrection, pp. 16	„ „
Scripture Catechism, pp, 182	Rev. C. F. Warren.
Prayers for Families and Schools, pp. 40	„ „
The Gospel, pp. 8	„ „
Translation of Joshua, pp. 89	Rev. P. K. Fyson.
The Commandments, with Notes, pp. 12	„ „
Pinnock's O. T. Analysis, Gen. to Deut., pp. 164	Rev. H. Maundrell.
Shindō Sō-ron, 3 vols., pp. 500	Rev. W. Dening.
Mozley on Miracles, 3 vols., pp. 300	„ „
Hymn Book, 90 Hymns	„ „
Numbers (Kunten)	Mr. Ogawa.
Jeremiah (Kunten)	Mr. Aoyama.

"In addition to the above it may be mentioned that the Revs. J. Piper and C. F. Warren have taken part in the translation of the Book of Common Prayer, as members of a joint committee of English and American Episcopalians. The whole, so far as published, comprises 500 pages."

The ordinary means of conducting missionary work, such as preaching in churches, chapels and rooms in town and country, holding Sunday Schools and Bible-classes for Christians and enquirers, establishing and conducting schools, itinerating in the vicinity of stations and out-stations, the training and employment of native catechists and other helpers, etc., have been used.

The preparatory stages having been passed, the members of the Mission, under the blessing of God, hopefully anticipate the further development of their part of the great work of evangelizing this people. "The future policy of the Society is still under consideration, but before the year closes, it will probably result in the concentration of its work at fewer stations."

Am. M. Home, 1882.—In October Mrs. Viele returned to America, after five years of service. The staff of the Mission was now reduced to three ladies. Mrs. L. H. Pierson and Miss J. N. Crosby, two pioneers of the earlier period (1871), and Miss N. Fletcher, arrived in the autumn of 1877.

* Reference has been made, under *C. M. S.* 1880, to Mr. Piper's further work in this department.

"To give an exact estimate of the work accomplished would be impossible. During the eleven and a half years of its existence, the School has been steadily progressing, while it has always been the aim of those in charge to make the 'Home,' to all its inmates, as nearly as possible what its name implies.

"When the work was commenced in 1871, no 'Readers' or other school-books had been translated into the Japanese language, and it was considered best to use English as the medium of instruction. On this basis the school is still conducted, while there is also a thorough course of Japanese studies pursued by every scholar.

"The 'Home' was established, in the first instance, for the benefit of Eurasian children; but less than one-fourth of those who have been gathered into it have belonged to that class, while the remaining three-fourths, and most of those who have attended as day-scholors, have been Japanese.

"Besides this, the outside work has been entirely among the natives. This has been carried on by means of Sunday Schools, neighborhood prayer-meetings and Bible readings, house to house visiting, and Biblical instruction in Japanese day-schools. As no record has been kept, it is impossible to ascertain the number of persons who have been reached in these different ways during the past eight years; for previous to that time much outside work could not be accomplished for want of sufficient knowledge of the language. The work above alluded to has been carried on almost entirely by two or three missionaries and some of the older scholars, twelve of whom have served as Bible Readers. There are at present eighteen meetings of different kinds held every week in connection with the 'Home.' Besides these, four women are employed as Bible Readers, who devote several hours a day to visiting and teaching, and their labors have been much blessed. The scholars have also a Missionary Society which meets on the second Sabbath of each month. It has been well sustained ever since its organization in 1874, appropriating its funds, which have amounted to over *Yen* 80, to various objects.

"As already stated, no regular record has been kept of the Mission's outside work, but as far as memory serves, some 30 persons have been brought into the church through it, and 8 or 9 more are candidates for admission; while from its immediate family of scholars and servants, 70 have received baptism. The number of pupils who have been inmates of the 'Home' for a longer or shorter period, is 161, and about 50 others have attended as day-scholars. Many of the former are married and have homes of their own, where they are, with few exceptions exerting a Christian influence, and some are actively engaged in teaching the Way of Life.

"In addition to all the other mercies with which the Lord has so abundantly crowned this work, is the great measure of health which the school has enjoyed. Only three pupils have been removed by death.

"In closing this sketch of the Union Society's Mission in Japan, there is still one feature of it that claims a passing notice,—that is, its work among foreigners.

"Immediately on the establishment of the 'Home,' two Union prayer-meetings were begun on the Sabbath and Wednesday evening of each week, and to these many have testified that, under God, they owed their conversion. For several years these were the only evening meetings held in Yokohama and were well attended, not by residents only, but also by seamen and soldiers, there being at that time a British regiment stationed at this port. In this way the missionaries at the 'Home' became much interested in these two classes of men and in laboring for their spiritual welfare. Several of the ladies took a very active part in forming a Temperance Society, and inducing the men to join it. They visited the hospitals to read and pray with those laid aside from their usual duties, and the jails likewise received a share of their attention. Nor were these labors in vain, for through the blessing of God, they were the means of leading a number of souls to Christ. The Sabbath evening meeting at the 'Home' is still well sustained.

"The foregoing is but a brief outline of the work of a little over eleven years. This might be filled in with many interesting incidents that have occurred, and spiritual experiences which would give a warmth of tone and beauty to the picture that bare facts can never supply; but want of time and space prevent their being added.

"The present aspect of the work is most encouraging, and whatever of good has been accomplished in the past has been through the loving favor and gracious aid of the blessed Master for whom the service has been rendered, and to whom belongs all the praise."

American Methodist, 1882.—In February Mr. Draper and wife returned to America on account of Mr. Draper's illness. Owing to his wife's failing health, Mr. Harris was obliged to accompany her home in the spring; and in June Mr. J. C. Davison, for a like reason, was also compelled to return with his family to the United States. The Hakodate station was re-enforced on September 3rd by the arrival of the Rev. C. W. Green and wife, and on September 5th Mr. and Mrs. W. C. Davisson removed from Hakodate to take charge of the Yokohama station. The force at Nagasaki was increased in October by the arrival of the Rev. W. C. Kitchin and wife, and on the 13th of the same month the Rev. Jas. Blackledge joined the Tokyo station. The

Woman's For. Miss. Soc.'s department was strengthened in November by the arrival of Miss A. P. Atkinson at Tokyo, and of Miss E. J. Benton, also in November, at Yokohama. Miss Woodworth's connection with this department (at Hakodate) ceased on account of her marriage in February, 1883.

Mr. and Mrs. Bishop have continued to live and work at Tokyo since Mr. Bishop's arrival there in 1879. He has taught from time to time at more than one of the Mission's schools in the capital and assisted in the church work. Mr. Bishop is now in charge of the treasurership. On June 25th, 1882, Dr. Maclay, accompanied by Mrs. Maclay, arrived at Yokohama from his visit home, and resumed his place in the Mission at the Tokyo station. "During his stay in the United States, the Rev. John F. Goucher of Baltimore, Md., placed $5,000 at the disposal of the Missionary Society for the purchase of land in Tokyo for an institution of learning to be called 'The Anglo-Japanese University of Tokyo.' The Japan Mission cordially accepted the gift, and through a Japanese committee purchased a tract of 25 acres of land in the western suburbs of the capital, and is now erecting buildings on it for the educational work of the Mission." The Theological and Training School, which had been conducted at Yokohama, was accordingly transferred to Tokyo in the summer of 1882, to be thenceforth carried on in the new premises prepared for it there. Rev. Milton S. Vail, who had charge of the above school at Yokohama, after having successfully labored in it for about two years and a half, also removed to Tokyo in July. Miss Vail, too, removed to Tokyo about the same time, to resume her duties in the Training School at its new location.

The church at Yokohama numbers 69 members; 100 members are connected with the Mission's charges in Tokyo; the church at Nagasaki comprises 24 members, and that at Kagoshima, 41; the church at Hakodate numbers 26 members; the out-station and country churches sum up about 250 members. Besides these there are 113 probationers and 75 baptized children. During the past year 107 adults and 16 infants received baptism. There are 16 native preachers, of whom 7 have been ordained to the office of Deacon, and 21 teachers. During last year $244.94 were paid towards self-support, and $128.97 for benevolent purposes. The property owned by the Mission comprises 7 church edifices, 3 school buildings, and 9 parsonages, the estimated value of all of which, together with the grounds, is $38,000.—The educational department includes one Theological School with 9 students; three High Schools with 142 students; fifteen day-schools with 424 pupils; and nineteen Sunday Schools with 598 scholars. For further statistics, see the Table at the end.

As regards the literary work done by the members of the Mission, besides the

Rev. J. Soper's first translation of I. Kings and the part taken by Dr. Maclay in Scripture translation committee-work, it includes the translation of the Book of Discipline and the Catechism of their Church, the translation of the International Bible Lesson Serial, and the translation or composition of a number of Christian tracts. "Recognizing the printed page as second only to the living preacher among the agencies to be employed in the work of Christian evangelization; the Mission has from the first endeavored to subsidize the press in the interest of its evangelistic efforts. It has cooperated, according to its ability and opportunity, with the American Bible Society in circulating the Sacred Scriptures in Japan. The Mission acts as the agent in Japan for the Tract Society of the Methodist Episcopal Church, the funds received from which Society have been used in the tract department of the Mission. The latest published report of the Mission states that during the twelve-month preceding July 1st, 1881, the number of pages printed by the Mission in its tract department was 308,700.

"The agencies employed by the Mission in the prosecution of its work, have been in the main only those common to all the Protestant missions operating in Japan. The preaching of the Gospel publicly and in more private ways, the planting and training of Christian churches, the education and employment of a native ministry, the circulation of the Sacred Scriptures and other Christian literature, the instruction, both secular and religious, of the young in schools, the illustration of Christian doctrines and the exhibition of Christian virtues by living examples in the persons and families of the missionaries and of the native believers, have been the more prominent channels through which it has been endeavored with the Divine blessing to reach and elevate the Japanese brought within the Mission's influence. In the ministrations of teaching, the Mission has aimed to be Biblical rather than Theological, being persuaded that while Creeds and systems of Theology are useful and necessary in the maturer development of Christian churches, it is extremely desirable, if not absolutely essential, that at least the first and earlier converts from heathenism should always be able to give a 'thus saith the Lord' as a reason for every item of the faith they have received.

"As to methods of work, while not overlooking the existence and power of race idiosyncracies and national aspirations among the Japanese, nor in any way seeking to become ecclesiastical martinets, and while recognizing and seeking to emphasize the essential unity in Christ of all Christian believers and anticipating the day when the watchmen of Zion shall see eye to eye, the Mission has nevertheless felt that for the present at least, it could best promote the cause of Christ and at the same time

subserve its own denominational interests by retaining its ecclesiastical identity and relation; and by organizing, with their consent and approval, the congregations committed to the care of the Mission, under the general title by which the branch of the Church of Christ with which it is connected is designated in the United States of America.

"The question of self-support, with special reference to the congregations under the Mission's care, has received earnest attention, and though the success of the efforts in this direction has not been all that could have been desired, it affords considerable satisfaction to know that from the commencement of the Mission in Japan, this subject has been persistently urged on the attention of those under its care, and that the gratifying results already apparent furnish sufficient ground for confidence in regard to the future. The Mission's theory and, so far as possible, its practice touching this important matter have been to induce every member of the church and every candidate for baptism, according to ability, to contribute towards the expenses of the church. In furtherance of this object, the missionaries and native preachers, by means of sermons and other suitable methods, endeavor to supply the people with appropriate information on this important subject; more direct and personal exhortation is given in the class-meetings of the congregations; reports from the financial stewards are regularly made at every Quarterly and Annual Meeting; and by the use of these agencies, together with others of a less formal but perhaps equally effective character, strenuous efforts are made to educate all within the Mission's influence in regard to the duty and privilege of Christian beneficence. The church at Sapporo in the island of Yezo, is the only one of the native churches under the Mission's care that has, from the first, been entirely self-supporting. The first members of this church received their Christian training from Mr. Clark and the gentleman associated with him as professors in the Agricultural College at that place, and nearly all the members of the church have been students of the College. The church remained in connection with the Mission during a period of about four years and then, December 13th, 1881, severed this connection to form a new church organization, carrying with it the Mission's entire confidence and earnest prayers for its prosperity and usefulness. The church at Hirosaki, Aomori Ken, has been partially, and at times wholly, self-supporting; at present it receives some financial assistance from the Mission. None of the churches at present connected with the Mission are entirely self-sustaining, though all are doing something, and some are making very encouraging progress, in this direction. Their contributions for the year ending June 30th, 1882, amounted to 374.21.

"The subject of education has received the earnest attention of the Mission and from the beginning of its operations it has expended in this direction a considerable portion of time and money. It may be stated, in general terms, that the educational programme of the Mission comprises at least one day-school in connection with each native congregation, a school of higher grade at each of the central stations, and at Tokyo a literary Institution of as high a character as it is in its power to establish. The instruction in this department is communicated chiefly through the medium of the Japanese language; at the same time the Mission has felt at liberty to employ the English language whenever the use of it promised to facilitate the accomplishment of its purpose."

The work of female education under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, initiated by Miss Schoonmaker in 1874, now occupies a staff of nine ladies, viz., four in Tokyo, two at each Nagasaki and Hakodate, and one at Yokohama. The property owned by the Society comprises four 'Homes' (one at each station), the aggregate value of which is about $25,000. The 'Home' or girls' school in Tokyo, although the largest of the four, may serve as an example of the others. "There are in it at present 65 boarding and 4 day-scholars, of whom 38 are Christians. There are three outside Sunday Schools, with over 100 scholars, one day-school of 17 pupils, and five women's Bible-classes. Fifty scholarships of $40 each are provided by the Society, to furnish means of educating capable but destitute girls. For those who do not wish to pursue the English course of study, a full Japanese and Chinese course is provided, following the plan of the best government schools. The English course is thorough and comprehensive, covering a period of six years. Girls to be supported are taken on trial for three months; if they prove themselves fit to be retained, the parents sign a contract promising that they shall remain in the school a certain number of years as pupils, and two additional years as helpers if their services are required. Five of the older girls now assist in teaching, and seven native teachers, four of whom are Christians, are employed in the various departments of the school.

"The efforts of this Mission have been eminently successful, and there opens before it the prospect of a career of distinguished usefulness."

Can. Meth. 1882.—Towards the close of the year, Miss M. Cartmell, sent by the Ladies' Society, joined the Tokyo station. She was appointed to develop the school department in connection with the Mission, besides doing the work of an evangelist among the women of the capital.

"The work in Tokyo has grown until there are now two regularly appointed

church organizations with church buildings, as well as several out-stations.—The majority of the baptized members in Shizuoka were students, who were scattered at the end of their school terms. But since Dr. Macdonald's removal to Tokyo, the church has, under Japanese pastors, held her own, gained new accessions, and exerted a marked influence for good. In 1882 a new church was built in a highly favorable position, and the work is still progressing. The church at Numazu also holds her ground, though most unfavorably situated in the midst of a very objectionable neighborhood and otherwise beset with opposition. In Kōfu and its outlying stations, the work has been vigorously prosecuted by native pastors and students, and some members have been added to the church. Although the tabulated number is not large, there is a marked difference in the way in which Christianity is viewed in the province, since the church was first planted there. Antipathy has given place to respect, though the moral requirements of church membership deter many from deciding to become Christians in deed.

"The general plan of work adopted by the Mission is to carry out the idea of the itineracy as far as practicable, and as the native churches and ministers acquire strength and experience, to give the local control into their hands. The aim of the Mission from the outset has been to encourage voluntary contributions on the part of the native churches, with a view to their financial independence. A small amount has been contributed annually by each of the churches, but greater developments in this respect are looked for."

The Mission speaks with affection and great praise of its Japanese ministers and helpers, such especially as the Rev. Hiraiwa, who has been working successfully in Kōfu since the spring of 1882, and the Rev. Asegawa, who has been pastor of the church in Shitaya, Tokyo, since about the same time.

There are Sunday Schools in connection with each of the congregations. One small day-school has been in operation in Tokyo for about a year, with an attendance of 30 scholars of both sexes. In connection with the mission of the Evangelical Association, theological training has been given to the probationers for the ministry.

From January 6th to April 14th, 1883, Mr. Eby, assisted by a few others, delivered a series of 14 English and Japanese lectures of an apologetic character at the Meiji K'waidō, the most capacious hall in the capital, to large audiences. The lectures were afterwards printed. The general effect of this enterprise was very salutary and happy.

The statistics of the Mission will be found in the subjoined Table.

S. P. G. 1882.—The Rev. Messrs. Shaw and Wright, the oldest missionaries of

the Society in Japan, being absent, accurate information in reference to the Mission's operations is very deficient. Early in the year Mr. Wright and family returned to England. The Rev. Wm. F. H. Garratt, formerly Chaplain of Christ Church, Yokohama, (1877-80) though not a member of the Propagation Society's Mission, temporarily undertook the charge of Mr. Wright's work. While Chaplain at Yokohama and on his return (after a brief absence) to that place in 1881, Mr. Garratt had done a good deal of independent missionary work, having baptized in all about 70 converts. In January, 1883, owing to serious illness, he was compelled again to leave Japan. Immediately after Mr. Garratt's departure, Mr. Hopper, who since 1880 had been laboring in connection with Mr. Foss at Kōbe, removed to Tokyo to take charge of this part of the Society's work. In January, 1883, Mr. Shaw and family, accompanied by Miss Hoar, also went on furlough to England.

The work in Tokyo has been chiefly evangelistic. There are now 3 churches, 1 school church, 5 primary schools, and 12 preaching places and out-stations. Mr. Wright also taught in the theological school, which, though the property of the Am. Episc. Mission, is conducted jointly by the English and American Episcopalians. The country work in this vicinity is not far advanced, yet there are about 20 baptized Christians. Mr. Shaw confined his work to one centre, viz., Shiba, Tokyo. Here he has a flourishing work, with a boys' and girls' school, the latter under the charge of Miss Hoar; but these schools are suspended during the absence of the missionaries.—The Kōbe station has throughout been under the charge of Mr. Foss. There is a prosperous boys' school with Mr. H. Hughes as school-master. There is an outstation on the island of Awaji; at Sumoto, the chief town, two native evangelists are working successfully.

There are 11 evangelists: 7 at Tokyo (3 under Mr. Shaw's charge and 4 under Mr. Hopper's), and 4 at Kōbe (generally 2 at Kōbe and 2 in Awaji). Practically these catechists are entrusted with powers equivalent to those of a deacon at home, i.e., they undertake every part of a regular service, except the administration of the sacraments. For the latter purpose the missionaries visit their out-stations periodically.

Not much advance had been made in the matter of the self-support of the native congregations. The school of Kōbe, however, is gradually getting to be self-supporting, and the general expenses of the church in Tokyo are borne by the native members. The idea has been expressed, that the lack of self-support is, on the part of the people, not so much a matter of unwillingness as of real inability.

There are several Bible-classes held at all the stations. The attendance at the

several schools of the Society numbers about 200. Eurasians are admitted to the Kōbe school, from 7 years of age.

Since Mr. Plummer's visit to the Bonin Islands, no foreign missionary has gone there in the interests of this Mission; but in consequence of that first visit, some 10 or 12 of the islanders have since attended its various schools. It is hoped that when these return to their island home, they may be instrumental in evangelizing their people.

The literary work in respect of publication of books and tracts has been inconsiderable. Messrs. Wright and Shaw have published two or three Church and other catechisms. The former also in part prepared a first translation of the Prophet Isaiah. The statistics of this Mission in the Table below, though very incomplete, may afford a few additional items.

Ed. Med. 1882.—"At the present time the entire number of church members in connection with the Mission, is 60 (5 having been received from other churches), of whom 31 are resident at Niigata and 29 in the country around. The entire number baptized from the first is 88, of whom 7 have died, 14 have removed to other churches, and 12 have been excluded. The number of stations at which preaching has been maintained with more or less regularity is 13, the most remote of which is 17 *Ri* distant. Many of these have been abandoned for want of encouragement, and at the present time only three places in the country have regular services. Several of these stations were in the first instance opened through the agency of medical work. In many places the prejudice against Christianity is so strong that no one can be found willing to let a room for preaching purposes.

"Niigata has a population of 46,000. The most flourishing institutions in the place are its houses of ill-repute. It is notorious even among the Japanese for its immorality. Otherwise it presents no special claims as a missionary station. Rather the indifference of its inhabitants to Christianity, after it has been fully set before them for some years, constitutes a reason for abandoning it. It is, however, the only treaty port on the west coast of Japan.

"Self-support does not yet exist. The entire sum of money collected by Christians in Niigata in the past year amounts to *Yen* 102.94.

"Two native helpers have been employed, in addition to Mr. Oshikawa.

"During two years, though Mr. Oshikawa (see 1880) was for some time laid aside by sickness, a church of 73 members, which has to a large extent become self-supporting, has been formed in Sendai. The amount subscribed by them during the past twelvemonth was *Yen* 127.53.

"No educational work has been attempted by the Mission, except some private instruction on medical subjects to hospital assistants.

"The medical work was commenced on a small scale. Cooperation with native practitioners was found impracticable. When later a dispensary was opened in a central position in the town, the attendance increased, and a house was erected for the reception of in-patients. Regular monthly visits were also made in the country, at which patients were treated in cooperation with native practitioners. The number of patients registered in the Dispensary during 1882 was 2950, the number of in-patients 151, and the number seen in consultation in the country 162. The medical work is more than self-supporting, paying also for a considerable portion of the evangelistic expenses. The amount of (missionary) success is difficult to gauge. Several persons have been brought into the church through the Hospital, but it is to be hoped that many more have received some measure of Christian truth, and have had misconceptions and prejudices removed or mitigated.

"No literary work has been done beyond the publication of a little book on the duties of church members, a translation from the English by Mr. Oshikawa, and the publication of a little tract on Luke XV."

U. P. C. 1882.—On December 9th the Mission was re-enforced by the arrival of the Rev. Ths. Lindsay and wife; they joined the Tokyo station. Dr. Faulds and family returned home on furlough on October 20th.

"The attendance of out-door patients at the Tsukiji Hospital until last year reached 14,000 annually; but owing to the number of free dispensaries opened in other parts of the city, as well as to the introduction of a somewhat stringent paying system in the Hospital itself, this attendance has at present very much decreased. A large number of operations on the eye have been performed, besides many of the major operations of general surgery."

Besides his city work, Mr. Waddell has opened and conducted (since 1880) some promising out-station work in the province of Idzu, and likewise at Tatebayashi in Jōshiu, to which places he from time to time makes itinerary visits. Mr. Waddell also has been for some years a member of the Bible Revising and the Permanent Committees. "During the past three years, he has from time to time read before the Tokyo Missionary Conference some valuable and suggestive papers on the psychological terminology of Japan.

"Mr. McLaren has been occupied with the duties of the Chair of Sacred History and Biblical Literature in the Union Theological School in Tsukiji since its opening

in 1877. He is about to publish a work on Old Testament History, and is at present engaged on a volume of critical introductions to the Books of the Bible."

Mr. Davidson, besides his extensive evangelistic labors in the city and its suburbs, prepared a Japanese translation of II. Kings.

At Nakabashi, Tokyo, a congregation was organized and a chapel opened on May 25th, 1882. This church numbers 21 members; the Riōgoku Church, under the pastorate of the Rev. Mr. Miura, 55 members; and the Fukide-chō Church (at present Rev. Mr. Wada pastor elect), 133 members. Of these last, 17 members reside at Tatebayashi in Jōshiu and 5 in Idzu. On July 13th, 1883, the Fukide-chō Church opened a new church edifice near the Tora-no-mon, Tokyo.

It will be remembered that this Mission is one of the three missions cooperating in connection with the extensive organization of the United Church of Christ in Japan.

An important change took place in that body early in 1881. Provision had been made in its Constitution (1877) for the organization of a Dai K'wai (Synod); but up to the time stated, one Chu K'wai (Presbytery) had been found sufficient to meet all the exigencies of the churches. But by that time, their number having considerably increased and some of them being situated at a great distance from the original center (Tokyo), it was considered expedient to divide the wide field covered by the work of the cooperating missions into three presbyterial districts, to divide the original Chiu K'wai into three, and to establish the Dai K'wai. This was accordingly carried into effect at the spring meeting of the Chu K'wai, on April 5th, 1881, although the Dai K'wai was not formally organized till the date of its first meeting in the following autumn (Nov. 1st, 1881). The Rev. Mr. Okuno was elected the new Synod's first moderator. The three Presbyteries were: the Tō-bu (Eastern) Chu K'wai, comprising 8 churches, situated in one part of Tokyo and southward; the Hoku-bu (Northern) Chu K'wai, comprising 12 churches, also partly in Tokyo and northward; and the Sei-bu (Western) Chu K'wai, comprising 5 churches, situated in the island of Kiu-shu and the western provinces,—numbering 25 churches in all. The three Chu K'wai assemble in their respective districts twice a year, in spring and autumn, while the Dai K'wai meets but once in two years, in the autumn. At its second meeting (Nov. 13th, 1883), the churches in its connection numbered 31.—The past two years' experience shows the new order of things to work admirably, greatly to the satisfaction of the Japanese as well as the foreign members.

Ex. Assoc. 1882.—After five years of labor at Osaka and a brief sojourn in Tokyo,

Mr. Halmhuber and wife were compelled by the failure of Mr. Hulmhuber's health to leave Japan on June 24th.

"During the year 1882, the membership of the church in Tokyo, notwithstanding the loss of 5 members by death, dismissal and expulsion, was nearly doubled, numbering now 61, 40 males and 21 females. There were also 7 children baptized during the year.—At Osaka the year was commenced with an organized native society of 15 adults, 3 baptized children, a Sunday School, a weekly meeting for women, and a kindergarten school. But in the early part of this year the missionary in charge of this work, Rev. A. Hulmhuber, owing to the impaired state of his health, was compelled to desist from all work and go elsewhere for rest and restoration. With the small force in the field it was found impossible to supply his place, and hence it was decided to abandon Osaka and to concentrate the efforts of the Mission in Tokyo. Four members of the Society, including two young men in preparation for the ministry, united with the work in Tokyo, while twelve were dismissed with certificates to other Missions.

"The self-support of the native church has not made as much progress as is to be desired, yet progress is being made and its place as a Christian duty is becoming more appreciated.

"As regards the Mission's native helpers, one man has received a license as an itinerant preacher on probation, and two others have been recommended to the annual Conference for license. There is also one licensed local preacher. Three Bible women are connected with the Mission.

"In reference to special helps, it may be stated that for the past few years protracted meetings have annually been held at each of our present appointments, each of these meetings continuing three or four weeks, with generally two addresses every evening, the result being an increased attendance and the awakening of an interest, the benefits of which have been manifest long after.

"The records of the Mission would be incomplete, if the aid rendered by the ladies connected with it were not recognized. This portion of the Mission's force consisted (including Mrs. Halmhuber, since returned home) of three married ladies, the wives of the missionaries, and one single lady. To them has been committed the care and instruction of the children in the Sunday and day-schools. Special meetings for the instruction of and prayer with women have formed a prominent feature of their work, and the efforts they have made to train native women for special work among families, have been greatly blessed. The attention given to visiting in private families for the purpose of reaching the women, has resulted in inducing many to

attend the meetings and to accept Christ as their Saviour. One of the present preaching places and a flourishing Sunday and day-school were some of the direct results of such a visit.

"With the exception of the Boys' English day-school sustained during the firs year in Tokyo the work in secular education has been confined to primary schools, both boys and girls, attending. The course of study laid down for government schools of the same grade is followed as nearly as possible. English does not form part of their studies proper, but a number of pupils are receiving special instruction in English. Special attention is given to catechetical and Biblical instruction, a portion of each day being devoted to this purpose. There are about 50 children in attendance at the two schools.

"In the Theological Seminary, which is conducted conjointly with the Methodist Church of Canada Mission, the course of study covers a period of four years. Two students from this Mission have completed the first year's course and are engaged on the second, while two others are passing through the first year. In the mean time they are also engaged in evangelistic work.

"Sunday Schools have from the beginning taken a prominent place in the work of this Mission, the aim being to make them true Bible-schools, into which not only children, but, as far as possible, every member of the church should be gathered, and the Word studied; consequently a good proportion of those in our Sunday schools are adults. The attendance at the three schools at present aggregates about 150.

"A weekly medical clinic was sustained for several months in Tokyo at the office of a native physician, but on account of the pressure of other duties it was discontinued. Frequent calls, either in consultation with native physicians or in special cases, have been received and responded to, while among those brought under the Mission's influence in connection with its churches or through its schools, considerable medical work has been done. No record has been kept of the number of patients treated."

On April 26th, 1883, the Mission suffered a heavy loss by the decease of its senior member, the Rev. F. Krecker, M.D. Those of the Tokyo members of the Osaka Conference who returned to their homes directly after the close of its sessions, arrived in Tokyo just in time to attend the funeral. "Dr. Krecker was born at Rochester, N. Y., on January 31st, 1843. In 1861 he began the study of medicine, and finished his studies in Jefferson Medical College in Philadelphia. During the American civil war he served as surgeon in the U. S. Navy. Dr. Krecker's career in Japan was short (1876-1883)—only 6 years and a few months,—and yet he accom-

plished much. He was eminently fitted for the work assigned him and his success in it, under the divine blessing, was correspondingly great. He fell at his post, faithful and zealous in the Master's service to the end, victorious in death. He has found rest from his labors, after bearing burdens beyond his strength, and his works do follow him." (After the *Evangelical Messenger.*)—"While endeavoring to relieve the suffering of a (Japanese) patient attacked by a virulent fever (typhus), and belonging to a class so humble as to forbid the hope of other reward than that arising from the consciousness of performing an act of humanity, Dr. Krecker contracted the disease which terminated fatally on Thursday last. If it were possible for those nearest to him to feel a momentary consolation in the first hours of their affliction, they might find it in the knowledge that during his life he won the sincerest esteem and affection of all who observed the fidelity, the generosity, and the tender sympathy with which he pursued his honorable career, and that in the outward circumstances of his death he earned a still loftier title to the respect and honor of his fellow-men." (*Japan Mail*, April 28.)

Cumb. Presb. 1882.—Since the autumn of 1880, when the first two cases of baptism took place, 20 adults have been baptized and received into the church, and 10 have joined it, from the little church gathered by the faithful labors of the Rev. A. Halmhuber of the Evangelical Association, the church in question having been disbanded on account of that missionary's departure from this field (see *Ev. Assoc.* 1882).

The members of this Mission occupy Osaka, laboring chiefly in that city and in the province of Ki-shū (Wakayama-Ken), to which they and their helpers make occasional tours. The places of most promise in this province are Muyabi and Tanabe.

"The Mission has not been long enough on the ground to be able to write definitely of its methods of work. The leading idea which it strives to realize is: *The responsibility of the native church for the conversion of Japan.* This is the principle sought to be made prominent, and which has thus far determined the missionaries' plans of work. It has been their endeavor to follow this idea in defining the relation of the foreign Church to the rising Church in Japan. (1) It determines the attitude of the foreign missionaries to the native Church to be that of co-laborers and advisers, as being helpers of their joy and not as having dominion of their faith.' While, therefore, they are here as representatives of a church that has a polity and system of doctrine of its own, yet they do not seek to impose these things upon their converts by any exercise of authority. They encourage any movements

on their part towards any kind of unity (union?) with their native brethren, which will aid them most effectively in carrying out the responsibility which devolves upon them;—that is, any unity within the limits of essentially orthodox doctrines and of liberal forms of church government. (2) The missionaries have tried to regulate the use of foreign money for native purposes by the same principle. Believing that the practice of self-sacrifice and a sense of personal responsibility are essential to the cultivation of a true missionary spirit, the use of foreign money has not been encouraged. When used, it has been as an exception only. The Mission, therefore, has no schedule of salaries of native helpers, no definite rules as to aid granted to those desiring to be educated as evangelists or lay-workers. In instances where aid is granted, work other than directly evangelistic duty is required as a compensation. When it is necessary to hire preaching-places, in neighborhoods where no Christians live, the native brethren are expected to aid in their financial maintenance. In localities where there are native Christians, they are encouraged to rent a small preaching-place within their own means (sometimes aided by private contributions of the missionaries), or else to open their own houses. In pursuance of this plan, the little church in Osaka sustains the rent and all the running expenses of its own preaching-place, contributes every Sunday towards the other places. while its members open their own houses for preaching and other services. And thus far, in the province of Ki-shū, those most interested in Christianity have rented halls or opened their own houses for preaching and Sabbath Schools, without asking for financial aid. There has been no reason thus far to regard this course as evil in its effects upon the native church. (For the statistics of this Mission, see Table.) (3) The same formative idea we expect to be governed by in any other phase of the work that may arise. Our experience in the work as thus conducted, encourages us to hope with reference to ultimate results. Our experience thus far may prove to be only the *in*experience of a young mission, yet we shall continue to follow out the present principle, subject to further light.

"The (two) women's meetings have been modelled upon the same idea. In one of these, intended especially for the benefit of the the female members of the church, no native Bible woman has been employed by foreign money, one of the members having supplied time for personal Bible study and assistance. In the other meeting there is a combination of Bible study and instruction in knitting, sewing, and other practical western arts. The articles made are sold for the defrayment of the running expenses of the house and for its adornment."

"The Mission has no schools at present. Several scholars have been placed at

the A. B. C. F. M.'s schools in Kyoto.—The Mission's only native helpers have been such of the members of the church as have a talent for public speaking and enough spare time to take a course of Biblical exegesis. There are, however, several young men now taking a course of study preparatory to a regular theological course.

"The Mission has no organized medical work. All that has been done in this department has been desultory and insignificant.

"The publications of the Mission are the Confession of Faith of the Cumberland Presbyterian Church; its Shorter Catechism; a catechism for children; an expository tract on Luke xv; and a tract giving the essential doctrines of Christianity.—The Mission has one bookstore and employs one colporteur.

Engl. Bapt. 1882.—From the time that this Mission's first church was organized (August, 1879) to the present (March, 1883) converts have been added from time to time, and the church now numbers 28 members, including the missionary (Mr. White) and his wife.

"Four preaching stations have been opened in and around Tokyo, and native helpers have sometimes been sent into the interior. The missionary himself, feeling under the present system of obtaining passports to travel in the interior, by which they are only granted either for the object of health or scientific research, and that on neither of these grounds could he conscientiously avail himself of them, when his real object would be to go and preach the doctrines of Christianity, has been obliged to confine his evangelistic work to Tokyo.

"Through the more urgent demands made upon the Society by the enlargement of the missions in India and China, and especially in Africa, the Home Committee have not been able to strengthen their mission in Japan. From information recently received, however, Mr. White has reason to believe that it is the intention of the Committee to send re-enforcements immediately."

Under date of April 19th, 1883, Mr. White published a work entitled "*Sanskrit Mon.*" It is a collection of about 1000 Chinese characters, so arranged and accompanied with definitions and explications as to materially aid the student in this department.

Reformed Ch. in the U. S. 1882.—After three years of diligent application to the study of the language of the country, on June 1st, 1882, Mr. Gring rented a Japanese house on the Kudan, Tokyo, and fitted it up as a suitable place to hold services, and to preach and teach as occasion offered. The attendance was good and the enterprise appeared highly encouraging; but after a few months, when the novelty had worn off, the audiences decreased considerably. A regular Sunday School, however, as

well as preaching and teaching the Word of God, was continued with the assistance of Mr. Gring's faithful teacher and other helpers. In December of the same year, Mr. Gring obtained permission from the local authorities to open a Christian school in the vicinity of Nihon Bashi. A school-room was purchased and a Japanese teacher engaged, and on January 8th, 1883, the formal opening of the school took place under very favorable circumstances. The attendance now numbers 35 scholars, all of whom pay a small tuition fee, graded according to the books they read.

Mr. Gring has prepared a conveniently arranged edition of the Heidelberg Catechism in English and colloquial Japanese, now ready for the press.

A missionary to re-enforce the Mission (Rev. J. P. Moore) is under appointment soon to be sent out.

Meth. Prot. 1882.—"Miss McCully, after performing her labors satisfactorily, for reasons good and sufficient, returned home in October, 1883. Miss Emily Cooper has been employed as an assistant since September of the same year. On Sept. 23rd, 1883, the Rev. F. C. Klein and wife joined this Mission, Mr. Klein having been appointed its general superintendent. The Board has purchased eligible property situated on the Bluff (No. 120-A), Yokohoma, where the work is now carried on. There are now 64 scholars in the school and the outlook is promising. There have been several conversions among the larger girls. It is intended to extend the sphere of the work and to organize a department for large boys. Re-enforcements are expected."

Independent Native Churches.—The independent church which had been formed by the late Mr. Awazu (*Am. Refd.* 1880), having recently (1883) joined the A.B.C.F.M.'s Tokyo Church, there are now but two such churches. To one of these reference is made under *Am. Meth.* 1882. It is situated at Sapporo in the island of Yezo. Since it severed its connection with the Meth. Episc. Mission (Dec. 1883), it is not known to have united with any other ecclesiastical body. The other independent church is mentioned under *Am. Presb.* 1876. This church was organized on April 4th, 1876, with 28 members. Its first place of worship was in Ginza (Tokyo), whence it took the name of Ginza Church; in 1880 it purchased a house in the vicinity of Kyōbashi and assumed this for its name. In the spring of 1879, at which time it numbered 65 members, it was admitted to the Presbytery of the United Church of Christ, Mr. Okuno becoming its acting pastor. In October of the same year, the Rev. Tamura Naomi was ordained to the ministry and soon afterwards installed as its pastor. Mr. Tamura held this office until August 1882, when he went to America; he is now in the Auburn Theological Seminary, at Auburn, N. Y. The Kyōbashi Church has at present about 100 members. Its independence consists chiefly in its receiving no

pecuniary aid from any foreign mission. It possesses its own house of worship, but is not as yet strong enough to sustain a pastor who has no other sources of support. Hence the church is dependent on ministers of other churches for the supply of its pulpit and the administration of the sacraments. It is an active, hardworking church.

Miscellanea.

It is to be much regretted that, the space allotted having already been exceeded beyond measure, a history cannot also be given of the work of those indispensable auxiliaries of the labors of the missions, the Bible and Tract Societies operating so efficiently in this field. The paramount importance of the services of Bible Societies on heathen ground has been forcibly set forth by an eminent churchman when he declared that, if the choice were ever to lie between the Bible without the teacher and the teacher without the Bible, he would unhesitatingly elect the former. Fortunately the workers of the Japan missions are not on the horns of any such dilemma, and there should be no reason why these missions and the Bible and Tract Societies of America and Europe working side by side with them, should not work together in harmony. The following facts and numbers give an idea of the magnitude of the operations of these societies. The pioneer society, the American Bible Society, took an early interest in Bible work in Japan (p. 44). "The Rev. L. H. Gulick was appointed Agent of this Society for Japan and China in 1875 and arrived at Yokohama in January, 1876. From that date until August, 1881, he continued in charge of the work and conducted the same with consummate energy and wisdom. Under his direction a Depository was opened at Yokohama in May, 1878, and the same year also a sub-depot at Kōbe." Since 1881 the Society's affairs in this field have been carried on under the able management of the Rev. H. Loomis, one of the early members of the Japan Mission of the Presbyterian Church. (*Am. Presb.* 1876.) The Society printed (in 1882) 12,941 New Testaments in Japanese, and 9,960 parts of the same. The Society circulated (i.e., sold or consigned to colporteurs and other agents) 10,043 New Testaments, 28,211 parts of the same, and 185 Bibles (mostly Chinese). The value of the volumes sold is given as amounting to $3,175.59.—The National Bible Society of Scotland, "Commenced operations in Japan in 1875, Mr. R. Lilley being its first Agent. In 1879 he was joined by Mr. J. A. Thomson, who began at once to travel in the interior, selling Scriptures and opening new agencies. In 1881 Mr. Lilley was compelled to return to his native land on account of ill health, and Mr. Thomson was appointed to the Agency. The Society (in 1882) sold 5,151 New Testaments and Bibles, and 28,171 parts of the same, of the value in Sterling of £396,

4s. 2½d.—The British and Foreign Bible Society has also operated in Japan since January, 1876, through a committee of missionaries, which committee was relieved of its responsibility in March, 1881, when the Society's first Agent, the Rev. I. J. Taylor (now absent) arrived. The Society (in 1882), sold 1,140 New Testaments, 7,257 parts of the same, and 59 Bibles, at a value in Sterling of £93. 9s. 5d.—All the above numbers have very much grown since 1882. Each of the Bible Societies employs a large number of colporteurs and several depository agents.

The American Tract Society has, since 1881, committed all its business in this field to two committees of missionaries, one for North Japan and one for South Japan, and makes all its grants of money to these committees only. The committee for North Japan has during the first two years of its existence, issued 20 books and tracts amounting in all to 152,090 copies, containing more than 3 million pages. The business done by the southern committee probably does not fall far short of this.—The London Religious Tract Society, also working through a committee of missionaries, reports (for 1882) a total circulation of 48,690 volumes of the value of *Yen* 1,431.33, of which 34,773 volumes were sold and 13,917 volumes given away.

There are some other matters that have been but slightly touched upon, which it would have been desirable if they could have been treated of more at length. Such are, among others, the introduction of Christianity into Japan by the Roman missionaries in the 16th and 17th centuries, its extirpation by the supervening persecutions, and the persecutions visited upon the Roman Catholic Christians not many years ago. They have not been omitted for lack of a deep interest and sympathy.

The Permanent Committee has done its work quietly and successfully. Under its auspices there have hitherto (Jan. 1884) been published by the Bible Societies: the Books of Joshua, I. and II. Samuel, I. Kings, Proverbs, Jonah, Haggai, and Malachi. The following have been translated, some of them being now undergoing revision to prepare them for publication: Genesis, Judges, Ruth, II. Kings, Psalms, Isaiah, Jeremiah, and Ezekiel.—Two unsuccessful attempts have lately been made to modify the mode of representation or of voting at present practiced in the Committee. As it is now constituted, each mission is represented by one member, and the vote of each of the 15 members counts alike. It may, therefore, happen—and that on the weightiest questions that may arise—that 8 members, representing a constituency of but 20, carry it over the remaining 7 members, representing a constituency of 69.*

* And—*place aux dames!*—counting in the lady workers of the respective missions, the above 8 members vote for a constituency of 27, while the defeated 7 members do so for a constituency of 111. It may be said that the ladies are not apt to have much to do with Bible translation; yet they are as

It happens, too, that the 8 smaller missions* are also the youngest in the field. Many hold that there is here a want of equilibrium, if not of justice. A representation *pro rata*, as used in the Conference which created the Permanent Committee and as in use in some representative bodies, or a vote *pro rata*, as used in some other representative assemblies, would be a ready expedient to remove the want of parity in question.

The wish to cooperate with the foreign missionaries in the work of Bible translation, not as mere assistants, but as real collaborators, had been expressed from time to time by Japanese Christians, especially by members of the ministry. A plan to meet this wish was accordingly drawn up, after conference had with some of those most interested, by the Permanent Committee and submitted to the Japanese brethren. It was therein proposed and recommended that they appoint a Japanese Permanent Committee, representative of the various denominations that might desire to cooperate; that this Committee elect three Japanese translators; and that these, together with an equal number of foreign translators, be formed into a new translation committee. The plan was approved by the Japanese brethren, and by the end of 1883 they had succeeded in organizing their Permanent Committee. As to the appointment of three Japanese translators, everybody was agreed that the Rev. Mr. Matsuyama, who took such a chief part in the translation of the New Testament, should be one of these; but some difficulty has presented itself in fixing upon two colleagues who would be at the same time properly qualified and willing to serve. It is hoped that this difficulty will ere long be overcome, and that the new committee will be conducive to the production of superior and more expeditious work than it has been found practicable to do heretofore.

A Japan branch of the Evangelical Alliance was early organized, and the Week of Prayer has been annually observed. Although the Japanese Christians, with rare individual exceptions, are not as yet members of the Alliance, they faithfully observe this refreshing season of prayer. The Japanese churches, on the other hand, have several societies quite independent of the foreign missions; such as the Shinbok'kwai

valid exponents as men, of the magnitude of a mission's interests and operations in any field. A count of the churches and church member under the care of the respective missions would equally show the disparity referred to. By the former, the disparity would be as 17 to 74; and by the latter as 870 to 3990. Measured by male missionaries, the proportion stands as 1 to 3.45; by male and single female missionaries, as 1 to 4.11; by churches, as 1 to 4.35; and by native membership, as 1 to 4.12.

* Among the 15 members, there are three who represent unit missions and who therefore bring, in their own individual persons, their whole missions into the committee, whenever they attend its sessions.

(a kind of Christian fraternization society), which consists of members of the various denominations and holds periodical meetings for mutual edification; the Seinen-kwai (or "Green-age Society"), a Young Men's Christian Association (in Tokyo only?); and the Sekkyō and Enzetsu-kwai, preaching and lecturing assemblies, which from time to time institute large public gatherings in town and country for the purposes indicated by their names. In May, 1883, soon after the Osaka Conference, a number of the able and zealous preachers (Japanese) of the A. B. C. F. M.'s Mission having gallantly come to aid the Tokyo brethren, a large and successful meeting of this kind was held in one of the theatres of the capital.—In connection with this subject it ought to be stated that, in May, 1882, Mr. Joseph Cook did valuable service to the cause of missions by delivering a number of stirring lectures before crowded native and foreign audiences in the capital and at other missionary stations.

At most places where a number of foreign missionaries are stationed sufficiently near each other, monthly conferences are held, which have been found very useful for the discussion of topics concerning their work as well as for cultivating a fraternal spirit between members of different missions.

There are at present four religious journals in the Japanese language. The "Shichi Ichi Zappō" or Weekly Miscellany (the name has since been changed to "Fukuin Shimpō") published by the A. B. C. F. M.'s mission was mentioned on page 147. The "Yorokobi no Otozure" or Glad Tidings, which was started by Miss McNeal in 1876 (see *Am. M. Home*, 1878), but has since 1881 been edited by Mrs. E. R. Miller, assisted by the Rev. Miura Tōru, has an issue of 3,100 copies monthly, besides 500 leaflets for children. The "Rikugō Zasshi," a monthly magazine now in its fourth year, edited by the Rev. Mr. Kozaki and colleagues, has a circulation of 800 copies. And the "Maishū Shimpo" or Weekly News, lately started under Japanese auspices, has also a circulation of about 800 copies.

It should have been mentioned (see under A. C. F. M. 1882) that the 50 works stated to have been printed by the mission press, were mostly prepared by the male and female members of the Mission and (a few) by its Japanese ministers and assistants. It is to be regretted that want of space does not allow of the insertion of the whole list, which certainly represents the results of a great amount of persevering literary work on the part of the members of the Mission of the A. B. C. F. M.—Under S. P. G. 1878, Mr. H. Hughes is put down as a teacher "in connection with the Osaka station;" this should read: in connection with the Kōbe station. (see under S. P. G. 1882.)—Under A. D. 1880 it should have been mentioned that Miss McNeal, after a sojourn of about 15 months in Tokyo, returned to America in January of that year.

The Japanese Churches and the Foreign Missions must acknowledge themselves much beholden to the Government of Japan for the liberal policy it has during the past ten or twelve years pursued with regard to Christianity and Christian Missions. The only obstacle the native Christians meet with in the practice of all that pertains to their new faith, is in connection with the interment of deceased believers. Japanese burial-grounds being mostly within the precincts or under the control of Buddhist temples, it is not strange that the priests of these temples are loth to relinquish their prescriptive right to certain ceremonies and dues in all cases of Japanese burial. This is really a question of temple revenues rather than of politics, and, it is hoped, a question that will ere long be settled in a liberal spirit.

The cause of missions in Japan has also been highly favored in having invariably enjoyed the general support of the Ministers who have from time to time represented their countries at the court of the Mikado. The American, British and French Ministers have, as opportunities presented themselves, repeatedly rendered valuable and effective services in behalf of persecuted native Christians, liberty of conscience and other Christian interests of moment.

During the year which has elapsed since the table of the Protestant missions appended to this history was prepared, the work has steadily advanced. The whole number of Japanese Protestant Christians is there given as 4987; it is estimated that this number has in that year grown to 6500. In all the educational and literary departments a corresponding advance may be presumed to have been made. And as regards the future, with all these blessings and solid facts before their eyes, the missionaries prayerfully and trustfully commit the work they have been called to do to the care of their Lord and Master.

Concluding Remarks.

In justice to the writers of the historical sketches from which the above history has been compiled, I ought to state that in most places where the quotation marks have been retained, the originals have been more or less abridged or their phraseology altered, so as to harmonize, in at least some measure, each part with the rest. Sometimes these changes have been so insignificant that the said marks might have been retained where they have been dropped, and in other passages they should have been dropped where they have been retained. A number of long passages originally written in the *first* person have been changed so as to read now in the *third*. The most delicate part of the work, however, consisted in the making of a fair selection from the abundant materials at hand, and the most laborious, in arranging and chronologizing matter composed on not less than seven or eight different principles of

division. It cannot be but that errors have crept in unawares,—errors of omission and commission, which, though perhaps not seriously affecting the drift of the whole, ought to be corrected if ever the opportunity offers. *I wou'd therefore especially request all members of missions to point out to me such errors*, that they may be put on file for future use.

Frequently I had occasion to regret the paucity of Japanese names in some of the sketches. Whenever practicable I have remedied the defect, not seldom having to make special inquiries for the purpose. Some Japanese critic may say that this, in many of its parts, is a history of missionaries rather than of missions. I would ask in reply: without the missionaries, where would the missions and their work appear? Of this I am sure, that in the history of the next missionary period, Japanese will greatly outnumber foreign names.

My late experience induces me to suggest that it would be a serviceable measure if each mission charged one of its members (perhaps its secretary) with keeping, year by year, a succinct but complete record of such matters as would presumably go to form proper material for the next period of the Japan missions.

On a perusal of this history, it may be asked: All this is well enough; but are there no strings that have been left untouched for fear of evoking some discordant notes? Have there been no disturbing elements at all, no collisions of interest, no faults committed, no failures met with, no unprofitable outlays or ill-advised appointments made, no disappointments?—It must be acknowledged that doubtless some and several of these have not been altogether wanting; but, on the other hand, it ought to be remembered that no human pursuit is entirely free from such or similar infelicities. Nor can it be expected—perhaps no more than that water should rise above its source—that missionaries, individually or collectively, should be vastly superior and wiser and better than their constituencies, the home churches who produce and commission them. On the whole, discrepancies of the kind referred to have been few and exceptional, and it may be safely affirmed that at no time during the later period of the work of missions in Japan has there been a better understanding or greater harmony or more willing cooperation among the different missionary bodies in this field than at the present. Such a state of things is highly desirable, since it makes itself most favorably felt in the carrying on and the progress of the work. There is, however, room for further advances in this direction. May they soon be made!

There is yet one point, which I approach with some hesitancy, but cannot leave quite untouched. Disparagers of all missionary enterprise are sometimes heard to maintain, that the returns of this work do not justify the outlay; that the home

churches expend far too much money on the conversion of a few heathen; that one convert costs them a little fortune; etc.—Now from a careful calculation it appears that all the missionary work hitherto done by Protestants in Japan, from 1859 up to the end of 1882, amounts to the work of *one* married missionary during 671 consecutive years; *plus* the work of *one* single male missionary during 116 years; *plus* the work of *one* single female missionary during 328 years. Allowing $2250 a year for the support and other expenses of *one* married missionary, and $1100 a year for those of *one* single male or female missionary, we arrive at a sum total of (1.509.750+127.600 +360.800) $1.998.150 expended for Protestant missionaries in Japan,—say $2,000,000 or £400,000. The Japanese Christians up to the same date numbering 5000, we find an average expenditure—it is said without disrespect—of $400 on each individual convert. Now this is not a fabulous sum; and what is it, when measured by the standard the Saviour himself has set us? Even assuming, within reasonable limits, a higher ratio for the annual support of missionaries, the result per individual convert will not be greatly enhanced and by no fair estimate can be made to amount to a small fortune. In the earlier years of the work, of course, the result was not so favorable. Up to 1864, when but *one* convert had been baptized, about $60,000 had according to the same method, been expended in the work. Up to 1872, when there were but 10 Japanese Christians, $180,000 had been expended. From this it appears that in 1864 *one* Japanese Christian came to stand the home churches in $60,000; in 1872, in $18,000; and in 1882, in $400.* Here we have two parallel series competing with each other in such a manner as to make for cheapness of production. Thus the cost of a convert—I mean no disrespect to any one—will decrease with the growth of the work, until eventually the glorious day will come when the consumers will in their turn become producers, and will transmit the light and the blessings that have come to them from abroad, still onward towards the setting sun to illuminate the gross darkness which still covers the vast continent of Asia. Will the home churches *then* regret the outlay?

The statistical tables have been supplied from various sources. The table of the Roman Catholic Mission was kindly furnished me by one of the leading members of the Tokyo station, and hence may be considered official. The Greek Mission's tables were placed at my disposal by the Rev. Pere Nicolai. These tables are prepared annually by the native Greek Christians themselves. The table of the Protestant

* "The first steel rail rolled in America was rolled at the North Chicago Rolling Mill Company's works on May 25th, 1865. It cost those who made it over $500,000 in experiments and outlay To-day steel rails are quoted at $40 and even less per ton."

Missions was prepared by a committee appointed by the Japan Branch of the Evangelical Alliance. For the table of the arrival and withdrawal of missionaries, I am responsible.

It remains for me to acknowledge my obligations to the Publication Committee of the Osaka Conference's Proceedings, for its indulgence in allowing me considerably to exceed my allotted limit of space; to the Rev. E. R. Miller for assisting me in reading nearly all of the first proofs and for supplying much valuable matter under the heads of the *Am. Presb.* and *Am. Refd.* Missions; and to Mrs. Verbeck for having, from her extensive personal knowledge of matters of detail relating especially to the earlier period, supplied many *data* of which full record was wanting.

ADDENDUM.

"The Eleventh Annual Meeting of the Evangelical Alliance of Japan took place at 2.30 p.m. on Jan. 10th, 1884, in the Union Church, Tsukiji, Tokyo. There was a large representation of ladies and gentlemen members, and a few native gentlemen present. The President, Rev. H. Waddell, called the Alliance to order by a fervent prayer for the purity and spiritual prosperity of the whole Church of Christ in Japan and all the world. This was followed by a Hymn and the President's address. The latter was based upon a review of the statistics of the advance of Christian work during the past year in Japan. These statistics, he said, though incomplete, were such as might well fill all hearts with gratitude to God, and encouragement to wait more earnestly upon God, in the time to come. The statistics given were as follow:—In 1859, number of converts, 0; 1876 (17 years later), 1,004; 1879, 2,965; 1882, 4,987; 1883, 6,698. Amount of contributions, 1859, 0; 1879, *Yen* 3,189; 1882, *Yen* 12,344; 1883, *Yen* 16,166. In 1859, copies of Scriptures, or parts, 0; 1876, 21,000; 1883, 57,593; of Bibles or Testaments, 20,368. 1859, religious books and tracts, 0; 1876, volumes, 6,000; 1883, in Yokohama, American Tract Society, 37,357; London Tract Society, 80,450; Christian and various, 31,620; total, 149,427. Two weekly papers, circulation, 2,000; two monthly papers, circulation, 2,700." (*Japan Mail.*)

In	ARRIVAL OF MISSIONARIES.				WITHDRAWAL OF MISSIONARIES. [a]				In the Field.
	Married.	Single Female.	Single Male.	Total.	Married.	Single Female.	Single Male.	Total	
1859...	4	...	2	6	...	...	...	...	6
1860...	1	...	...	1	1	...	1	2	5
1861...	1	...	...	1	...	...	...	...	6[b]
1862...	...	...	...	...	...	...	...	...	6
1863...	...	...	1	1	...	...	...	...	7
1864...	...	...	...	...	...	...	...	...	7
1865...	...	...	...	...	...	...	...	...	7
1866...	...	...	...	...	...	...	...	...	7
1867...	...	...	...	...	...	...	...	...	7
1868...	1	...	...	1	...	...	...	...	8
1869...	4	1	...	5	...	...	...	...	13
1870...	...	...	...	...	1	...	...	1	12
1871...	4	3	1	8	...	...	...	...	20
1872...	5	2	1	8	...	...	...	...	28
1873...	16	7	6	29	2	...	...	2	55
1874...	10	5	2	17	1	2	3	6	66
1875...	6	7	1	14	3	3	1	7	73
1876...	7	8	2	17	2	1	...	3	87
1877...	11	9	...	20	3	2	3	8	99
1878...	8	9	2	19	1	2	...	3	115[c]
1879...	5	5	2	12	2	7	1	10	117
1880...	9	7	1	17	3	7	2	12	122
1881...	5	10	1	16	2	2	...	4	134[c]
1882...	7	9	1	17	4	7	2	13	138[c]
	104	82	23	209	25	33	13	71	138

[a] The numbers under this head include those who by death or otherwise, were actually lost to their respective missions in the years opposite which they stand, as well as those who simply passed from one class to another, *e.g.*, from the single to the married, or from one mission to another. So likewise, though with some differences, with the numbers under the head of the arrival of missionaries. Many of the arrivals and withdrawals noted in this table, therefore, do not involve any travelling expenditure.

[b] Dr. E. Schmidt's arrival, April 1860, and departure, Nov. 1861, were inadvertently omitted; but the omission does not materially affect the general result.

[c] The slight discrepancy between these numbers (and perhaps some others) and the corresponding numbers published in the tables prepared by the committee on missionary statistics under the Evangelical Alliance, is probably due, if not to defective reporting, to the fact that the latter tables are usually prepared up to some other term than the end of the year.

STATISTICS OF THE GREEK MISSION IN JAPAN.

	Up to July, 1882.	Up to July, 1883.	Increase.	Decrease.
Priests	13[a]	14[b]	1	.....
Foreign Teachers	2	2	.....	.....
Unordained Evangelists	93[c]	106[d]	13	.....
Believers	7,611	8 863	1,252	.....
Baptized during the year	1,255	1,391	136	.....
Scholars	422	395	.....	27
Christian Marriages during the year	25	26	1	.....
Christians deceased during the year	177	139	.....	38
Organized Churches	131	148	17	.....
Church Edifices	90	110	20	.....
Preaching Places	277	281	4	.....
Fixed Contributions (in Yen)	142.19	148.69	6.50	.....
School Contributions	130.96	98.12	.....	32.84
Church Contributions	7,809.77	4,373.39	.....	3,436.38

[a] 4 foreign and 9 native.

[b] 3 foreign and 11 native.

[c] 26 of the first, 48 of the second, 19 of the third grade.

[d] 23 of the first, 57 of the second, 26 of the third grade.

STATISTICS OF THE ROMAN CATHOLIC MISSION IN JAPAN*

	1881.			1882.		
	Southern *Vicariat.*	Northern *Vicariat.*	Total.	Southern. *Vicariat.*	Northern *Vicariat.*	Total.
Japanese Catholic Population	22,086	3,547	25,633	.....	4,094	.....
Baptisms during the year	2,036	659	2,695	.....	971	.....
Viz Pagan adults	842	383	1,225	.....	649	.....
Viz Children of Pagans	353	195	548	.....	251	.....
Viz Children of Christians	841	81	922	.....	71	.....
Converted Protestants & Greeks	.....	2	2	.....	8	.....
Bishops	2	1	3	.....	1	.....
European Missionaries	21	22	43	.....	23	.....
Churches or Chapels	59	21	80	.....	22	.....
Seminaries	2	1	3	.....	1	.....
Students in these	60	11	71	.....	12	.....
Catechists	162	40	202	.....	36	.....
Schools and Orphanages	44	30	74	.....	29	.....
Scholars in these	1,717	1,203	2,920	.....	1,079	.....

* Kindly furnished by the Abbé Paulin Vigroux. *Pro-Vicar Apost.*

SPECIAL SUPPLEMEETS TO THE GENERAL HISTORIC REVIEW,—Second Paper, pp. 101—116.

I. NIPPON SEI KO KWAI.

(Episcopalian Group)

The Ven. Archd. A. C. Shaw.

An account of the mission included in the Nippon Sei Kō Kwai for the years which have elapsed since the General Conference of 1883 will, in its main features, be a history of the development of the episcopate and the organization under synodical action of the communion during that interval. At the date of the Conference the only portion of the three missions, representing the Episcopal Churches of England and America, under direct Episcopal control was the mission of the American Church —then, and for many years previously, presided over by the Right Reverend Bishop Williams. The missions of the Church of England, consisting of the S. P. G. situated in Tokyo and Kobe; and of the C. M. S. in Tokyo and Osaka, were nominally under the jurisdiction of Bishop Burdon of Victoria, resident in Hong-Kong. In contrast with this there are at the present date six Bishops, exercising diocesan authority in the field, while Bishop Williams himself, after an Episcopate extending over more than a quarter of a century, having resigned his jurisdiction, still continues his labors as an honorary missionary of the American Church.

In 1883, the very year of the Conference, the two English Societies had arranged to provide the stipend of a bishop for Japan and the Rev. Arthur Poole, nominated by the Archbishop of Canterbury was consecrated on October the 18th, as the first bishop of the missions of the Church of England in Japan. His Episcopate was of very brief duration. In little more than a year ill health compelled him to leave Japan and resign a work of great promise. He was called to his rest in July of the following year, 1885. Bishop Poole was succeeded in 1886 by the Reverend Edward Bickersteth, whose consecration took place in Lambeth Palace Chapel on Feb. 2nd 1886. The new bishop who was the eldest son of Edward Henry Bickersteth, bishop of Exeter, the well known writer and poet. He had already had as founder and head of the Cambridge Mission to Delhi, some years' experience of mission work and its problems. Together with this experience, he brought to his new field of labour great powers of organization and of industry. The bishop landed in Japan on April the 18th and it is characteristic of his mental activity that, in conjunction with Bishop Williams, he should have called together a Conference of missionaries at Tokyo in the

following month. The Conference met on the 21st of May. The chief business of the Conference was to take into consideration a resolution passed at a C. M. S. Conference held in Osaka on the 3rd of the month, to the effect that it was desirable to weld together into one body the various scattered congregations of our respective missions." In accordance with this resolution it was decided to call together, in July of the same year, a general conference of delegates from the three missions. In the mean while the two bishops prepared the draft of a constitution and of canons for presentation at the coming conference. This conference presided over by Bishop Williams, was opened in Tokyo on July the 8th. The draft of the constitution and canons was amended and adopted, and it was arranged that the bishops should summon a First Synod of clerical and lay delegates of the English and American Missions to be held in Osaka on February the 8th 1887. At this First General Synod Bishop Williams, as senior bishop, presided. The Synod, in addition to the bishops, composed all ordained missionaries, whether foreign or Japanese, belonging to the three missions, together with a certain number of lay delegates, elected, according to a proportional principle, by the various congregations in the missions. At this Synod the Japanese Church, in communion with the Episcopal Churches of England and America was organized and its constitution and canons agreed upon. Of the constitution the chief articles are as follows:

Article I. The Church shall be called the Nippon Sei Kō Kwai.

Article II. This Church doth accept and believe all the canonical Scriptures of the Old and New Testaments, as given by inspiration of God, and as containing all things necessary to salvation, and doth profess the faith as summed up in the Nicene Creed and that commonly called the Apostles' Creed.

Article III. This Church will administer the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and will maintain inviolate the three orders of Bishops, Priests and Deacons in the sacred ministry.

Other articles of the constitution deal with the times of meeting, the composition, the methods of voting and the powers of the Synod, while it is expressly provided that the constitution can be amended only after a notice of the proposed amendment has been given in a previous regular Synod and the amendment shall have been duly carried by a majority of two thirds of the members.

The canons deal chiefly with the admission of candidates for holy orders and their training, and ordination; with the discipline of the Church; with diocesan councils; with the organization of the Missionary Society, and with the question of marriage and divorce.

The canons have been amended and such questions as the delimitation of dioceses settled by General Synods held in the years 1889-91-93-94-96 and -99.

The Prayer Book. The importance of the Book of Common Prayer in this Communion, both as a standard of doctrine, and as a rule of devotional life, justify in this record, a few words as to the history if its translation and revision, and its final adoption as the service book of the Nippon Sei Kō Kwai. The first draft translation of the earlier services was made by Bishop Williams previous to 1872. Soon after the arrival of the first missionaries of the S. P. G. in 1873 a revision of the translation of these services was begun by a Committee, consisting with Bishop Williams as Chairman, of Messrs. Wright and Shaw of the S. P. G. and Mr. Piper of the C. M. S. At a first conference of the members of the missions of the American Episcopal Church and of the two English Societies held in 1878 in the vestry of St. Paul's Church, Tsukiji under the presidency of Bishop Burdon of Hong Kong, a printed copy of the service of Morning and Evening Prayer and Litany, was presented to the Conference by the Rev. A. C. Shaw who had carried it through the press. The principle of a common book for the members of the two Churches was accepted by the Conference, and this action had undoubtedly no inconsiderable effect in eventually bringing about the union of these various missions in the Nippon Sei Kō Kwai. The first translation and revision of the whole book was carried through by a Committee appointed under Synodical Authority, and its use made compulsory on the whole Church from January 1st, 1896. It may be fairly claimed for this book that it excels in some respects that in use by any branch of the Anglican Communion.

Increase of the Episcopate. A direct result of the organization of the missions of the English and American Churches in one body was the rapid increase of the episcopate. In 1889 the Right Reverend C. M. Williams, D.D., nomen venerabile in the history of missions in Japan, resigned his Episcopal jurisdiction as bishop of Yedo or Tokyo. After an interregnum, extending from various causes until 1893, during a portion of which time however Bishop Hare of South Dakota administered the affairs of the American Mission, the Reverend John McKim, who had already for ten years been engaged in mission work in the city of Osaka, was consecrated in New York on June the 14th as Bishop Williams' successor. On March the 14th, 1894 the Reverend Henry Evington, a missionary of 20 years standing in the Osaka district was consecrated in London as the first bishop of Kyūshū. On November the 29th, 1896 the Reverend P. K. Fyson who also had been a missionary of the C. M. S. in the Tokyo district since 1874 was consecrated in London as the first bishop of Hokkaido. In the same year the Right Reverend Bishop Awdry, holding at the

time the appointment of suffragan bishop of Southampton in the diocese of Winchester, was nominated by the Archbishop of Canterbury as the first bishop of Osaka, These appointments were all made, with the sanction of the Japanese Church on the initiative of Bishop Bickersteth. The remaining diocese of Kyoto, the boundaries of which had been delimited by resolution of the Synod of 1849, remained vacant until the beginning of 1900, when the Reverend S. C. Partridge who had been for some years a missionary of the American Episcopal Church in China, was consecrated on the 25th of January in the Cathedral of the Holy Trinity, Tsukiji as the first bishop of this diocese. This consecration is noteworthy as being the first instance of the consecration in Japan, of a bishop of the Anglican Communion. This appointment completes the history of the growth and organization of the Nippon Sei Kō Kwai up to the present time. The only changes that have since taken place are those necessitated by the death on August the 5th, 1897 of the Right Reverend Bishop Bickersteth, to whose distinguished ability and power of organization this communion owes so much. In consequence of this death Bishop Awdry was translated from Osaka to the jurisdiction of South Tokyo, and the Reverend H. J. Foss for 26 years S. P. G. Missionary in Kobe was consecrated on Feb. 3rd, 1899 to the bishoprick of Osaka.

It may be noted that the growth of the native Church has kept pace with its growing organization and the development of the episcopate and it may be roughly calculated that the number of Christians was doubled in every five years since 1883. In that year the number stood at a little over 700, five years later it was 1500. In 1893 the membership had risen to 4,000, and in 1899 the numbers given in the return are 8,700. At the present date the number of Christians is something over 10,000. The contributions from native sources have increased in the same period in a slightly higher proportion, standing at yen 700 in 1883 and at 10,680 for the year 1899.

Synopsis of Statistics for the Years 1883 & 1901.

	1883.	1901.
Ordained Workers		
Foreign	17.	59.
Japanese	1.	45.
Lay Workers		
Foreign	4.	14.
Japanese	25.	155.

Women Workers		
Foreign	9.	75.
Japanese		67.
Number of Christians	761.	10,000
Stations Occupied	38.	219.
Contributions	Y 708.00	Y 10,680.00
Schools		
Day	3.	33.
Boarding	4.	13.
Number of Pupils in Schools	324.	2138.
Sunday Schools	12.	152.
Number of Pupils in Sunday Schools		5420.

With reference to the history of the separate Missions during the period we have been considering, we may notice especially the growth in strength and general equipment of the Missions of the American Episcopal Church. Since the consecration of Bishop McKim in 1893 mission work has been greatly extended in the northern portion of the main island while the school work in connection with this Mission has shown remarkable progress, the number of students attending the S. Paul's and S. Margaret's Schools in Tokyo does not fall far short of 1000 pupils. In the new diocese of Kyoto the latest available returns puts the number of pupils in the schools at over 600.

The work in the diocese of S. Tokyo has been greatly extended by the establishment of two separate missions from the Episcopal Church of Canada. In the year 1888 the first missionary of that Church, the Rev. J. Cooper Robinson arrived in Japan and opened work in the south western portion of the diocese with Nagoya as the centre. This Mission has since amalgamated with that of the C. M. S. and works under the rules of the Society.

In the following year the Reverend J. S. Waller was sent from Canada as a direct representative of and wholly maintained by the Canada Church. This Mission has Shinshu and part of Echigo as its field of work, the two chief centres being Nagano and Matsumoto.

In Tokyo itself Bishop Bickersteth was enabled, in the earlier years of his Episcopate to establish the community missions of S. Andrews and S. Hildas. The former carries on general mission work chiefly in connection with the S. P. G., while the latter is engaged in educational work, both ordinary and technical, in the training of Bible Women, and in general missionary labour.

In Osaka diocese educational work is carried on with much vigour both by S. P. G. and C. M. S. Missions. A girl's school has been erected in memory of Bishop Poole, and in the past year a memorial hall for purposes of evangelistic work has been erected in memory of the Ven. Archdeacon Warren who passed to his rest in 1898 and who had for a quarter of a century been a devoted and able worker of the C. M. S.

In the Hokkaido diocese the work among the Ainu, or aboriginal inhabitants of Japan, inaugurated and chiefly carried on by the Reverend J. Batchelor, is, on account of its success, worthy of notice. The Japan Missionary Society, founded under resolution of the Synod, undertook work in Formosa, soon after that island came under Japanese jurisdiction. A priest of the Church has been for some years maintained there by the contributions of native Christians. The work is under the direction of the Bishop of Osaka.. A catechist is also supported by the S. P. G. in the Ogasawara or Bonin Islands. He ministers to an English speaking but very mixed race. It is satisfactory to record that in recent years a great improvement in the moral condition of the islanders is to be noted.

II.

NIHON KIRISUTO KYOKWAI

(Presbyterian and Reformed Group.)

Rev. William Imbrie, D.D.*

The missions of the six Presbyterian and Reformed Churches represented in Japan, together with that of the Union Missionary Society, constitute what is known as the Council of Missions Cooperating with the Church of Christ in Japan. The Council meets annually for consultation and action regarding matters of common interest, publishes an Annual Report, and including the wives of its members has now upon its roll one hundred and fifty-five names. The Church of Christ in Japan with which the Council cooperates, and to the establishment of which its energies are directed, belongs to the Alliance of Presbyterian and Reformed Churches. It owes its name to the fact that the oldest of the Churches that united to form it was historically the first Protestant Church in Japan and from the beginning bore the title, Church of Christ.

Memorable among the events in the history of the Council and the Church with which it cooperates, occurring since the General Conference of Missionaries in 1883, was the painstaking attempt to form an organic union with the Congregational Churches.† Much was to be said in favor of such a union, especially when regard was had to the future; and many circumstances conspired to make it seem possible of achievement. In the end the endeavor failed, but the attempt is not to be regretted. It was in various ways an education to the Church; it showed beyond the possibility of denial that the majority of the missionaries—Presbyterian, Reformed, and Congregational—were in sympathy with such a movement; and it may be that by it seeds were sown that shall yet spring up, and in God's own time and way yield something better than was then hoped for.

* The time limit (forty minutes) of the paper by Dr. Thompson on The Progress of the Work, which appears in the Proceedings, rendered anything more than an outline impossible; and nothing more can here be attempted than the insertion of certain details connected with matters already referred to in the paper, with the addition of a limited amount of new material. In order to the insertion of details, to some extent it has been necessary to repeat what is said by Dr. Thompson.

† For a fuller account, see the Thirteenth Annual Report of the Council. Tokyo: 1890.

Another event whose importance in the history of the Council and the Church makes it worthy of special mention, was the adoption by the Synod, in Dec. 1890, of the present Confession of Faith, Constitution, and Canons of the Church.* The standards of doctrine adopted when the Church was first formed were the Westminster Confession and Shorter Catechism, the Heidelberg Catechism, and the Canons of the Synod of Dort. But from the beginning there were many, especially among the Japanese, who felt that these did not constitute a Confession of Faith well adapted to the needs of the Church. From time to time the question of a simple creed grew until many were in favor of adopting the Apostles Creed alone.

Briefly stated the argument was this. There is a wide-spread conviction that the Confessional Faith prepared for the needs of the Churches of Europe in the seventeenth century are not adapted to the needs of the Churches throughout the world today. The question of creed revision is therefore in the mind of the Presbyterian Churches of Scotland, England and America. But the Church of Christ in Japan not only shares the need of revision common to Churches in Christendom; it requires a creed directly suited to its own environment. Such a creed should be brief and simple; a Confession of Faith for pastor and people alike, rather than a compend of systematic theology. It should also be irenic. The Church in Japan is face to face with Buddhism, Confucianism, agnosticism, rationalism, and radical materialism. Its Confession should proclaim the truth as it is in Christ; but it should not be a mark of division between those who love the Lord Jesus and his Church in sincerity and truth. The Apostles Creed meets all these conditions. It is simple; it is a creed for all; and it is the Confession of the Universal Church.

On the other hand it was said by many who nevertheless favored the adoption of a simple creed that there are truths of transcendent importance for Japan today which are not contained in the Apostles Creed, or if so, only by implication. The atonement, justification, sanctification through faith in Christ, the work of the Holy Spirit, the inspiration and supremacy of the Scriptures, are all of them doctrines to be proclaimed as well as to be believed by the Church of Christ in Japan. This fact was presented with great clearness and urgency; and at the close of the discussion the Apostles Creed with the following introductory statement, was adopted as the Confession of Faith of the Church:—

"The Lord Jesus Christ, whom we worship as God the Only Begotten Son of God, for us men and for our salvation, was made man and suffered. He offered up a

* For other matters see the Fourteenth Annual Report of the Council. Tokyo: 1891.

perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous; and faith in him working by love purifies the heart.

The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without his grace man being dead in sin cannot enter the Kingdom of God. By him the prophets and apostles and holy men of old were inspired; and he speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the Saints, join in that Confession with praise and thanksgiving" (Then follows the Apostles Creed.)*

The first Book of Government of the Church of Christ in Japan was substantially a translation of the Book in use in the Presbyterian Church in the U. S. A. Experience however had shown that for various reasons it was not perfectly fitted to existing conditions. The Synod therefore adopted what is known as the Constitution, Canons and Appendix. The Constitution contains only the fundamental principles of the Presbyterial system; the Canons are laws based upon these principles; the Appendix contains forms of procedure, not binding but added as helps to orderly administration. This distribution of matter was adopted as conducive to simplicity, clearness, flexibility, and a due distinction between things essential and things expedient. With regard to the outcome it is worth while to repeat the words of Dr. Thompson: The Confession of Faith, Constitution and Canons "have thus far given general satisfaction; they are proving themselves to be fitted to the needs of the Church; and they promise to be fruitful of further good results."

In any sketch however brief reference must be made to the series of endeavors that ended in the formation of the present Board of Home Missions under the direction of the Synod.

Nothing in the history of the progress of Christianity is more clear than that in the end the evangelization and Christianization of a nation depend chiefly upon the Churches of the nation; and it is of the highest importance that as early as possible the Churches should be led to feel their responsibility and to undertake the work seriously and systematically. It was with these thoughts in mind that the series of endeavors now referred to was begun; and though the pathway trodden has had its rough places, the result now reached is one for which to be thankful. The time

* The sacraments appear in the Constitution and Canons.

occupied in these endeavors may be divided into four periods, each of which has features sharply distinguishing it from the others.

The first period began in 1879. Prior to that time several of the congregations had united in an endeavor to carry on evangelistic work; and at the request of the Japanese interested in it the work was taken under the care of the Presbytery, then the highest ecclesiastical organization of the Church. A Board of Home Missions was formed consisting of three ministers and three elders; funds were contributed by some of the congregations and something was accomplished. But the results were small; in spite of much painstaking the plan proved disappointing; and after four years of trial it was given up.

The second period may be described as that of mission control and Japanese counsel. At that time the evangelistic work was almost wholly under the direction of the missions. In the early years this could hardly have been otherwise; but as time passed and the number of qualified Japanese ministers and elders increased, it was felt that their counsel would be of much value to the missions; and more than that, that their participation in the consideration of the direction of such work would lead to a deeper interest in it. It was arranged therefore that conferences should be held. These conferences were very pleasant; but the Japanese had no real responsibility in the management of affairs, and without that stimulus their interest soon flagged. This attempt also may therefore be fairly described as one fruitless of results, saving in so far as it led the way to something better. So small was its influence in the history of the Church that it is probable that many of the younger missionaries and many of the ministers do not know that the plan was ever tried.

The third period, beginning in 1886, may be described as that of financial cooperation and joint control. The Synod elected a Board composed in equal numbers of missionaries and Japanese ministers or elders; and each Presbytery elected a Committee chosen on the same principle. The powers of the Board were virtually limited to the collection of funds, and their distribution among the several Presbyterial Committees. The actual direction of affairs was given to the Committees. On this basis it was agreed that for every yen contributed by the Church the Council of Missions would contribute three yen. Into this plan both the missions and the Church entered cordially; and for a time the plan succeeded. The Church contributed funds and work was done. In some cases much of the evangelistic work that properly belonged to missions was really, though not in name, under the direction of the Presbyterial Committees. But in process of time interest and confidence in the plan began to wane. The chief argument against it, pressed with increasing urgency

by the Japanese, was that it was not effective; and the plan advocated by them instead was a Board appointed by the Synod, which should carry on the work directly and without the intervention of Presbyterial Committees. Among the missionaries, some favored the abolition of the Board as an unnecessary piece of machinery but with a continuance of the cooperation in Presbyterial Committees. The plan advocated by the Japanese was objected to as characterized by an undue centralization of power. This fundamental difference regarding policy led at last to the abandonment of the plan just described, and to the adoption of the one now in operation.

The fourth and present period, beginning in 1894, may be described as that of financial independence and synodical control. A Board, consisting of twenty members, is elected by the Synod; care being taken that all of the Presbyteries shall be represented. This Board has the general care of the work; but its direct management is entrusted to an Executive Committee, whose members reside in Tokyo or its vicinity. A part of the income of the Board is derived from the personal gifts of individual missionaries; but only a small part. The funds come almost wholly from the Church; and for the greater part from congregations and preaching places not receiving financial aid from the missions. Thus it is not a case of robbing Peter and paying Paul. During the first year (1894–95) the income was yen 562. Since that time it has steadily increased. It is still a day of small things, but not a day to be despised. There may yet be given to this Board a place in the evangelization of the nation that does not yet appear.

The policy of the Board thus far, though not exclusively so, has been to select congregations and to endeavor to bring them to self-support, rather than to open new work. To do this—to bring a congregation of believers to real and unqualified self-support, to the point where it pays a pastor a living salary, maintains a building suited to its needs, and carries on an active work—is no easy task. How difficult a task those alone know who have succeeded in accomplishing it. In the opinion of the Board, the timely and judicious use of money is a great aid in securing the end in view. Such aid encourages the believers and helps them to the point where they are willing and able both to take care of themselves and to assist others; and above all, it makes it possible to secure the instrument that is most effective in bringing about the result aimed at, viz. an efficient evangelist or pastor.

The experience of the Board has been such as to encourage it, and increasingly to commend it to others. Recently the West Japan Mission of the Presbyterian Church in the U. S. A. has proposed to the Board to take under its care five or six congregations which the mission has been aiding; and agreeing for five years to pay

into the treasury of the Board, to be used at its discretion, the amount hitherto given to the congregations by the mission; with the understanding also that in case any of the congregations become self-supporting the grant to the Board shall not be diminished during the five years, and that if any of the congregations be dropped by the Board the amount hitherto given to them by the mission shall be deducted from the grant. This of course is in a sense financial cooperation; but in principle it is quite different from the former financial cooperation and joint control.

From this it will appear that there are some who regard the Board as more successful in the endeavor after self-support than the missions. Those who hold this view, both missionaries and Japanese, give the following as their reasons in explanation:—(1) The more intimate knowledge of the Japanese, with regard to both the places and the Japanese ministry, makes them better able to select the right man for the right place. (2) They can approach the members of the congregations and influence them to give as a foreigner can not do. (3) The fact that the bulk of the money at the disposal of the Board comes from the Japanese Church enables the Board to bring a peculiar pressure upon the congregations that it aids.

Before turning from this point it may be worth while to answer the question, why was not this plan adopted at the outset? Reference to what has already been said will show that in its governing principle it does not differ from the first plan attempted. The plan however at that stage in the history of the Church failed. In fact, as the result of that failure, it was only after many conferences and when the subject had been carefully considered at successive meetings of the Synod, that the Church was persuaded to take the financial risk involved in the plan of financial cooperation and joint control. It was largely the result of experience gained in connection with the plan of cooperation that emboldened the Synod to take once more the position of financial independence. The present plan is thus historically an evolution not a creation.

The Synod now comprises five Presbyteries; with 71 churches (wholly self-supporting, 22; partially so, 49), 109 unorganized companies of believers on the rolls of the Presbyteries, 81 ministers, 109 lay-preachers, 245 elders, and 10,798 communicants. During last year there were added to the Church on confession of their faith 700. The number of Sunday-school teachers is 506; of Sunday-school scholars, 5486, of whom 1300 are adults. The contributions of the Church for all purposes amounted to yen 26,634, an average of yen 2.67 per member.

There are in the membership of the Church men of position and influence; but

as in the Church of Corinth, some but not many. The majority are poor in this world: and whatever there is of liberality is a flower that has grown in the field of poverty. Not such poverty as is found in some countries; but poverty as compared with the wealth in the Churches of England, Scotland and America. If there are some who have departed, having loved this present world, there are those also who are faithful: Pastors who when the chief Shepherd shall appear shall receive the crown of glory; women who labor in the gospel and whose names are in the Book of Life; households like the household of Stephanas. And so, if times come when one must say, In this I praise you not; the other words of the Apostle addressed to the same Church may also be repeated, I thank my God always concerning you, for the grace of God which was given you in Christ Jesus.

The Council of Missions has members residing in in 36 places scattered over a large part of the empire: and around these 36 stations there are 160 outstations in which work is done. It is however the purpose of the Council—a purpose which it is pressing upon the Boards of Foreign Missions which it represents—to occupy a number of additional places of importance, in most of which there are no missionaries of any Church residing.

In connection with the direct evangelistic work carried on by the missions of the Council, there are 34 Japanese ministers, 113 lay-preachers and others, and upwards of 60 Bible women, who receive salaries from some one of the missions. The amount of funds expended during the last year for direct evangelistic work (apart from the salaries of the missionaries) for salaries, rents, travelling, et cetera, was somewhat more than yen 37,873. The methods pursued since the last General Conference have varied so far as was made necessary by the changing times and circumstances; but they have not differed essentially from those pursued by other missions in Japan, and need not be described. In passing however it may be worth while to say that the experience of the Council teaches two lessons: First, that methods which, in some places, at certain times, and under certain circumstances, have been crowned with signal success; in other places, at other times, and under other circumstances, may meet with as signal failure. Secondly, that there is no short and speedy path to the evangelization of a nation. The Father hath set the times and seasons within his own authority.

From the beginning the Council has always stood for Christian education. To take any other position it believes is to forget history and to become the partisan of a one sided policy of missions. In Japan there are special difficulties connected with Christian education, which need not here be mentioned; but there are also special reasons for maintaining it. To say nothing more, the system of education supported by the government is not only non-Christian; to a considerable degree it is in fact anti-Christian. Therefore without Christian schools, the children of the Church, not to mention others, are left to the training of teachers out of sympathy with Christianity, and in many cases ready to undermine all belief in it. The statement has been made that "in a country where the country does so much for the secular education of its people, no mission is justified in expending mission money upon such education." That is one of those aphorisms that are not so axiomatic as they seem. No one would contend that the Churches in England and America should do the work of the Japanese government; and to put the matter in that way is simply to set up a man of straw. It is, among other reasons, precisely because the government is doing so much for the secular—i. e. the godless—education of its children and youth, that Christian education is imperatively called for.

In the mind of the Council what is meant by Christian education is this: That the pupils in the schools shall receive as good a general education as it is in the power of the missions to give; that this general education shall be accompanied by careful instruction in the truths of Christianity; and that no pains shall be spared by personal intercourse and endeavor to establish the pupils in Christian character. To this it should be added, especially in view of the Instruction issued by the Minister of education in 1899, that the Council is not content to carry on purely secular schools simply supplemented by personal individual efforts, or by some arrangement separate from the schools as schools, for bringing the pupils under the influence of Christianity. It holds firmly to the principle that its schools as such shall be Christian; that they shall be institutions in which as institutions Christianity shall be taught and Christ worshipped. It is ready to offer to the children and youth of Japan the wholesome meat of secular knowledge; but there must be grace before eating. If it can not have schools on these terms it will not have them at all.

According to recent statistics, there are connected with the missions of the Council 3 boarding-schools for boys, with 322 pupils; 11 boarding-schools for girls, with 721 pupils; and 13 day-schools for boys and girls, with 1159 pupils. These schools are of various grades, and each has its own history and work; but to set forth the facts concerning them necessary to a clear understanding of their character,

influence and promise, would require a paper by itself.* It may however be said in passing that there is a marked tendency among some the Higher Schools to become more and more schools with a Christian constituancy. In the Meiji Gakuin for example about forty per cent of the pupils come from Christian families, or families whose relatives are Christians.

In the Higher Schools for girls special pains are taken to give the pupils such a training as will fit them to become Christian teachers or Bible women; and the fruits of those labors are manifest. But there is a class of women in early middle life, who are free from family cares, and who through their experience of the world have peculiar qualifications for the work of a Bible woman. Connected with the Council there are three institutions whose definite aim is to take such women, and by special training prepare them for their work. In two of these schools there are 23 students; the statistics of the third are not at hand. To those who are acquainted with it, the work of these Training Schools needs no commendation.

Finally there are the Theological Schools, of which there are three: The Theological Departments of the Meiji Gakuin, the Tohoku Gakuin, and Steele College. For the present however the last named is discontinued. The number of students, according to the statistics thus far followed, is 18; a number small in comparison with what it was some years ago. In this respect the experience of the Council is the one common to all missions in Japan. Various causes have conspired to produce this result: The number of additions to the Church, especially of young men, is not what it once was. The enthusiasm when the general cry was, Christ for Japan and Japan for Christ, is no longer present. The difficulties and trials of the pastor and the evangelist are more evident. Then on the other hand there are the increasing number of openings for young men, and the new love of wealth inspired by a nearer and clearer view of the kingdoms of the world and the glory of them. The present situation is cause for thought but not for despair. The demand for trained workers is steadily increasing; and the demand will tend to create a supply. Add to this that we are bidden to pray to the Lord of the harvest that he send forth laborers into his harvest. The entire number of graduates of the three Theological Schools is 213.†

* Considerable though by no means full information reguarding the schools may be found in the Annual Reports of the Council. Those desiring a more on less complete account of the admirable work done in the High Schools for girls will find it in a sketch entitled, Joshi Gakuin: Its founding, Location, Ideals, Work and Needs (Tokyo: 1900).

† Of the 143 graduates of the Theological Department of the Meiji Gakuin, 78 are now in the

Apart from the salaries of the missionaries, the amounts expended annually by the Council for educational and evangelistic wark are almost equal, viz. *yen* 37,873. and *yen* 39,179. But taking into consideration the salaries of the missionaries, which in all missionary work is a very important item, the amount expended for direct evangelistic work is much greater than that for educational. There are only 11 men and 32 ladies engaged in educational work. In addition to which it should be said that the educational work includes that which is done in the Training and Theological Schools; that all the education given is Christian education; and that many of those engaged in teaching give time also to direct evangelistic work.*

In 1897 the Council began the preparation of Lesson Helps for use in Sunday-schools; a work in which the Methodist Church also was engaged.† Before long both

service of the Church of Christ in Japan, and 12 in that of other evangelical Churches. Eight (4 of whom are included in the 78) are teachers in Christian schools. Eleven are teachers in government or other schools. Eleven have died; 15 are in other callings; of 12, the Meiji Gakuin has no knowledge. Of the 33 graduates of the Theological Department of the Tohoku Gakuin, 20 are pastors or evangelists; 2 though supporting themselves by other work, preach statedly; 3 are teachers in the Tohoku Gakuin; 3 are studying in America with a view to doing Christian work on their return; 3 are teaching English in government schools; 1 has given up his faith and 1 has died. Of the 37 graduates of the Theological Department of Steele College, 24 are still engaged in the work; 3 have died; the rest have retired from the work of their own accord, or have been dropped by the missions, in some cases because of reductions in the grants of fund made by the Boards.

* The constant liability to be misled by mission statistics suggests that a note regarding them. may be called for :—In tables of statistics even the greatest painstaking and the multiplication of items do not secure entire accuracy. For their intelligent use the following also must be remembered :—*a*. In many cases it is not possible to *classify* with precision. For example: Two institutions, grouped together as schools, may differ widely in their work and requirements. *b*. In different tables, especially in tables prepared in different mission fields, the same term may be used to describe things that are essentially different. For example: In one table, the term self-supporting church may be used in the same sense as at home; in another table, a group of Christians may be rated as a self-supporting church, provided it receives no financial aid from the mission, though it has no pastor and dispenses with other aids to Christian life that call for Christian giving. *c*. Tables of statistics deal only with *numbers*; they do not exhibit *quality*, which is of equal if not of greater importance. *d*. Plausible but misleading inferences are easily drawn from such tables by one who has not a full knowledge and clear understanding of other facts and particularly of *reasons* which can not be tabulated. Of especial importance is it that these points be remembered by those who are interested in the study of mission work and the establishment of correct general principles for its conduct.

† For a fuller account of the subject now referred to, see the Annual Reports of the Council 1897—1900.

bodies were convinced that they might wisely unite and issue a series of Helps in common. A joint-committee was therefore appointed, and the arrangement was found to be so satisfactory that the Mission of the Methodist Church proposed that it be extended so as to include others also. The following resolutions were accordingly adopted by the Council:—

"1. That the Council seconds the action of the Mission of the Methodist Episcopal Church favoring a wider cooperation among the evangelical bodies of Japan in the publication of Sunday-school literature.

2. That it therefore cordially approves of extending an earnest invitation to the Missions of the American Board and the American Baptist Union to join with it and the Methodist Episcopal Church in this work."

This invitation was shortly afterwards (in 1899) accepted by the Missions of the American Board and the American Baptist Union, as cordially as it was given; and since that time, a Sunday-school Monthly, Quarterly, and Beginners Leaflet, have been issued by a joint-committee representing the four cooperating bodies. The purpose of the four bodies in preparing such literature is expressed in the following article of the plan agreed upon:— "It is intended that these publications shall be available for all the Evangelical Churches in Japan; and they shall be prepared in accordance with that purpose." Such cooperation lessens the expenditure of mission funds; tends to the production of a better Sunday-school literature; induces a higher order of teaching throughout all the Churches; and, what is of a value that can not be reckoned in silver or gold, at once proves and cherishes a common fellowship in Christ.

Since the meeting of the General Conference in 1883, the Council of Missions Cooperating with the Church of Christ in Japan; in common with others, has passed through scenes never to be forgotten by those who witnessed them. After the first years of patient waiting there came a time when invitations to preach Christianity in towns and villages were so common that they ceased to cause surprise. It was an easy thing to gather an audience of five hundred or more men and women to hear the gospel; a little preparation with public notice would fill a hall or theatre with a congregation that for four or five hours would listen to one speaker after another. Christianity seemed to have the power of selfpropagation. In every three years the membership of the Church doubled; and churches were paying their pastors such salaries that self-support seemed a thing of the near future. Then came the sudden change so well remembered. It was hard for the older missionaries to accommodate themselves to the new situation with all its accompanying trials and

disappointments; and young men who had heard the tale of wonderful success, and had come to Japan to have a part in a great Christian movement, found themselves standing in the market place with no one to call them. During the years of progress the question was sometimes asked regarding mission fields where things seemed to be at a stand-still, Can it be that the missionaries are not using the right methods? and when the years of the reaction came the question was sometimes asked, Are not the troubles now present the consequence of our own wrong methods? One explanation was superficial as the other. God was in the progress and God was in the reaction.

The history of the Church in Japan is in many ways wonderfully like the history of the Church in the New Testament. The Church in Japan has seen the new joy, the new hope, the new enthusiam, recorded in the first chapters of the Acts of the Apostles. It has seen believers scattered abroad preaching the word, and many with one accord giving heed to the things that were spoken; it has seen churches established, as at Antioch, and Philippi and Corinth. But there came a change in the history of the Church in the New Testament. The change from the condition when the Lord added daily to the Church to the condition of which we see the shadow in Paul's letters to Timothy and Titus, in the epistle to the Hebrews, and in the messages to the Churches in Asia. This is in many respects the condition of the Church in Japan today.

The thing to be avoided is the thing that followed. Little companies of believers left standing alone enveloped in a thick cloud of heathenism, and making such slow progress that for two generations it is hardly possible to trace the course of the Church. At that time in the history of the world, so far as any human agency was concerned, there was no help for it; but it is precisely in this respect that the position of the Church in Japan is in bright contrast with that of tht Church at the end of the first and in the beginning of the second century. The Church in Japan does not stand alone; there is a Church throughout the world that worships the same Saviour. That Church has already brought Christianity to Japan, and it can still help the Church in Japan, to advance it; greatly help it to do more rapidly what will otherwise be done only with wearisome slowness. This is the meaning of the signs of the times in the judgment of the Council. For this reason it is asking for reinforcements of men and for an increase in funds; that by all right and wise means in its power it may help the Church of Christ in Japan through the next stage in its history.

This is also the thought in the mind of many of the leading men in the Church.

Only recently a number of the ministers and elders residing in Tokyo and the vicinity, on learning that it was the purpose of the Board of Foreign Missions of the United Presbyterian Church in Scotland to withdraw its mission from Japan, addressed to the Board a letter from which the following is an extract:—"There is an impression abroad that the work of the missionary in Japan is ended or nearly ended; but we assure you that such is not the case. There was a time when it seemed that Japan might within a few years become a Christian nation. Those hopes have faded away. It is manifest that the Church of Christ must undertake the toils of a long siege; and for the successful performance of that work it needs and must have the help of the Churches of Christ in other lands."

III. THE BAPTIST GROUP.

Rev. John L. Dearing, D.D.

Note,—In the following sketch the purpose has not been so much to give the history of the growth and development of the native church as, following the example of Dr. Verbeck in the previous period, to record the changes and advance in the missionary organization and work accomplished.

The history of this mission from 1883 to 1900 divides naturally into two parts with 1889 as the dividing line. Up to that time the mission received comparatively few reenforcements. The workers on the field did their best to extend the work with the limited resources provided, but the Home Board was expending its strength on other fields and the workers in Japan were little heeded till 1889. During this first period of six years but 18 new workers were sent out. A review of the field beginning with the north would show the following changes during this time:—Rev. and Mrs. C. H. Carpenter came to Nemuro, Hokkaido, in 1886 to establish an independent Mission for work among the Ainus. Mr. Carpenter's early death on Feb. 2nd 1887 left Mrs. Carpenter alone, but she was soon joined by Rev. L. D. Carpenter and wife and Miss L. Ayers. The former were compelled by business affairs to return to America in less than a year, and failing health caused Miss Ayres to return in 1889. Mrs. Carpenter having seen the conditions of the field changed the purpose of the mission to work for the Japanese, and a church was organized of nine members in 1888.

In the northern part of the main island Mr. Poate continued to make long and frequent tours, visiting Sendai, Morioka, Hachinohei, Sakata, Honjo and other points in the north and northwest on evangelistic tours, but making his head-quarters at Yokohama, on account of the difficulty of living in the interior. Mr. aud Mrs. Jones were located at Sendai in 1884 however, and in 1887 Mr. Poate moved to Morioka where by teaching in the Government school he was enabled to secure passports for residence. In 1885 Akita and some other out-stations on the west coast were given over to the Disciples Mission, they having Missionaries located in Akita, and the Baptist work was confined to the territory extending from Sendai north. In 1888 Miss H. M. Browne came to Sendai to work among women and children and in the same year Miss N. E. Fife was located in the same place. In June 1888 the coming of Mr. and Mrs. R. L. Halsey for temporary residence left the station well-manned. A school was organized with Mr. Halsey as principal which was the means of securing residence passports and also presented opportunities for religious effort but the

workers especially depended upon the ordinary methods of evangelization, viz., preaching and personal work.

The next station going south was Tokyo, and here Miss Kidder who had been working alone was encouraged in 1883 by the coming of Miss Whitman, who has continued to the present time with her in the Sarah Curtis home the buildings of which had but a little before been erected at Suruga Dai. Mr. and Mrs. Fisher continued alone till the arrival of Mr. F. G. Harrington and wife in 1887 very soon after which Mr. Fisher was obliged to return home for rest on account of health. Not only had Mr. Fisher endeavored to keep up the evangelistic work in the city, but occasional tours in the north resulted in the organization of a church in Taira in 1886, and in Mito in 1887.

In June 1887 at the request of the authorities, Mr. Fisher temporarily located in Mito as teacher of English in the High school pending the arrival of Mr. Clement in the autumn. The residence of Mr. Clement and family while not connected with the Mission was a great blessing to the church there as well as of untold help to religious work in that province. He continued there till his return to America in 1891.

Mr. Fisher also gave time to teaching in the Seminary in Yokohama during this period. Miss Clagett came to Tokyo in 1887 to aid in the Suruga Dai school which had grown to large proportions and also for evangelistic work among women. Miss E. R. Church also came temporarily to the school during the absence in America of Miss Kidder in June 1889. On the return of the other teachers a few months later she was removed to Yokohama.

Changes during this period in Yokohama were important. A great loss was suffered in the death of Dr. Nathan Brown in 1886. Up to the time of his death he had pushed the work of publication and circulation of Scriptures and tracts which were for the most part published in the Mission press located at Bluff 67. By means of Colporters and Bible readers over 131,500 copies were circulated in 1885 alone, a large part of which were sold. Dr. Brown was a firm believer in the ascendency of Kana and Romaji and insisted on printing much of his work in kana only and he also made large use of Romaji, and strangely enough the sales of the latter were remarkably large. The Mission press was given up in 1887, however as it was found that work could be done with greater economy through the native printing offices.

In 1884 the preachers' classes which had been carried on since 1879 by Mr. Bennett were organized into a Theological Seminary, and the first term opened Oct. 6th. with Mr. Bennett, Mr. Poate and Mr. Fisher as teachers. The school opened with five students and with a school year of two terms of four months each. Stu-

dents were changed each term, those studying one term working as evangelists the next, while those on the field took their places in the school. The work done was somewhat irregular however, and the burden fell rather heavily on Mr. Bennett until the arrival of Mr. and Mrs. C. K. Harrington in 1886. A fixed curriculum was adopted in 1888 for the school, but the irregularity of teaching combined with the irregularity of attendence made it difficult to follow it closely and usually the students were combined into one class. From the organization of the school to 1892, Mr. Bennett was the only teacher continuously serving the school. Mr. Fisher taught 3½ years, Mr. Poate 1 year, Mr. F. G. Harrington 2 years and Mr. C. K. Harrington 5½ years. But Mr. Bennett gave not more than half of his time to the school during this period and had the oversight of a large number of out-stations around Yokohama. In 1886 a church was organized at Kamimizo. Mr. C. K. Harrington early began to take tours in the summer through the mountains of Shinshu, and groups of believers were gathered who received strength from the native evangelist working among them as well as from the oversight and long summer tours taken during vacations by Mr. Harrington. Miss Sands with her Bible women did good work in Yokohama and out-stations among women and children. The training of Bible women was carried on and schools for children were begun. In 1886 was organized what later was called the Mary L. Colby Home. This was under the charge of Mrs. Nathan Brown till the coming of Miss Converse early in 1890. Miss E. L. Rolman arrived in 1885 and was able to take up the Bible woman's work a little later on the return of Miss Sands to America. In 1888 Miss L. M. Eaton arrived but remained but a short time. The Yokohama chapel which had been destroyed by fire was rebuilt and dedicated Feb. 11th, 1887. On the same Lot 75 were the Seminary occupying a dwelling house too delapidated for residence, and the Day school. The girls occupied the former Printing office on Lot 67. For all these schools new quarters were needed at the close of this period.

In West Japan there was even less change. Rev. R. A. Thompson who was sent to Japan in 1881 as agent of the National Bible Society of Scotland, was ordained in 1888, and having married Miss G. M. Rulofson of the Methodist Episcopal Mission, removed to Kobe. Much was done by means of evening schools and city evangelistic work to reach the people in Kobe, and Dr. Rhees endured great hardship in extended tours through the country opening up work in Himeji, Yakata, Fukumoto and elsewhere. Occasional tours to the south also resulted in the opening of Shimonoseki. Here in 1884 Rev. G. H. Appleton, formerly an Americam Episcopal Missionary in China, having united with the Baptist church in Shanghai and having been ordained in Yokohama was located and contin-

ued till 1888. At the beginning of 1889 there were 27 Missionaries in the field with four native ordained preachers, a girls' school at Tokyo, and another at Yokohama, a theological Seminary at Yokohama with 9 students, one or two evening and day schools a membership of about 800, and Missionaries located at seven different points in the country.

We now turn to the second period from 1889 to 1900. During 1889 and 1890 the Mission received large accessions of new workers. If we follow the same course as in the review of the preceeding period and begin at the north we shall find the following changes. In Nemuro Mrs Carpenter was relieved of her loneliness by the coming of Miss Louisa Cummings in 1889, and in 1890 Mr. and Mrs. W. B. Parshley arrived. Work was gradually extended. The church at Shibetsu was organized in Nov. 1895, and at Wakkannai in June 1897. frequent tours were taken to various part of the mainland as well as neighboring islands. Evangelists were stationed at several points. Until Treaty Revision an evening English school at which an half hour of Bible study was always a part was the means of securing residence pass-ports. From 1895 Mr. Parshley came to Yokohama to assist in the Theological Seminary but returned to the Hokkaido for evangelistic work during the five months vacation of the summer. The burning of the foreign house and of the church in the fire of Oct. 3rd. 1895, led to a change of plans and from that time Mrs. Carpenter has gone north in the early spring and in the late fall has returned to central or southern Japan to the great joy of those in Yokohama-Osaka, Himeji, and elsewhere to whom she has rendered temporary aid. Miss Cummings returned to America for rest in 1895 and on her return to Japan was located at Chofu.

Rev. S. W. Hamblen came to Sendai in 1889 and Mrs. Hamblen arrived in 1890. Miss L. A. Philips arrived in January, and Miss L. Mead in Sept. 1890. The strength of the Mission was however but little changed, for almost immediately Mr. and Mrs. Halsey removed to the south, and Miss Browne came to Yokohama and Miss Fife went home for her furlough. The north was actual y weakened moreover as Mr. Poate and family came to Tokyo for literary work in 1891, and a year after went to America and later resigned, and Morioka has never since been a place of Missionary residence, the field being under the superintendence of Mr. Hamblen from Sendai. A very appropriate and comfortable church building was completed in Sendai in 1890. The Ella O. Patrick Home was established in 1891 and has had a very interesting history. Very convenient and appropriate buildings were erected in 1895 for the accommodation of the school. Miss A. S. Buzzell reached Sendai in

1893. Miss Philips had removed in 1891 to Tokyo and later in 1892 to Osaka. Miss G. A. Paulson arrived in 1899. The Kyushu church was organized in 1896 and the Tome Church in 1899. There are thus five churches connected with this station besides various groups of believers. Much touring has been done by the Missionaries, and the ladies from the school often visit the women in the churches remote from Sendai and with their Bible women seek to establish them in the faith. The work in Tokyo experienced great change during this period. Miss Sands after eleven years of service in Yokohama and vicinity returned from America as Mrs. J. C. Brand, and with her husband took up their residence in Tokyo in 1890. Mr. Brand from the first gave himself especially to evangelistic work. As a result the Shiba Baptist church was organized Feb. 22, 1891, which soon grew to have the largest membership of any Baptist church in Tokyo. Mr. and Mrs. Brand made occasional tours to Kofu and on Nov. 24th, 1895 were instrumental in the organization of a church there. In 1899 they removed to Mito to take up work which had long been waiting for some one. The Mito and Taira field had been cared for from a distance since its opening. The removal of the Brands to Mito secured that closer oversight and constant care which the importance of the field demanded. In March 1898 the building of the Tokyo First Church was destroyed by fire. Prof. E. W. Clement and family returned to Japan in 1895 to take up the organization of an Academy in Tokyo. The school was opened very early in a very simple way in Tsukiji. The first short school year beginning Sept. 10, 1895, saw 18 students registered. Of these, nine were ministerial students, and thus from the first the school proved its right to a place in the Mission equipment. The school moved into permanent quarters in Ichigaya under the name of Duncan Academy in 1898, the first building for its accommodation having been already erected with the promise of others to follow. The number of students registered in 1899 was 55. A large school has not been contemplated at any time, but a Christian school which shall also serve as a feeder for the Theological Seminary has been prominent in the minds of the founders. Rev. and Mrs. Henry Topping reached Tokyo in November 1895, having been sent out chiefly to assist in carrying on the work of the Academy. Mr. Topping has however also undertaken considerable evangelistic work and Mrs. Topping has from the first been associated with Kindergarten effort. In 1896 Prof. Clement assumed the editorshop of the Evangelist and Mr. Topping became Business manager, which position however he gave up in Jan. 1901 and the Methodist Publishing House assumed the responsibility.

Rev. and Mrs. G. W. Taft reached Tokyo in Nov, 1889. Evangelistic work was

early undertaken and the Tokyo third church was organized March 13, 1890. The sudden death of Mrs. Taft, Nov. 2nd, 1890, was a shock to the Mission and removed from us a true woman and promising missionary. In 1890 the work of the English Baptists was handed over to this Mission, as that Board did not deem it expedient to strengthen its force in Japan. Its only Missionary, Rev. W. J. White from that time gave his attention to the work of the Tract Society, though for some time he continued to aid the Baptist church in Tokyo which had been formerly under his care. Most of the country section of this mission passed to the care of Mr. Fisher and that in Tokyo was placed under charge of Mr. Taft. In the fall of 1893 he began to give instruction in the Theological Seminary which he continued to do till after his removal from Tokyo in 1895.

In the fall of 1892 Mr. Taft was married to Miss Jessie Humpstone of New York. Miss Fife and Miss Rolman removed to Tokyo in 1896 to take up Kindergarten work. Schools were opened and buildings adapted to the needs of the work were erected in Tsukiji and in Yotsuya. In 1899 Miss M. M. Carpenter who had arrived in the fall of 1895 to be associated with Mrs. Carpenter in the Hokkaido, but after spending the summer of 1896 in that island had been laid aside by ill health so that she had been unable to continue her work in the north, became associated with Miss Fife at Yotsuya. In January 1895 an Independent church was organized and in December of the same year the Emmanuel Church was organized making six Baptist churches in different parts of the city. During all this period the Sarah Curtis Home at Suruga Dai, the oldest Baptist girls' school in Japan, enjoyed a period of steady growth and continued usefulness. A day school at Kobiki cho which was received with the English Baptist work continued under the care of Mrs. White for some years and in 1899 passed under the charge of Miss Rolman and continued to show encouraging results. No mention is made of a large number of preaching places and Sunday schools carried on in different parts of the city which became valuable centers for scattering the truth.

In Yokohama during the period under consideration the Theological Seminary continued under the care of Mr. Bennett, and in his absence in America under the care of Mr. C. K. Harrington till the fall of 1894. During this time they were assisted in the school by Mr. Fisher for some time, by Mr. F. G. Harrington for a period of time, by Mr. Taft for one year and by Japanese brethren for one year. In addition to this Mrs Bennett gave instruction in Music. Having served as President of the Seminary for ten years, Mr. Bennett gave over the charge to Rev. J. L. Dearing who was chosen as his successor in 1894. Mr. Dearing had arrived in Yokohama

in Nov. 1889 and Mrs. Dearing nearly two years later. Previous to 1894 he had been in charge of the Mito-Taira field which in fact continued in his care until Mr. Brand's transfer to Mito in 1899. This together with preaching place work, an evening school and other evangelistic work constituted his chief duties previous to this time. With the fall of 1894 the Seminary passed from its former inconvenient unsuitable accommodations into new buildings erected on Lot 75 at a cost of some yen 5000. These comprised a convenient and suitable recitation building of four recitation rooms, library and chapel, and a dormitory capable of accommodating forty students. A considerable additional sum was expended on grading and fencing the lot as well as on equipment of the buildings. With this equipment four missionaries were ready to give nearly or quite their entire time during the school year to the work of teaching, though in the absence of one of them from the field the remaining teachers have increased their hours of teaching and have not called in a substitute. The work of teaching has been divided as follows; Dr. Dearing has had charge of the department of Theology, Dr. Bennett of New Testament Exegesis and Homiletics, Mr. C. K. Harrington of Old Testament History and Exegesis, and for one year Mr. Taft had charge of Church History and History of Doctrine, but from the fall of 1895, Mr. Parshley has filled this department. Rev. K. Hoshino has given instruction in Rhetoric and Elocution. Mrs. Dearing has had classes in New Testament Greek and Mrs. Bennett has continued to give regular instruction in Music. The grade of work done has been advanced and some excellent preachers and pastors have been graduated from the School. It has been heartily supported by the Japanese brethren and a good number of students have sought its advantages. The present enrollment is 16. Miss C. A. Converse reached Japan January 25th, 1890 to take charge of the girls' school which had been under the care of Mrs. Brown. The school continued for nearly two years in the old and insufficient accommodations on Lot 67 and then the new and well appointed home for lady missionaries and school having been completed on Lot 34, it was removed to that place and became known as the Mary L. Colby Home. On the return to America of Miss Rolman in 1890 the Bible woman's school established by her was carried on by Miss Church, who came from Tokyo in October for that purpose, and Miss N. J. Wilson who had been stationed in Burma but on account of failing health had been compelled to leave that field. Arriving in Japan in the fall of 1889 her health had been sufficiently restored to warrant her transference to this work. After two years Miss Church was removed to Himeji to take up school work. The School for Bible women was united with the girls' school at 34 and the two schools were carried on as one. On the return of Miss

Rolman and Miss Wilson from America in 1895 they took up their residence at Odawara engaing in evangelistic work. Miss Wilson however very soon returned to America again to become Mrs. Leroy Stevens, and Miss Fife on her arrival a little later took Miss Wilson's place at Odawara where she and Miss Rolman labored earnestly till their removal to Tokyo as mentioned above. In the fall of 1895 Miss M. A. Hawley and Miss H. M. Witherbee arrived to be associated with Miss Converse in the girls' school. Miss Hawley gave herself more especially to the work of the school, while Miss Witherbee was engaged more in work for women and children in the out-stations and in the Sunday school work till the time of her transfer to Himeji in 1899.

Mention should be made of the faithful labor of Miss Amy Cornes, who from the early days of the school has been associated as a teacher with it and in so many ways has contributed to its success and efficiency. A long list of faithful Japanese teachers have also had their share in making the school such that not only Government school teachers have sought assistance from it and have made request that the foreign teachers should aid them in the improvement of Government schools, but that even the Emperor himself has sent a special messenger to enquire into the affairs of the school after being impressed by the appearance of the pupils as he passed them on the street.

A day school for boys has been a valuable adjunct of the school work and has been under the care of Miss Wilson, Miss Converse, Miss Witherbee and Miss Hawley at various periods in its history. Quite a number have passed from this school to the Academy at Tokyo. Its work has also been closely allied to the church. The out-stations around Yokohama have changed but little during the entire period under consideration. A faithful little band of believers is gathered in each place and receives frequent visits from Mr. Bennett who has charge of these out-stations and continues as Pastor of the Yokohama church. Native evangelists are stationed in three of these stations usually and the women receive more or less regular visits from lady missionaries in Yokohama. Although but one church has been organized in Yokohama a considerable amount of work has been carried on in preaching places and Sunday schools in different parts of the city, the fruit of which has been very perceptable in the church life. Nearly every resident missionary has had charge of one or more such preaching-place. Much of the preaching has been done by the students of the Seminary and the girl's school has furnished teachers for the Sunday schools. For some years there have been not less than seven such centers of evangelization in different parts of the city.

Mr. C. K. Harrington has continued to spend several months of the summer in very encouraging evangelistic effort in the mountains of Shinshu in the neighborhood of Matsumoto. A native evangelist has also been located there in charge of this work the year round for the most of the time. Mr. Parshley has regularly returned to living in the Hokkaido for touring and oversight of the churches during the summer vacation. Rev. and Mrs. F. G. Harrington removed to Yokohama in 1890 where with the exception of their furlough in America they have have continued to reside, while Mr. Harrington has given himself very largely to literary work. Since 1895 he has given some assistance in the work of the Emmanuel Church Tokyo and has also for a longer or shorter time taught in the Seminary and in the Academy, but the bulk of his time is given to translation. He has thus been able to prepare Vedder's Church History, Lincoln's Church History, Church Polity, Concise Comments on Baptism, Hovey's Christian Teaching and Life, Harvey's The Pastor, a revision of Brown's New Testament with Refereuces, besides numerous tracts of Meyer and others. Mention may here be made also of the valuable work done by the committee of which Mr. Bennett was chairman in the preparation of a new hymn book published in 1896 in the place of the book with words only which had been prepared by Dr. Brown and Mr. Bennett and published in 1886. Mr. Bennett has also published a translation of Harper's Inductive Studies in the Life and Times of Christ, as well as other works. Space does not permit us to mention various other books and tracts of more or less wide circulation which have been prepared by several other members of the Mission. A slight reference should here be made to periodical literature. Perhaps the first attempt in the line of Baptist vernacular publication was made with the assistance of Mr. Jones of Sendai. The *Karashi Dane*, (The Mustard Seed) was published as a monthly magazine from about 188[illegible]. This was removed to Tokyo and finally was discontinued in about 1894 for lack of support on the part of the Japanese brethren, *The Heiwa* (Peace) having meanwhile been started which had but a short life. In 1896 *The Kyoho* (The News) was begun in a less pretentious way by Mr. Taft in Kobe with Japanese assistance, and on his return to America was carried on by Mr. Thomson from 1897 till 1899 when it was removed to Tokyo and placed under the control of a Committee of missionaries and Japanese. This publication has done a very valuable work in the way of supplying church news to the various fields since, congregational organization of the mission permits less intimate knowledge of the remote stations than is possessed by some missions. In 1894 the publication of a small English sheet, *Gleanings* was begun. This was conducted by Mr. Hamblen till 1896 and then was taken up by Mr. Topping and continued till the present time. At first this was a monthly

but the last few years of its history it has been published quarterly. In July 1890 Mrs. Nathan Brown who had been associated with the Yokohama Mission from its earliest days in 1873 was married to Rev. William Ashmore, D.D. and removed to Swatow, China.

Work was begun in Osaka in the fall of 1888 by occasional visits by Mr. Thomson after his removal to Kobe. The station was first occupied as a place of residence by Mr. McCollum of the Southern Baptist Convention from early in 1891, for some six months. In February 1892 Mr. Wynd, who had come to Japan from Scotland in Mr. Buxton's party in 1890, having joined the Baptist Mission after some months residence in Kobe, was ordained in Kobe and stationed in Osaka. In August of the same year Rev. J. H. Scott and wife reached the field, and with them came Miss Phillips who had been temporarily living in Tokyo. In the spring of 1895 we had the pleasure of welcoming Mrs. Wynd to the mission. These all took up their residence in the centre of the city quite apart from the other foreigners. According to the custom of the mission, evangelistic efforts were especially emphasized. For some time permission to live outside of Concession was secured by carrying on a Boys' School of which Mr. Scott was principal and in which all taught more or less, but this was given up as early as possible to make way for more direct methods. An evening school for English was made use of to reach young business men but chief stress was placed upon preaching and teaching the simple gospel to all who would listen. Miss Phillips and Mrs. Scott sought as far as possible with their Bible women to reach the homes of the women and teach them there. The Kogawa Cho Church which had been organized by Mr. McCullom passed under the care of Mr. Scott and continued to prosper. With the growth of the work preaching places were established in other parts of the city and in outlying towns. Miss Phillips resigned from the mission in 1893 to become Mrs. Knights, and in the spring of 1894 Miss Walton arrived to take her place, but was obliged to return home in 1897 on account of ill health. Miss Florence Duffield, who had arrived in the fall of 1892, after serving to fill vacancies in other fields was located in Osaka in 1896 continuing there till the spring of 1899 when she returned on account of health to the United States We have to mourn her untimely death which took place in Chicago, Dec. 21, 1900. The cause thus loses a faithful missionary. In Oct. 1900 Miss G. A. Hughes arrived to take charge of woman's work in Osaka, though temporarily residing in Sendai at present. Rev. R. L. Halsey took up his residence in Osaka for nearly a year from 1896 to his resignation from the mission in the spring of 1897. Thus while a considerable number of workers have been connected with the station,

the Scotts and the Wynds are the only ones who have been continuously on the field and the work among women has often been left to the care of Mrs. Scott alone. The field has always been rich in opportunities and encouraging in results.

No station perhaps has seen less of change during this period than Kobe. Our veteran missionary, the only one in the mission who could by any strain of the imagination be called an old man, Rev. H. H. Rhees, D.D. continued to rival his younger brethren in activity until his death, the tenth of May, 1899. Dr. Rhees came to Japan in 1878 but removed to Kobe Feburary 13th, 1883 where the remainder of his life was spent. He established a large number of country stations which he frequently visited and showed a power of endurance and enthusiasm in such work as is rarely seen. In May 1896 he was instrumental in the organization of the Himeji church. He also labored continually for the building up of the Kobe church. In the later years of his life he did some literary work and was for many years Treasurer of the West Japan Mission.

Mrs. Rhees conducted for some years a day school in addition to her other duties. Soon after the death of her husband she returned to America where she now resides.

Mr. and Mrs. Thomson found scope for their activities chiefly in Kobe, and for some years in addition to the usual methods of evangelistic work conducted a very successful Young Men's Institute which was the means of bringing a considerable number into the church. Mr. Thomson has opened work in Kyoto as well as other stations. In 1895 was begun a Kindergarten by Mrs. Thomson among the poor children of the city which proved so encouraging and profitable that in 1898 a very convenient and appropriate building was completed for the Zenrin Kindergarten which is probably one of the most successful illustrations of the value of this kind of work to be found. In 1891 the way was providentially opened for Mr. Thomson to take up work in the Liuchiu Islands. The interest of a traveler who met Mr. Thomson in Kobe was aroused and the result was that a sufficient sum of money was placed at the disposal of the society to enable the opening of the field. In the fall of 1892 Mr. Thomson made his first visit to the islands, which has been repeated by him or some other missionary annually since. A very encouraging work has been begun. In 1892 the Kobe Baptist church was built, being perhaps the neatest and best appointed Baptist church building in the country. Mr. and Mrs. Taft removed to Kobe in 1895 and remained till their return to America in 1897. While there Mr. Taft gave much of his attention to the young men's institute which had up to that time been conducted by Mr. Thomson, as well as aided in the general

affairs of the station. Rev. C. B. Tenney arrived in Oct. 1900. In two of the out stations from Kobe missionaries have resided also.

In 1892 Miss Church was invited to go to Himeji to establish the Hinomoto Jogakko which was opened that same year. The school was provided with suitable and convenient new buildings the next year, the buildings being dedicated Feb. 11th, 1893. Miss Church continued unaided in charge of the school till the arrival of Miss D.D. Barlow in the fall of 1894. During Miss Church's absence in America, for a part of 1895 and 1896, Miss Duffield was associated with Miss Barlow, but later removed to Osaka as noted above. Miss Barlow removed to Ikeda in 1898 where she engaged in evangelistic work till 1900, when she removed to Kyoto where work under Mr. Thomson's care had been going on for some years. In 1899 Miss H. M. Witherbee accepted an invitation to be associated with the work in Himeji, and still continues with Miss Church to carry on the school and to engage in such efforts in the homes of the people and in meetings for women and children as opportunity may offer.

In this connection also mention should be made of the new form of missionary effort undertaken by the Fukuin Maru (Gospel Ship.) This vessel of less than 100 tons was built in Yokohama and launched and dedicated Sept. 13th, 1899 for work among the islands of the Inland Sea and to the south of Japan. Capt. Luke W. Bickel reached Japan in the summer of 1898 and superintended the construction of the ship and took command of her from the first. The ship has accommodation for the missionary Captain and his family, the native evangelist and the Japanese crew. There is opportunity on deck or in the cabin for the holding of services but the most of this work is done on shore. The first island was reached Dec. 2nd, 1899 and from that time till Dec. 15th, 1900, 62 different islands were visited not including a considerable number of revisits. Meetings were held in some 350 towns and villages and a low estimate of the number of hearers would be 40000. This does not represent the work done however, for often the villages or towns were on remote parts of the islands involving long walks over the mountains to reach them because the ship was unable to find harbor nearer. In the first three months of its service after visiting some 13 islands and holding over 50 meetings it was found that in only a few villages visited had there ever been held a religious service. One Christian was seen in this time and one more heard of. In this respect later experience has differed little from the beginning of the work. The hardship of undertaking is the only drawback. The native evangelists find it hard to keep up with the indefatigable captain and he himself seems in danger of early wearing himself out The

visits of the ship, the literature supplied, and the visits in the homes, and the meetings held have all been warmly welcomed by the people. There seems little doubt but what the vessel is reaching a needy and hitherto unopened field.

Chofu, or Shimonoseki, had been without a resident missionary for some time at the beginning of this period and had been cared for from Kobe. Rev. T. E. Schumaker and wife arrived in Dec 1889 and took up their residence temporarily in Kobe. A house for residence was soon erected however and they removed to Chofu. They remained till April 1893 when ill health compelled resignation. In 1900 however restored health enabled Mr. Schumaker to respond to the invitation to return to this field extended by his brethren formerly associated with him. Upon him fell much of the hard work of opening a new station and erecting buildings and getting things under way. In June 1890 Mr. Halsey and family removed to Shimonoseki, the way having been closed to him for opening a station in Hachinohei in the north as he had purposed doing. He remained till 1895 dividing the care of the field with Mr. Shumaker and later with his successor, Rev. and Mrs. W. E. Story, who arrived to take the place of the Schumakers in 1894 and continued till their resignation in 1897. Rev. G. W. Hill and family, having been driven out of China by the riots in West China where he had been stationed for some years, accepted the appointment to Chofu in 1896 after the departure of the Halseys and continued in charge of the field till his return to America in 1900. No other field has seen such a change of workers as has befallen the fortune of Chofu. Notwithstanding the frequent changes good foundations have been laid and the results have always been good. The Chofu church was organized Nov. 10th, 1890 and the Bakan (Shimonoseki) church Jan. 4th, 1894. A considerable number of outstations have also been opened.

The work for women has suffered nearly as much interruption from change in this station as has that already mentioned. Miss O. M. Blunt reached Japan in Sept. 1890 to establish a girls school in Chofu. The Heinrich Memorial Home was established in 1891 and suitable buildings for the school were completed in 1893. For nearly two years from 1893 to 1895 Miss F. A. Duffield was associated with Miss Blunt in the care of the school. Beyond that Miss Blunt had sole charge of the school till her resignation in 1897. Miss E. L. Cummings was appointed to succeed Miss Blunt and has continued till the present time. In 1890 Miss H. M. Browne came to Chofu from northern Japan to take up the training of Bible women and evangelistic work. She was also early led to establish a small orphanage and found a large field of usefulness. Associated with her was Mrs. Ellen Sharland who had spent some years in the Woman's Union Mission School in Yokohama but was appointed a

missionary of this Board in Dec. 1890. Mrs. Sharland was a self-supporting missionary and did her work chiefly by teaching music and English to classes of young men. Her christian earnestness and love for souls enabled her even amid many disadvantages to accomplish much good. She remained here till her death April 19th, 1895. Miss Brown resigned from the Society in 1897 but returned to Japan again as an independent missionary and is still carrying on in Chofu the work to which she had given her life. During the China Japan war Miss Browne did very useful service among the wounded in the hospital at Hiroshima.

The Southern Baptist Convention in 1860 appointed three young men to Japan as missionaries. Of these J. C. A. Rhorer and wife were lost on the ill-fated S. S. "Edwin Forest" which sailed from New York Aug. 3rd, 1860. The other two, C. H. Toy and J. L. Johnson were prevented by the civil war from carrying out their intentions and later Toy became Professor in the Harvard Divinity school and Johnson holds a Professorship in the University of Mississippi. No further appointments were made to Japan by this Board till 1889 when on Nov. 5th Rev. J. W. McCollum and Rev. J. A. Brunson with their wives reached Yokohama. Early in 1892 they found their way to Kokura, Kyushu, this island having been agreed upon as their field of labor after consultation with their brethren already in Japan. In Sept. 1892 Brunson having become convinced that he could not do his best work on the mission field returned to America and in Oct. Rev. E. N. Walne and wife arrived. In 1893 the Walnes removed to Fukuoka and the McCollums to Moji in order to more advantageously oversee the work. In Nov. 1894 Rev. N. Maynard and wife came to reinforce the mission and took up their residence with the Walnes at Fukuoka, and after a year permanently located at Kokura. On the return of the McCollums from America in 1895 they took up their residence at Fukuoka, and the Walnes early the next year removed to Nagasaki. Rev W. H. Clarke came to the mission in 1899 and in the fall of the same year Mrs. Clarke arrived. They reside at Kumamoto for the present. The Moji church was organized in October 1893. Some five or more stations have been opened by this mission. Especial emphasis is placed upon evangelization. Several excellent evangelists and preachers trained by others have been associated with the mission. Solid foundations are being laid for a self-supporting work. The Southern Baptists and the Northern Baptists labor in cordial cooperation and separate schools and publication enterprises have not been found necessary.

Statistics show that there are now 60 missionaries dwelling at 14 different points. Twenty-six organized churches were connected with the Baptist Missions in 1900

with a membership of nearly 2000. There are 2 girls' schools 3 kindergartens besides seminary, academy and day and evening schools. There were 8 ordained preachers and over 40 unordained helpers. Five churches and chapels have been erected and in the past year yen 3000. have been collected from native sources for the support of the work.

While the congregational polity of the Mission leaves these churches practically independent of each other yet unity of policy is secured through an annual conference of the Missionaries which has been held since 1887 where advisory action is taken on a variety of matters and the general work of the Mission is open for reports and discussion. The native churches are encouraged to form associations for mutual encouragement and council and are doing so around the larger centers. A national convention was formed in 1900 with advisory power such as exists in the churches in America. While some disadvantages mark this form of polity yet practical experience has shown that they are reduced to a minimum while the Mission and the churches have been relieved of very considerable annoyance and hinderance in the work of establishing the Master's Kingdom in Japan.

IV

MISSION OF THE AMERICAN BOARD. (The Congregationalists) (Additional Notes).

REV. OTIS CARY.

During the period of rapid growth that followed the Osaka Conference, the force of workers was enlarged until at the commencement of 1890 there were eighty-nine an the field. From several cities urgent calls still came for resident missionaries, ond the opportunities seemed so great that the Mission sought further re-enforcements from America. The year 1890, however, was that in which the conservative re-action began to be severely felt. The work of the missionaries was so crippled by the criticism of prominent Christians that ere long it seemed to both the Mission and the Board that further increase of the force would be unwise. Since then, deaths and resignations have gradually reduced numbers until there are now only fifty missionaries on the field.

At the beginning of 1883 the mission occupied but four stations, and its efforts were almost entirely confined to the vicinity of Kyoto and the eastern shores of the Inland Sea. Later in the year, there was transferred to its care the evangelistic

work formerly conducted by the Edinburg Medical Mission at Niigata. Other new stations followed; the present number being twelve, although in only two of these is there now more than one male missionary. Kumamoto and Tsu, once held as stations, have been discontinued. For some years a family of the Mission labored among the Japanese of Hawaii, but it has now been transferred to the Hawaiian Mission Board.

The churches that grew up in connection with the work of the American Board were for a long time without any denominational name; and it was only because some convenient way of designating them became necessary that in 1886, with considerable reluctance, they chose the name *Kumi-ai Kyokwai* (Associated Churches). The Mission has no control over them, and no ecclesiastical relations with them except that through their courtesy the missionaries sit as corresponding members at their annual meeting and are frequently invited to be members of advisory councils. For various reasons this body of churches has been the one most affected by the adverse influences of recent years. There has, however, been considerable growth in membership and strength. Most of the churches own buildings; though, with one exception, no aid in their erection has come from mission funds. In other respects also the churches have shown a marked degree of ability to care for themselves. The Japanese Home Missionary Society for a number of years received a large proportion of its funds from the American Board; but in 1895 it decided to rely only upon what might come from the churches and individual contributors. Its receipts for each of the four years since then have been over 3,000 *yen*, and it is now carrying on work in eight cities.

In 1887, a Training School for Nurses and a Hospital were opened at Kyoto under the superintendency of Dr. J. C. Berry. For convenience they were placed in the nominal care of the Doshisha. As a part of the troubles connected with the latter institution, it assumed control of the School and Hospital, removing Dr. Berry from the position that he had held. They were afterwards given for a term of years into the care of a Christian Japanese physician.

The lady missionaries in Kobe having at different times conducted classes for the training of Bible women, finally established the Women's Evangelistic School, for whose use a building was erected in 1887. In 1888 a Training School for Kindergartners was opened in Kobe.

In 1883 the Mission ceased to publish the "*Shichi Ichi Zappo*," the first Christian newspaper of Japan; but under other names what may be considered a continuation of that journal has been kept up by the Japanese. The mission commenced in 1896 the publication of the "*Fukuin Soshi*" (Gospel Miscellany), a monthly magazine

whose contents consist of articles translated from the religious journals of Europe and America. The "*Kyokko*" (Morning Light), a four-page monthly published under the supervision of the missionaries in Kobe, is extensively used as an evangelistic agency. Since 1897 the "Mission News," printed in English, has served to keep the missionaries and their friends informed concerning the condition of different parts of the field.

[Note.—Information concerning the American Board Mission may be found in the following publications:—

Annual Reports of the Japan Mission of the American Board. One of these entitled "A Chapter of Mission History" reviews the work of the first twenty-five years.

Annual Reports of the American Board.

The Missionary Herald (a monthly magazine published by the American Board).

Thirty Eventful Years. Rev. M. L. Gordon, D.D. Published by the American Board.

An American Missionary in Japan. Rev. M. L. Gordon. D.D. Houghton Mifflin, & Co.

A Maker of New Japan (Dr. Neesima). Rev. J. D. Davis, D. D. Fleming H. Revell, Co.

The Life of Joseph Neesima. Prof. A. S. Hardy. Houghton, Mifflin, & Co.

Japan and its Regeneration. Rev. Otis Cary, Student Volunteer Movement for Foreign Missions.]

V

SUPPLEMENTARY HISTORY OF THE METHODIST FAMILY OF MISSIONS.

Rev. D. S. Spencer.

Following the order marked out by Dr. Thompson's valuable paper, we may note the principal events which have transpired in the Mission of the Methodist Episcopal Church in Japan since 1882. They are briefly :—

1.—The establishment, in 1883, of the educational enterprise at Aoyama, Tokyo, known as the Aoyama Gakuin, and comprising a Theological School, a College, and an Academy, or Chu Gakko, for boys, and a Seminary with Preparatory Department and an Industrial Home for girls and women, together with the residences for professors and instructors, all in a single large compound. Complementary to this is the Bible Woman's Training School at 221 Bluff, Yokohama, which supplies trained workers for service among the women of the land.

2.—The organization, in 1884, of the Japan Annual Conference, thus crystallizing the work of this denomination in its various lines of effort, and still more important, placing Japanese and foreign workers upon a basis of strict ecclesiastical equality which has resulted in developing a class of native workers second to none in the empire.

3.—The development of the Methodist Publishing House by which have been secured constantly enlarging facilities for the spread of Christian literature in cheap form, and that too under conditions which insure that it shall be good in quality and doctrinally safe ; and further, the appointment of an agent especially to superintend, under the direction of the Mission, these and other business matters.

4.—The division, in 1898, of the Japan Annual Conference into two bodies according to geographical location —that occupying the island of Kyushu and Okinawa Ken being known as the South Japan Mission Conference, while the portion in the main island and in Hokkaido retained the old conference name.

5.—The development of genuine self-support in all the churches of this denomination. To secure this end, methods have been adopted which, while not increasing the number of self-supporting churches as rapidly as some of the sister churches have been able to report, have nevertheless inculcated a spirit of self-support which is

rapidly growing, which has produced seven self-supporting churches, and which promises many more in the near future.

It is the purpose of the M. E. Mission to push the battle along the lines which have thus far proved successful, endeavoring at all times to adapt itself, so far as methods are concerned, to the ever-changing demands of the times. No reason for discouragement yet appears to the workers of this denomination. The future is bright with promise.

With regard to the Mission of the Methodist Church of Canada, the principal events that have transpired since 1882 are :—

1.—The founding of the Toyo Ei-wa Gakko at Azabu, Tokyo, in 1884, a school which has exerted a valuable influence in favor of Christianity, and which at one time grew to very large proportions.

2.—The formation, in 1889, of the Japan Mission Conference of this denomination, thus constituting an organic center around which all the work of the church might be more closely organized.

3.—A constitutional change, made in 1898, by which a superintendent of the Japan Mission is to be appointed quadrennially by the General Conference of the Methodist Church in Canada.

4.—The organization of three self-supporting churches at as many prominent points in the work of this Mission.

Those in charge of the work have no other purpose in view than to sit down for a siege until a successful issue is reached. Success has attended their efforts thus far, and while difficulties may hinder the work, there can none arise which will permanently postpone the final victory.

The most far-reaching and therefore most important events in the history of the Mission of the Evangelical Association since 1882 may be stated in the following brief form :—

1.—The acquisition, in 1884, of real estate, consisting of five missionary dwellings and a building for their Seminary, together with the land upon which they stand, the whole costing about 22,000 *yen*.

2.—The first episcopal visit in the interests of this Mission in Japan, made by Bishop J. J. Esher, in 1885, at which time the work of the Mission was completely re-organized.

3.—The establishment of the Theological Seminary in 1887, which has proved a valuable agency in supplying a trained ministry.

4.—The organization of the Japan Conference of this Church in 1893.

Some years ago the missionary authorities of the Evangelical Association, after careful inspection, gave it as their opinion that unless some special work be taken up for missionaries, a large number of such workers would not be needed and should not be sent to Japan—only enough of them for general supervision and instruction in the Theological Seminary, with a view to giving the Japanese a start in the work of Christianizing their own people. Upon this plan the Mission Board has acted for several years, and doubtless will continue to act. It is the intention of the workers of this Church to push on upon their well-tried lines, and they confidently expect continued success.

The Mission of the Methodist Protestant Church has made most of its history since the opening of this period,—1882. Important events in its history are the opening of work in Nagoya and the establishment of its school in that place in 1890; the beginning of work in Shizuoka in 1892; and the organization of its Japan Mission Conference in the same year.

Its plan for the future is to press the work vigorously, to curtail the educational work in favor of direct evangelistic effort, and to increase the working force, both foreign and native, as rapidly as possible.

This denomination now has 9 churches, 7 church buildings, 469 members and probationers, and 29 Sunday schools with 687 scholars. The contributions from native Christians for all purposes total about 1,000 *yen* per year. There are 19 charges, including 37 appointments.

The Methodist Episcopal Church, South, came into the field in 1886, and has made notable progress in the brief time since intervening. The chief points in its history may be mentioned as follows:—

1.—The decision of the Missions in 1887 to man the field by sending for men as teachers to fill places in Government schools—resulting in the coming of a good proportion of its present missionaries.

2.—The founding of the Hiroshima Girls School in 1887, which school has made and excellent record.

3.—The Oita revival in 1888. As one result of this revival, ten young men from that place have entered the Christian ministry, five of whom are in the Methodist Episcopal Church, South.

4.—The founding of the Kwansei Gakuin at Kobe, in 1889. This school of learning has a wide and well-earned reputation, and fills a felt need in the Christian school system of Japan.

5.—The organization of the Mission into an Annual Conference in 1892.

The policy of this Mission is to maintain its present force of foreign missionaries, supplying special openings as they may arise, and looking for providential guidance in meeting the demands made upon it. Though the evangelization of the country may require a longer time and greater expenditure of men and money than at one time seemed likely, there is no thought of either withdrawal or of decreasing the working force.

A Christian weekly newspaper, know as the *GOKYO*, is published conjointly by the Canada Methodist, the Methodist Episcopal, and the Methodist Episcopal, South, Missions, and is of increasing value as a Christian force.

The statistics of this family of Missions will be found in sufficient fullness in the regular statistical table to be found elsewhere in this volume.

[Note 1. An attempt lately begun to unite the work in Japan of the above five (viz. Meth. Epis. North, Meth. Ch. of Canada, Evang. Assoc., Meth. Prot., and Meth. Epis. South) Missions together with that of the United Brethren Mission into one organization for Japan somewhat after the example of the Nihon Kirisuto Kyokwai and the Nippon Sei Kokwai, is expected to meet with gratifying success in due time. —Ed. Conf. Proc.]

[Note 2. Four of the above groups (viz. Nihon Kirisuto Kyokwa, Baptist, Kumiai and Methodist) have united in the issue of S. S. Helps, and they are likewise planning to issue a Union Hymnal, plans that have made considerable progress. All are uniting in the issue of the 100 or more uniformly translated standard hymns as ordered by the Conference.—Ed. Conf. Proc.]

VI.

THE AMERICAN CHRISTIAN CONVENTION MISSION.

Our mission was founded by Rev. D. F. Jones, who began work at Ishinomaki in June, 1887, but toward the close of the following year moved to Tokyo. The first church to be organized was at Ishinomaki, Nov. 6th, 1887, with 9 members. Gradually work was opened at various places in Miyagi and Iwate Ken and in Tokyo. For several years a "Mission School" was in operation at Tokyo,—chiefly for the training of evangelists and other Christian workers, but it is now closed. Our present stations are Tokyo and Sendai (the latter opened in 1895), the entire work being distinctively evangelistic.

We seek the salvation of men through Jesus Christ, and, believing the Bible to be the Church's only authorized rule of faith and practice, we emphasize teaching it to all. We are opposed to all sectarianism, tacit or otherwise, and accordingly guarantee the right of individual interpretation, our test of fellowship being Christian character.

VII.

CHURCH OF CHRIST MISSION.

The personnel of the mission of the Church of Christ, consisted, in 1883, when first established, of four ordained missionaries. The only station occupied was Akita This little band has been augmented until at present there are eighteen duly appointed workers. The main centers of work are Tokyo, Osaka, Sendai, and Akita.

The plan of work is direct evangelization. Education is encourged, but thus far the Christian constituency has not been able to support an institution of this kind. The demand for higher Christian education is growing stronger every day In the very near future school work will be added to the means of soul-saving in Japan. First, evangelize, then educate.

The object of the mission is to build up "one body" permeated by "one Spirit," and encouraged by "one hope," to make the "one Lord" even Jesus the master

of conscience, to proclaim the "one faith" common to all mankind, and to administer the "one baptism" commanded by the "one God and Father of us all"

Rev. R. L. Pruett.

VIII.

THE CHRISTIAN CATHOLIC CHURCH IN ZION.

A brief statement of the nature, object, and history of this Mission, with meeting places.

NATURE.—The conditions of membership are: (1) acceptance of the Scriptures as infallible; (2) repentance and trust in Christ; (3) a good profession with the witness of the Holy Spirit; (4) other questions are matter of opinion. Repentance, faith and obedience are basal,—theocracy, Christ as healer of the body, baptism by triune immersion, clean living, tithing, and seventy work are truths taught and practiced. Zion fights tobaccco, liquor, unclean food, secretism, hypocrisy, poverty and every other form of vice.

OBJECT.—The union of God's true people and the tearing down of every disintegrating form of apostasy that hinders this holy union. The preparation of a clean people for Christ. The establishment of Christian schools, manufactories etc., uncompromising attack upon sin of all forms in all places. The presentation to the Japanese of the full Gospel—Christ as Savior, Healer, Cleanser and Keeper of spirit, soul and body.

HISTORY.—Some missionaries, already in Japan, and some Japanese, becoming disgusted with the apostasy of their churches, and seeing the power and purity of Zion, entered into fellowship. No missionary has come from headquarters yet. Meetings, seventy work, etc., are carried on.

MEETING PLACES.—Tokyo, Yokohama, and frequently other places. Temporary head quarters for Japan, 1407 Nakamura, Yokohama,

T. A. Cairns,
Conductor.

IX.

THE CHRISTIAN AND MISSIONARY ALLIANCE.

The Christian and Missionary Alliance began its work in Japan in 1895. The first Station was opened by Dr. and Mrs. Theo. W. Gulick at Miyoshi in Bingo Province, Hiroshima Ken. Since then the work has been extended to three other places Shōbara, Jōge and Hirosnima city.

The work is not educational neither has the Mission any intention to erect church buildings for the Japanese Christians; the only object in coming to Japan is to lead souls to Christ by preaching the Gospel.

Those who are converted join the small congregations which are in charge of Japanese pastors.

At present the Mission has five chapels, and the number of Christians including those converted this year is about forty. The Japanese workers are five. Our five Sunday-schools are attended by about 330 children.

Since Dr. and Mrs. Gulick in 1897 returned to America, the work is supervised by Rev. and Mrs. H. Lindstrom at present the Mission's only foreign workers in Japan.

H. Lindstrom.

X.

THE EVANGELICAL LUTHERAN MISSION.

This mission is supported by the United Synod of the Evangelical Lutheran Church in the South, U. S. A. It was founded in 1892 by Rev. J. A. B. Scherer and Rev. R. B. Peery. Its work is confined to the island of Kyushu, and it has its headquarters at Saga. The methods used are purely evangelistic, no educational work being done except the training of evangelists. The present mission force consists of four missionaries and their wives, two Japanese pastors, and two evangelists. One of the pioneer missionaries, Rev. Scherer, returned to America because of sickness in

1897, and has since taken regular work at Tokyo. This mission has enjoyed a steady and encouraging growth; more than one hundred members have been baptized; a congregation has been organized; and a good church built. Luther's Small Catechism, The Church Book, and The Augsburg Confession have been translated into Japanese, and are in regular use by the mission.

Rev. R. B. Peery, Ph. D.

[Note.—Rev. J. M. T. Winther, of the Danish Lutheran Church, has been working in connection with this mission since 1899.

Rev. A. R. Wellrose and Miss Esteri Kurvinen, of the Finnish Lutheran Church and temporarily located in Nagasaki, intend to work in connection with this same mission.

Rev. J. R. Birkelund, M. D. representing the Norwegian Lutheran Synod in America, is working in Tokyo. J. M. T. Winther.]

XI.

GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (GERMAN AND SWISS).

The *General Evangelical Protestant Missionary Society*, established in 1884, under the patronage of the Grand Duke Karl Alexander of Saxe-Weimar, as the first attempt of liberal Christianity to cooperate in mission work in accordance with its own convictions, has reached up to this day the number of 30,000 home members, contributing during the last year, about 38,000 Yen. Because of the advanced theology of its representatives in Japan, who aim at a reconciliation of Christianity with the modern view of the world, by striving after an up-to-date expression of the eternal truth of the simple Gospel of Jesus, adapted at the same time to the particular needs of the Japanese, instead of offering ancient but transient formulas of Western dogmatics and worship, it is on the one side severely criticised, but on the other side also, even by orthodox missionaries, appreciated as a valuable addition to the Christian force in Japan.

The centre of the German-Swiss Mission is Tokyo, where in 1887 its first church in Hongo was organized, besides which at present preaching places in Shitaya and Bancho and an out-station in Chiba must be mentioned. In 1887 a theological school was opened. There are three Sunday-schools of the Mission in a flourishing

condition, also its day school for poor children, an industrial girl's school and a German night school. A great part of the time of Pfarrer Haas and Wendt, now the men representatives of the Mission in Tokyo, is devoted to the giving of addresses and to regular Bible classes mostly attended by students, while a single lady is in charge of the mission work among women. Since the Autumn of 1900 a new mission station has been established in Kyoto by Pastor Schiller with the assistance of a Japanese.

Literary work has been carried on, consisting in the publication of a series of tracts and books. In 1885 a Japanese monthly magazine for scientific theology and philosophy ("Shinri") was established, to which was added in 1900 a German periodical "Die Wahrheit." It may be fitly stated here, that to the German Mission is further due the publication of the first comprehensive "History of Protestant Missions in Japan," both in German and English. In 1900 five Japanese were baptized.

In Tokyo, where a church building has been erected, and in Yokohama the Protestant Germans have been gathered into Christian congregations, Pfarrer Haas being their appointed pastor.

Similar work for the Germans is done by the Society in Shanghai, where the foundation stones for a German church have been laid but recently, and in Kiauchau. The other work of the Society in China was up to a very recent time of an exclusively literary character, the late Dr. Faber having been the distinguished chief agent. Since the occupation of Kiauchau by Germany there too practical work is being done, and plans are already completed for erecting a church, Chinese and German schools and a Faber Hospital.

Rev. Hans Haas.

XII.

THE HEPHZIBAH FAITH MISSION.

This Mission was commenced as an undenominational work in Yokohama, in 1894 by Mr. F. L. Smelser who was joined later by a number of others, only two of whom became permanent workers.

Its motto is, "Holiness unto the Lord," and its assurance of support, Phil 4 : 17. Its object is general mission work and its aim is to bring unbelievers to a knowledge of the truth and believers into the experience of sanctification.

Until the present year, the work of the Mission,—which included Sabbath-school and day-school work, the publication and distribution of tracts, etc., as well as efforts to reach the Chinese, has been confined to Yokohama.

During Mr. Smelser's absence in America the work there has been suspended, but it is hoped he will resume it on his return.

An extension has been made to Choshi, Shimosa, where Sunday-school and personal work, tract distribution, etc., are carried on.

(Miss) M. E. Long.

XIII.

INDEPENDENT

1. The Scripture Union of Japan.

The Scripture Union of Japan, a branch of the Children's Special Service Mission, was started among Japanese adults in 1884, its object being to encourage the reading of the Bible. The members now number about 9000, in all parts of Japan, some of whom are visited occasionally by a travelling secretary.

A monthly magazine is published containing explanatory Bible notes on the daily portion, and other articles of a religious nature.

Picture leaflets in Japanese are also issued monthly, and have a wide circulation. Annual, and semi-annual meetings are held in Tokyo, and the local secretaries are invited each summer to a conference for Bible study and prayer.

Mary C. Whitney.

2. Railway Mission.

The work among the railway men is undenominational. The railway men in England support a native evangelist who spends most of his time visiting the stations and often having meetings with the men, usually in the master's room or in the waiting room. At a few stations where there are one or two Christians and a few temperance members, they hold occasional meetings by themselves. They much appreciate a monthly magazine called "Light on the Railroad,"—40 sen a year.

Mr. Akiyama is always glad to help in any Church on Sundays as he travels about.

Miss E. R. Gillett, Sup.

3. Postal and Telegraph Mission.

The Postal and Telegraph Mission in Japan is a branch of the International Postal and Telegraph Christian Association (Senior Branch), which has its headquarters in London. In April 1892 the work began with the distribution of Christian literature among the postmen of Yokohama by Dr. Whitney who acted as superintendent. He was joined in 1896 by Miss Gillett, who by itinerating as well as by Bible classes and meetings continued to seek to bring the knowledge of the truth to Japanese postal officials, until Miss Lesh (now Mrs. Braithwaite) was sent out in 1900 to take charge. The Mission, which is undenominational, is supported by the contributions of P. O. officials and friends in Great Britain.

4. The Akasaka Hospital.

W. Norton Whitney, M. D., Director.

The Akasaka Hospital was begun as a dispensary in 1882, the present building being erected in 1886, in memory of Mrs. A. L. Whitney, by Japanese and foreign contributions. The work is carried on as an independent, interdenominational Christian Medical Mission. Daily clinics for out-patients are held, which are attended by from 1,200 to 2,000 individuals annually, a total number of 7,000 to 8,000 visits. About 100 of these are treated as in-patients.

All are required to pay as their circumstances permit, those unable to contribute anything being admitted free. The income from the patients amounts to about yen 2,000 a year, and the expenditure yen 3,500. The deficit is made up by donations from Japan, and abroad.

Reading of the Scriptures, and prayer is conducted daily in the out-patients clinic room, and in the wards; and a Bible woman visits them in their homes.

The staff consists of 3 physicians, 2 assistants, 5 nurses, 1 Bible woman, and a lady-superintendent

During the past year 18 conversions have been recorded. A Gospel Society has been organized to furnish temporary spiritual oversight of those of the patients who become Christians, or desire to do so.

XIV.

INTERNATIONAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF JAPAN.

There are two departments of the Y. M. C. A. in operation in Japan, the city and the collegiate. Their common goal is to unite Christian men in the work of leading young men to accept Jesus Christ and to identify themselves with His Church. The city associations conduct an institutional work, the student associations devote themselves to the spiritual life of students. The first city association was formed in Tokyo in 1879, and reorganized in 1880—91 under an evangelical constitution which vested the management in an inter-denominational Board of Directors. In 1889 Mr. J. T. Swift was appointed Secretary for Japan of the International Committee of the Y. M. C. A. of North America at the urgent request of Japanese Christians and missionaries. For nine years he sustained the relation of Honorary Secretary to the Tokyo Association doing valuable constructive work in both city and collegiate departments. Since 1890 Mr. S. Niwa has been General Secretary rallying to his support leading men from all denominations. To him more than to any other man is due the degree of success already attained. In 1890 Mr. R. S. Miller joined Mr. Swift and still remains an honorary secretary of the Tokyo Association, though not now connected with the American Committee; in 1890 Mr. V. W. Helm was sent out by the same Committee. Chiefly through the efforts of Mr. Swift a building fund of $60,000 was secured, and the larger part of it expended on the present home of the Tokyo Association. The only other city Association building is the Osaka auditorium. Associations early sprang up in various cities, but few of them carried on any distinctive Association work except union evangelistic meetings. Efforts are now being made to unite the leading Associations and to foster a non-institutional work in a few secondary cities. The Tokyo Association regularly conducts religious meetings, Bible classes, entertainments, lectures, an English evening school, a restaurant and a lodging-house. In 1899 there was an attendance at 42 Gospel meetings, of 2,652; at 42 Saturday lectures, of 3,620; at 104 recitations of evening classes, of 4,892. The membership is 600. Nearly half the members are students who carry its

influence to every corner of the Empire. The *Shinseiki* is published as the city Association organ.

The first student Associations were organized in 1888 by students of three colleges in Tokyo. The number rapidly increased, especially during the visit of Mr. L. D. Wishard in 1889. When Mr. Mott visited Japan in 1897 he found 11 independent Associations and he helped to organize 17 more. At a convention of delegates from 25 Associations held in Jan. 1897, the Student Y. M. C. A. Union was formed and affiliated with the World's Student Christian Federation, to whose conference it has since sent Presidents Ibuka and Honda as special representatives. The Central Committee consists of 25, Japanese and missionaries. Since 1898 a Japanese Traveling Secretary, and Mr. G. M. Fisher, representing the International Committee of America, have served the Union. A bi-monthly organ has been published since June, 1898. In November, 1898, the Summer School which had been independent and variable since its inauguration in 1889 was turned over to the Union. The work may be classified as supervisory (correspondence, magazine and visitation), educational (Summer School, and District Conferences), financial (collecting *Yen* 500. a year by dues and contributions), spiritual (Bible outlines, devotional literature and evangelistic mass-meetings). Three Associations own homes valued at *Yen* 20,000, five occupy rented houses, another is building at an outlay of *Yen* 2,500. The Union numbers 34 Associations, with 900 members, in 14 Christian and 20 non-Christian schools, including two Universities and all but one of the higher Schools. Further statistics will be found in the article on "Methods of Reaching the Student Classes."

There are City Young Men's Christian Associations in Tokyo, Yokohama, Osaka, Kobe, Sapporo, Kanagawa and Fukuoka. In addition to these there are a large number of Young Men's Societies called by the same name, the most of which are connected with some single congregation. Many of these denominational societies will form the basis for the organization of City Associations.

In Osaka, July 26-28, 1901, was held a convention which organized the City Young Men's Christian Association Union of Japan, with the Tokyo, Yokohama, Osaka and Kobe Associations as charter members. A constitution was adopted and a Central Committee of ten members elected which becomes the executive body of the Union. This convention marks the beginning of a new period in this movement in Japan, by the creation of an agency which will give attention to the systematic development and extension of City Associations throughout the country.

V. W. Helm.

XV.

THE SALVATION ARMY.

In the year 1865 the founder and present leader General William Booth inaugurated the Christian Mission which in 1878 became the Salvation Army. In 1880 the first contingent sent abroad was despatched to the U. S. A. afterwards speedily followed by expeditions to France, Australasia, India, Africa, the nations of Europe and other parts of the world.

The first party of officers arrived in Japan from England in 1895 and at once began systematic work in addition to the study of the language. The first Corps (stations) were opened in Tokyo, afterwards the sphere of work was extended to Yokohama and the Okayama and Kozuke Districts. An official organ is published in Japanese fortnightly which at present has a circulation of 7,450. A Naval and Mercantile Home has been established in Yokohama. A Prison Gate Home has been established in Tokyo to assist discharged prisoners; employment is found for them and many through the help received are living honestly and in positions of comparative comfort. In August of this year Rescue Work was commenced and an institution opened to receive any girls who wished to leave their life of sin. As a result of the action taken an agitation was created which brought about an important change in the laws affecting licensed prostitution so that now any girl can leave at any time without difficulty and many hundreds are availing themselves of this new liberty and are returning to their friends every week. A Japanese hymn book and other books have been published. Regular open-air meetings are conducted with each Corps.

A large part of the funds required for the maintenance of the work in connection with each Corps is raised locally, in addition to which a substantial sum is raised annually by means of *self-denial* effort.

The work is organized and governed on a military basis. The Japanese dress is worn by all the foreign officers and the most aggressive methods adopted, consistent with and likely to secure the accomplishment of the aims of the organization.

The world-wide operations of the Army are carried on in 52 countries and there are 14,823 officers (workers wholly employed). Mr. Bramwell Booth is the Chief of the Staff with International Headquarters at Queen Victoria Street, London, England. Colonel Henry Bullard is in charge of the work in Japan and the National Headquarters are at 3 Shibaguchi, Nichome, Tokyo.

XVI.

SCANDINAVIA ALLIANCE MISSION.

"The Scandinavian Alliance Mission of North America" was founded by the Rev. F. Franson, the Director of the Mission, in 1890, when missionaries were first sent to foreign fields. It has missionaries in six different fields, viz: China, Mongolia, Himalaya, S. Africa, E. Africa and Japan, at present a total number of about eighty. The first group of fifteen to Japan arrived on Nov. 23, 1891. The number has since varied, being at present eight adults.

It is a missionary society, supported by Swedish churches and individua's in America and Sweden, avoiding what would give it the direct appearance of a denomination, and has for its object the preaching of the Gospel of Christ unto salvation, especially in places where it has not been preached before,—also the encouraging of churches towards a unanimous effort in the evangelization of non-Christian nations.

The total number of converts in Japan, up to the present, is about one hundred and fifty.

XVII.

MISSION WORK FOR SEAMEN AT YOKOHAMA.

The Work for Seamen at Yokohama was begun in July 1873 by Mr. W. T. Austen* as an honorary worker. On the 4th of March, 1874, an arrangement was made by which Mr. Austen became the paid agent of the American Seamen's Friend Society, and a local committee, whose chairman was the late Rev. Dr. Syle was organized. Subscriptions were obtained by Mr. Austen from the foreign community to rent and furnish a house at No. 114, Creekside, as headquarters for the work, in which a reading room, refreshment room, and dormitories, were provided for the seamen visiting the port. A Temperance Society was formed, and a committee of its members was appointed to manage the institution, which was named the Temperance Hall. After two years of very successful work at No. 114 Creekside, a new building was erected by the Society at No. 86 Church Street, and the work was continued in the new and more

* Mr. Austen was ordained by Bishop Bickersteth in 1890.

commodious premises. Later a second building was put up on the lot adjoining and was used as a Sailors' Home under the supervision of the same committee. Owing to various causes these two buildings were closed in 1880, and the work carried on in them ceased.

THE YOKOHAMA SEAMEN'S MISSION.

In the beginning of 1881, Mr. Austen leased the corner building on No. 86, Church Street, for use as the local headquarters of the work he has since carried on in connection with the American, and two English Societies, which support him. In June 1884 the Mission was shifted to its present quarters at No. 83, Odawaracho. The local institution known as—"The Yokohama Seamen's Mission"—is entirely supported by voluntary contributions. On the mission compound there are large buildings, the entrance to the first being directly on the street leading from the landing place to the part of the town most frequented by sailors. On the ground floor there is a large well furnished reading room, and the mission chapel. On the first floor are the seamen's dormitories, bath room and lavatory. In the adjoining building on the ground floor is the chaplain's office, refreshment room, kitchen and servants' quarters, on the first floor there are two seamen's dormitories, a book room, and two rooms reserved for the use of a Japanese Scripture reader, who it is hoped will commence work for Japanese Seamen early in 1901. The Mission owns a fine steam launch named—the "Gleaner"—which is used by the chaplain in boarding vessels, and in collecting officers and seamen from the ships who wish to attend the regular services and meetings held at the Mission. In addition to the work afloat and at the Institute the chaplain does regular duty at the naval hospitals.

This Mission has had during the whole period of its existence, the endorsement and hearty cooperation of the resident missionaries, and the financial support of the foreign community. W. T. Austen.

(Work is also done for seamen in Kobe and Nagasaki.—Editor.)

XVIII.

SEVENTH-DAY ADVENTIST MISSION.

In November of 1896 Elder W. C. Grainger came to Japan as the first representative of the Seventh-day Adventists. He was accompanied by one native worker T. H. Okohira. They located in Tokyo and began teaching the English Bible. One year later Mrs. W. C. Grainger and her daughter Gertrude Grainger joined Elder Grainger in the work. In the fall of 1898 five more workers were sent from America, B. O. Wade and wife, W. D. Burden and wife and one Japanese worker, S. Hasegawa. These workers are still all in the field except Elder W. C. Grainger who was taken by death in October 1899. There is one organized church, with a membership of 12. There are two stations where regular Bible schools are held, there being from 75 to 100 in daily attendance at these schools. The "Owari No Fukuin" is an eight paged, monthly journal published by this Society and is now in the second year of its publication. All the above work is located in Tokyo but beside there are several outstations where there are companies of Christians and where some work is being done.

XIX.

THE SOCIETY OF CHRISTIAN ENDEAVOR IN JAPAN.

The oldest Society now in existence is the Children's Society connected with the Church of Christ of the American Board Mission, being organised in 1887. A few other societies were started but were practically discontinued before the winter of 1892, when a great impetus was given by the visit of the Rev. Dr. Clark, the founder of the Christian Endeavor Society. The larger number of the societies now in existence were formed during the following year of Dr. Clark's visit. In 1893 the number of societies increased to fifty-seven. Many of these disappeared after a short life, while new ones are taking their places.

Dr. Clark's second visit in the Spring of the present year (1900) quickened the old societies and helped the organizations of new ones at several places he visited. The eighth national convention held at Kobe, when Dr. and Mrs. Clark were present, was

the largest and most successful convention ever held in this country.* So far as known, there are sixty societies at present, ten of them being Junior Societies. They are scattered from Taihoku, Formosa in the South to Sendai in the North. Geographically the largest numbers are found in Tokyo and trio-cities of Kyoto, Osaka and Kobe. Denominationally the Kumiai and Nippon Kirisuto Churches are by far in front, though the societies are found in nearly all representative denominations. A few societies with the name of *Kyorei Kwai*, but not organized on the same principle are not included, while no doubt there are several organizations essentially on Christian Endeavor principles, but not adopting the name.

The United Society in Japan was organized in 1893. Rev. T. Harada has been the president ever since the organization, and Rev. A Miyake its secretary and treasurer for several years. The fifteen members of the General Committee represent Kumiai, Nippon Kiristo, Methodist and Baptist Churches, and Missions of Congregational, Presbyterian, Baptist and Christian Boards.

The official organ of the United Society is *Kyorei Zasshi* (The Endeavorer) now in its 8th year, published monthly in Osaka.

XX.

SOCIETY OF FRIENDS.

The Friend's Mission in Japan was founded by the Women's Committee of Friend's in Philadelphia in 1885, with the object of assisting the spread of pure Christianity among the Japanese.

The first workers were Mr. and Mrs. J. Cosand who after visiting various parts of the country finally settled in Tokyo and opened a School for Girls. This was removed to the present building in 1889.

In 1888 two workers from Canada joined the Friends in Tokyo and the mission has since been carried on under the auspices of the two Societies. In addition to the Girl's School, work under native evangelists has been undertaken in three or four other centres, that at Mito being the oldest and most successful, and in 1899 two of our number settled there with the hope of extending the work and placing it on a more permanent basis. A school for boys and young men and also two for the

* At the Convention the President, Mr. Harada, was elected the delegate to the World's Christian Endeavor Convention held in London, July 12-20, 1900.

children of the poor with Sunday Schools were carried on for some years but at present are discontinued. Gospel meetings are held weekly at 5 or 6 different centres with one or more Sunday Schools belonging to each. The preparation of religious literature has been among the work undertaken and several books such as the Life of Stephen Grellett, Elizabeth Fry, Offices of the Holy Spirit, have been translated and published, the Life of Elizabeth Fry being largely circulated among the various prison libraries.

XXI.

TEMPERANCE SOCIETIES IN JAPAN.

Compiled by Julius Soper.

The National Temperance League of Japan was organized in the City of Tokyo on the first day of October, 1898, in the Kudan Methodist Episcopal Church. The credit of this *new* movement is largely due to Miss Clara Parrish, the *sixth* Round-the-World Missionary of the World's Woman's Christian Temperance Union. At the time of organization there were present delegates from a number of Local Societies, as far north as Sendai and as far south as Hiroshima. The delegates represented several denominations of Christians.

This League holds an Annual Convention. The work during the year is carried on by a Board of Control, composed of the officers and fifteen members, all elected by the Annual Convention. The Officers of the League are:—*President*, Taro Ando; *Vice Presidents* H. Hayashi, K. Ito, Sen Tsuda, Sho Nemoto and Julius Soper; *Secretaries*, T. Ukai and A. C. Borden, *Treasurers*, Y. Suminokura and T. Komuro. The members of the Board of Control are, T. Anzai, S. Furukawa, D. Hatano, Y. Ninomiya, N. Bito, O. Sunada, K. Ishii, G. Yamamuro, K. Hirasawa, David Thompson, H. Topping, B. Chappell, E. Leavitt, W. P. Buncombe and A. C. Borden.

Rev. H. H. Coates, and Rev. S. Ogata, now living in Nagoya, are both active and earnest workers of the League. Mr. Joseph Cosand is the Assistant Editor of *Kuni No Hikari*, the Organ of the League. Mrs. Large and Mrs. Davidson, and several Japanese ladies, all of the National W. C. T. U., sit as Associate Members of the Board of Control. Nearly every denomination of Christians in the Metropolis is represented on the Board.

The Rev. Kanichi Miyama is the traveling evangelist of the Temperance

Movement in Japan. He is supported by contributions from foreign and Japanese friends of the Temperance Cause. His praise is in all the churches. Mr. Miyama worked for some time in Hawaii before returning from San Francisco to his native land in 1889. The results of his labors in Hawaii are lasting and far-reaching—beyond calculation. The fact that Japanese laborers have been acceptable in Hawaii all these years is largely owing to the blessed results of the gospel and temperance work of Mr. Miyama in those Islands in 1887—1888.

The following are short sketches of the *four* largest temperance organizations in Japan:

1. WOMAN'S CHRISTIAN TEMPERANCE UNION.

The Woman's Christian Temperance Union was organized on December 6th, 1886, in the Nihonbashi Presbyterian Church, Tokyo. Twenty members were enrolled at this time as Charter Members, and forty joined in all.

The Officers were:—President, Mrs. Kaji Yajima; Rec. Sec., Mrs. Chiyo Hattori; Cor. Sec., Mrs. Toyoju Sasaki; Treasurers, Mrs. Riu Miura and Mrs. Miya Ebina. For the sake of convenience Mrs. Sasaki assumed the entire secretary work. Mrs. Mary Clement Leavitt sent by the American W. C. T. U. was present and organized this new Society.

During 1888 Ramabai visited Japan. In the same year the official organ of the Society was started. Mrs. Sasaki was the first Editor. The second Editor was Mrs. Takeo, who was a year later succeeded by Mrs. Takekoshi. Owing to illness Mrs. Yajima was compelled to resign in 1889, and Mrs. Assai was appointed in her place.

In 1890 Miss Jessie Ackerman, the *second* Round-the-World Missionary, visited Japan. During her visit the membership of the Union was increased by several hundred. In this year the first Imperial Diet was convened, and from the W. C. T. U. a petition relating to the severity of punishment meted out to women as compared with that meted out to men was presented to the Diet, and one also regarding the transporting of Japanese women to other countries for evil purposes. These petitions were annually repeated until the twelth session of the Diet.

In 1890 Mrs. Assai resigned as president of the Union and Mrs. Yajima was re-elected.

In the following year much help was given by the Union to the earthquake sufferers, and a physician and two nurses were sent to minister to the needs of the sufferers. For all these services the Government made the usual acknowledgments.

In the Autumn of 1892 Miss Mary Allen West, the *Third* Round-the-World

Missionary, came to Japan. Her stay was only seventy-one days. During this time she spoke at ninety meetings and traveled 3580 miles. Through her labors a National W. C. T. U. was decided upon; but this did not become an accomplished fact until after Miss West's death.

In 1893 Mrs. Sakurai was elected to represent the National Union at the Council of Women in Chicago. It was on the third of April of this year that the National Woman's Christian Temperance Union was organized.

The following were the officers of the new organization:—President, Mrs. Kaji Yajima; Rec. Sec., Mrs. Takekoshi; Cor Sec., Mrs. Nemoto; Treasurer, Mrs. Shimoyama. Six departments of work were taken up, and six Local Unions became associated with the National Union. In the autumn of this year (1893) the special work of the Union that suggested itself was the rescue of girls sold to the Yoshiwara.

Mrs. Andrews and Dr. Kate Bushnell, the *fourth* and *fifth* Round-the-World Missionaries, visited Japan in 1893; but owing to the illness of Mrs. Andrews they were forced to shorten their visit. In 1895 the editorship of the official organ was given to Mrs. Tani Yamaji, and in this year considerable help was given to the sufferers from the floods.

In the Autumn of 1896 Miss Clara Parrish, the *sixth* Round-the-World Missionary, arrived. She spent two years in Japan. Through her labors the Temperance cause was greatly revived and the workers greatly encouraged. During her stay in Japan the Y's were organized and the departments of work increased. As the result of her labors the Banner given at the World's Convention of 1897 came to Japan.

2. YOKOHAMA TEMPERANCE SOCIETY.

The Yokohama Temperance Society is one of the oldest in Japan. It was organized November 10th, 1886, in the Sumiyoshi Presbyterian Church, Yokohama. Before the formal organization a meeting for consultation was held at an eating house, called Hommoku Kyokairo. The drink habits of the people was the occasion of this meeting. On November 17th, 1888, it was decided to issue an organ of the Society. This first organ was called the YOKOHAMA TEMPERANCE MAGAZINE. At this time a badge was decided upon. In the same year Ramabai on her way to India spoke in the Kaigan Church (December 17th) in the interest of this Society.

In March 1890 a Youth's Temperance Society was organized. During Miss Ackerman's stay in Japan (1890) a large meeting was held in the Kaigan Church, at which 800 persons were present. At this meeting *one hundred* signed the pledge. Much attention was given to the young by this Society, and several Youth's Societies were organized.

In January 1891 the name of the Society and its organ was changed. They were thence-forward known as the JAPAN TEMPERANCE SOCIETY and the *Japan Temperance Magazine.*

It was under the auspices of this Society that the funeral services of the lamented Miss West were conducted in the Kaigan Church, December 16th, 1892.

This Society like others of similar character rendered very valuable service to the sufferers from flood and earthquake. In 1893 the Government offered this Society a lacquer wine cup, in recognition of its services; but it was respectfully declined, and the reasons given for declining.

In January, 1893 considerable money was raised by this Society to assist in the erection of a monument over the grave of Miss West. This money was sent to her friends in the United States through Mr. Sen Tsuda, one of the oldest and staunchest Temperance advocates in Japan, who visited the World's Exposition at Chicago.

The 10th Anniversary of the Society was held in January 1895. During the Japan-China war considerable money was sent by this Society to the families and orphans of sick, disabled and deceased soldiers.

Miss Parrish rendered much valuable service to this Society during her stay in Japan. She will long be remembered.

Since the organization of this Society about *forty* Branch Societies have been connected with it—one of them being in Chemulpo, Korea. Among the leaders of this Society are Messrs. Hayashi, Ninomiya and Bito. Mr. Hayashi has been President from the beginning.

On September 11th, 1897, delegates were sent to Tokyo, and in connection with delegates from the Tokyo Temperance Society a Central Committee was organized, with a view of uniting all the Temperance organizations in Japan. On the 10th of January, 1898 an informal meeting of representatives of the two Societies was held. At this time it was decided to effect a National Organization as soon as possible. To this end the Yokohama Society agreed to give up its name, JAPAN TEMPERANCE SOCIETY, and assume its old name, and also to give up their own organ and adopt the Tokyo organ as their own. So the *Light Of Our Land* ceased to be simply the organ of the Tokyo Temperance Society. This led to a harmonious adjustment of previous difficulties in the way of uniting the Temperance organizations in the Empire. This Society deserves much credit for the magnanimity displayed.

3. HOKKAIDO TEMPERANCE SOCIETY.

The first Temperance Society in Hokkaido was organized in Sapporo, the cap-

ital, November 21st, 1887, under the name of the Sapporo Temperance Society. A Mr. Shinroku Iwai, a shoe manufacturer, who had been a member of the Sapporo (Independent) Church for several years, became greatly exercised on the subject of "sake" drinking. Although a member of the Church, he had never given up his old habit of drinking.

About this time the Rev. Tanetaro Takenouchi (since deceased) came from the south, to work as an Evangelist in the Sapporo Church. Mr. Takenouchi had heard the lectures and addresses of Mrs. Leavitt in Kobe. These made a deep impression on his mind. He brought with him a pamphlet containing a translation of Mrs. Leavitt's addresses, and also the Rules for organizing and carrying on Temperance Societies.

Shortly after reaching Sapporo he met Mr. Iwai, who related to him his struggles on the subject of the drink habit. Two kindred spirits met. As Mr. Ito puts it, "One was the powder, and the other was the match." Mr. Takenouchi showed Mr. Iwai the Temperance literature he had with him, and explained to him the working of the great Temperance movement in the world. Mr. Iwai's enthusiasm was aroused. He became a willing convert to the principles of Temperance. As the result o this meeting they planned the organization of a Temperance Society.

This Society was duly organized, as indicated above, and Mr. Kazutaka Ito was elected the first President. When first organized this Society had sixty-five membersf In the same year (1887). December 5th, the scope of the Society was enlarged and the name, Hokkaido Temperance Society, was adopted. This led to the organization of Branch Societies in different parts of the Island. The Society rapidly increased in numbers. In June 1894 there were two thousand members. There has been a decline of interest, since Mr. Ito left Hokkaido and became a resident of Tokyo But the good work still goes on, and this Society is about to unite with the National Temperance League,—one Branch has already done so.

The year 1892 was an eventful year in the history of this Society. During the month of August of that year an Exhibition of Hokkaido products—land and sea—was opened at Sapporo. During this Exhibition the city was thronged with visitors from all parts of the Island. This afforded the Temperence workers a splendid opportunity for pushing their cause. They made good use of the opportunity, and much permanent good was accomplished. Miss West visited Sapporo, as well as Hakodate, this same year. Her labors gave a new impetus to the Temperance work in Hokkaido.

4. TOKYO TEMPERANCE SOCIETY.

The Tokyo Temperance Society was organized at the beginning of 1890 at a meeting held in the Ginza Methodist Episcopal Church. Before this, however, various efforts had been put forth by Japanese and foreign Christians for the purpose of starting a Temperance Society in the Metropolis; but all these efforts failed. Fortunately at the beginning of 1890 Miss Jessie Ackerman, representative of the World's W. C. T. U., reached Japan from America and opened a series of very successful meetings in Tokyo, with the cooperation of the workers of the W. C. T. U., under the leadership of such women as Mrs. Yajima, Mrs. Ushioda and Mrs. Sasaki.

The success of these meetings led to the organization of the Tokyo Temperance Society. A preliminary meeting was held at the residence of Rev. Julius Soper, Tsukiji, on the 3rd of March, 1890. There were present at this meeting Mrs. Sasaki, Mrs. Ushioda, Messrs. Ando, Miyama, Nakagawa, Soper and several others. Mr Soper acted as chairman of the meeting.

After several consulations the Tokyo Society was finally organized on the 8th of March, 1890. This was a source of unmingled joy to Miss Ackerman, who left Tokyo shortly after.

From this humble beginning the Society has grown and become the most efficient and aggressive of all the Temperance Societies in Japan. There has been a large number of Branch Societies connected with this Society, and not less than *five thousand* members have been enrolled.

At first the work of the Society was carried on by an Executive Committee, consisting of Messrs. Ando, Ogata and Miyama, and Mrs. Sasaki and Mrs. Ushioda. On the 8th of November, 1890, a General Meeting was held at the Ginza Church, at which time Mr. Taro Ando was elected President and Mr. Sho Nemoto Vice President.

During the next year a pamphlet was issued by the Society under the name of THE TOKYO TEMPERANCE REPORT. This MONTHLY contained only four pages,—three of which being in Japanese and one in English. As the Society became more prosperous the magazine grew also. In 1894 its title was changed to that of THE TEMPERANCE TIDINGS with sixteen pages. In 1895 the name was again changed, when the present name, KUNI NO HIKARI ("The Light of our Land,") was adopted. In this new magazine great improvements were made, as to material both Japanese and English, number of pages and quality of paper, etc. This Magazine has been adopted by the National Temperance League as its organ. From the time when the

organ of this Society was first issued, through all the stages of its development, to the end of 1899,—whether as Monthly Report, Temperance Tidings or Light of our Land,—there have been only two English Editors, Revs. B. Chappell and Julius Soper. Mr. Joseph Cosand has become Editor of the English Department, since the beginning of 1900.

It may be proper to state, before closing, that while the credit for the organization of the Tokyo Temperance Society is largely due to the labors of the W. C. T. U., the Hon. Taro Ando, for several years Consul-General in Honolulu, returned to his native land in 1889 full of the Temperance spirit. He was saved from a life of intemperance through the labors of Revs. K. Miyama and T. Ukai, and Mrs Ando. After signing the pledge, he began to attend church services on Sunday and to investigate the claims of Christianity. He testifies that Temperance was *the* "Schoolmaster to bring *him* to Christ."

XXII.

TRACT SOCIETY.

As the year under review closes the Nineteenth Century, it may be well, first, to take a look backward to the beginning of tract production and distribution in this country. The first efforts of this kind were made by the American Tract Society a little more than a quarter of a century ago, and the first grant of money for the purpose was made by the American Tract Society in 1874, when the sum of 208 dollars was donated by that Society to different missions to be used by them in the creation of Christian literature in Japan. This grant was renewed year by year, the amount being gradually increased until 1878.

In that year, a committee composed of representative missionaries was formed to take the work in hand and later, in 1880, two committees were in existence, one in East and the other in West Japan. These represented the work of the Am. T. S. In the meantime, the London Religious Tract Society, in response to an appeal from the British missionaries, made a liberal grant to a committee duly formed and known as the London Religious Tract Society's Committee for Japan. Thus the London Society's Committee and the American Tract Society's Committees for East and West Japan continued to carry on the work on behalf of the Home Societies until 1891, when, at the representation of some of the senior missionaries, the work

of the three Committees was amalgamated and the Tract Societies Committee for Japan was formed and consisted of five British and five American representative missionaries. This Committee in turn gave place in 1898 to the formation of the "Japan Book and Tract Society."

During all these years and amid the various changes of organization the work has continued to grow, until last year, when the funds of the Society were insufficient to meet the demands made upon it. There has been a steady advance year by year both in production and circulation. Moreover the character of the work done has shown a great improvement. The list of publications has been carefully gone over and those tracts and books which seemed less likely to be of real and permanent value have been replaced by more useful ones. Also the tracts and books of later years have been more carefully selected and more attention has been given to matters of style and of adaptability to the needs of the public. If we look at the present condition of the work there is ground for encouragement. First, in the fact that a permanent organization has been effected which we believe meets with the approval of missionaries and leading Japanese workers and also of the home Societies. The "Japan Book and Tract Society" stands on the threshold of the new century, already organized and in a good measure equipped for a long career of usefulness provided it can be supplied with funds.

Second, that a large stock and long list of books and tracts well fitted to do much good is already on hand, though a number on the list have had to be left unreprinted.

Third, that a desire for Christian publications on the part of the Japanese reading public has been gradually cultivated so that we may look forward to a steady demand for the works issued by the Society. On the other hand it may be noted there are other houses engaged in a like kind of work with ourselves, and such are financially strongly supported. Though these agencies by their publications may in a measure detract from the numbers we issue still we welcome them and wish them God's speed in their great and noble work. We regard their presence, not so much a hindrance to our own work, as a stimulus to greater effort on our part.

Looking towards the future as already intimated, we enter upon the 20th century, prepared in our own hearts to do better than ever before. We will with God's blessing go down into the mines but the Home Societies must "hold the ropes" for the time being.

We rejoice to feel that we leave behind us a record of which we need not be ashamed, and that the after record we feel is full of promise for the years to come.

difficulties have been met and these have by God's grace been overcome, but difficulties beset us now and they are very grave indeed. Others may await us in the future, but we are confident of one thing, viz:—that the work will go on and that greater success will be achieved in the future than we have seen in the past.

The Japanese Christian community is constantly growing and the sphere of work for this society is larger and wider.

We are left to appeal to our friends here and abroad for a greater measure of sympathy and support than we had hitherto, and to commit our way unto the Heavenly Father without whose help and blessing all our best efforts must be in vain.

Strenuous efforts have been made to get subscribers from local sources but with poor success, as only a few responses, including small amounts, have been obtained, and these in themselves plainly indicate that the day of self-support is not yet at hand, and as before stated we are left, or the work is left, to the Societies at home and to them alone if the enterprise is to be continued. We are living in the present not knowing what a day or hour may bring forth, but God is our strength and can vouchsafe unto us the measure of help and grace that we need.

Christian literature in the past has had progressive stages, sometimes it has been overshadowed by that of Buddhistic or Shinto publications. But the widely disseminated Christian books and tracts have had a decidedly marked influence in general. It has happened that a man or a woman reading one of our simple tracts has been led to look up to Him who is the Way, the Truth, and the Life, and from Him has learned the way of salvation.

The total circulation for the year is 325,029.

William John White,
Secretary.

XXIII.

UNITED BRETHREN IN CHRIST.

Mission work in Japan was begun by the Church of the United Brethren in Christ in Dec. 1895. Dr. W. M. Bell, the missionary secretary, visited Japan, and with the superintendent, Dr. Geo. K. Irie, assisted in beginning evangelistic work in Tokyo, Odawara, Numazu, Shizuoka and Kusatsu. Only evangelistic work has been attemped as it is believed the schools already established should be much better supported before others are opened. In May 1900 Rev. J. Edgar Knipp was appointed as teacher in English in the vernacular department of the Doshisha Theological School. The present staff of workers is composed of three missionaries and their wives; one ordained Japanese minister; six evangelists; two theological students; three Bible women. The membership gathered during the first four years was one hundred and eighteen.

XXIV.

UNIVERSALIST MISSION.

The Universalist Mission was begun in 1891 by Rev. G. L. Perin, D.D. Rev. I. W. Cate and Miss C. Schouler. Rev. C. E. Rice and Rev. E. Leavitt have since been connected with the Mission for a term of years. All the above have returned to America. The present force consists of Rev. G. I. Keirn and wife and Miss C. M. Osborn. Two more are expected. The policy of the Mission has been to carry on the work, largely, through the Japanese who have been educated and trained for it, and to have only a sufficient number of foreigners to prepare the Japanese worker and to superintend the work. There are now connected with this Mission seven churches and preaching stations, six Sunday schools, five Japanese ministers, four paid Japanese women assistants, one Theological school, one Girl's Home, one Industrial school one Day and one Night English school. In all these schools Christianity is taught and is a large part of the curriculum. Work is being carried on at Osaka, Nagoya, Fujieda, Shizuoka, Hoden, Sendai and Tokyo, with headquarters and schools at the latter place. The purpose of the Universalist Mission is to teach Christianity as it understands it and thereby to save the individual from sin and ignorance, and to promote Christian life in the people.

LIST OF PLACES WHERE CHURCHES OR PREACHING PLACES ARE LOCATED, (see also larger map.)

Organized Churches printed in capitals. Unorganized Preaching Places in small type.
* Indicates that no or insufficient criteria were given for distinguishing between organized churches and unorganized preaching places.

1. NIPPON SEIKOKWAI.

(Episcopal Churches.)

I. HOKKAIDO DIOCESE.

HAKODATE	Wakkanai	Moyori
Toshibetsu	SAPPORO	OBIHIRO
Otaru	Horobetsu	KUSHIRO
Bibai	Piratori	Abashiri
Asahigawa	Usu	Mombetsu (Kitami)
		Akkeshi

2. NORTH TOKYO DIOCESE.*

Tokyo	Morioka	Tamamura
Fuchu	Sendai	Satte
Kawagoye	Fukushima	Mito
Oji	Nihonmatsu	Onnabake
Aomori	Kumagaya	Tsuchiura
Hirosaki	Machashi	Matsuyama
Hachinohe	Takasaki	Miharu
Ogawa	Kuki	Urawa
Omiya	Nikko	Ishioka
		Taira

4. SOUTH TOKYO DIOCESE.

TOKYO

S. ANDREW'S, Shiba	S. BARNABAS' Church, Ushigome
S. STEPHEN'S, Azabu	S. Mary Magdalen's „ Shinagawa
Church of Good Hope, Mita	Yokohama
Shinamicho, Shiba	Christ Church
S. PAUL'S, Kyobashi	Seamen's mission
HOLY CROSS CHURCH „	S. ANDREW'S CHURCH

CHIBA KEN
Ichikawa
SHIMO-FUKUDA
Choshi
YOKAICHIBA
Mobara
Odaki
ONUKI (Boshu)

HADANO
Odawara
NUMAZU
Ohito (Izu)
SHIZUOKA
Toyohashi

Tsushima
Ichinomiya
GIFU
Ogaki
Ibi
MATSUMOTO

NAGANO
Iiyama

NAGOYA, (S. JAME'S)
Asano
Hidaka

BONIN ISLANDS (Ogasawara)
Nobetsu
Nagaoka

4. KYOTO DIOCESE.*

Kanazawa
Tsuruga
Obama
Otsu
Kyoto (2 Churches)
Osaka (3 „)
Nara
Tawaramoto (Yamato)
Tsu
Wakayama

Hashimoto (Kii)
Sakai (near Osaka)
Kuwana (Ise)
Nagahama
Hikone
Maizuru
Miazu
Kaya(near Miazu)
Takata (Yamato)
Sakurai (Yamato)

Yokkaichi
Gojo (Yamato)
Myōji (near Hashimoto)
Tanabe (Kii)
Marozu („)
Kishiwada (near Sakai)

Kutara (Yamato)
Neno (Ise)

5. OSAKA DIOCESE.*

Osaka
Kobe
Nakagose
Sumoto (Awaji)
Najio (Settsu)
Tenjin (Harima)
Okayama (Bizen)
Tanaka (Awaji)
Kariya („)
Kusaka („)
Fuchiu (Bingo)

Fukuyama (Bingo)
Tomotsu („)
Hiroshima
Hamada (Iwami)
Matsue (Izumo)
Hirose („)
Omori (Iwami)
Masuda („)
Mitoya, Oki no Kuni
Imaichi „

Mori, Oki no Kuni
Daito „
Wakimachi (Awa)
Yonago (Hoki)
Sakai („)
Tokushima, Tokushima Ken.
Honjo („)
Tomioka („)
Muya („)

6. KIUSHIU DIOCESE.*

Nagasaki City
Omura
Shindaiku Machi
Oura
Nagasaki Ken
Shimabara
Kagoshima City

Yamanokuchi
Nishisengokucho
Kagoshima Ken
Shikayamura
Okinawa ken
Nawa
Oita Ken

Oita machi
Inari „
Beppun „
Kumamoto city
Konyaima machi
Kamidori „
Shinmachi
Higashi Soto Tsuboi
Kumamoto Ken
Kurokami mura
Chikugo Kuni
Omuta
Miyazaki Ken
Takachiho
Fukuoka City
Daimyo machi
Hashiguchi „
Hakata Komondo cho
Uekawabata machi
Fukuoka Ken
Roppon matsu
Onomura
Kurume, Shojima
„ Kogashiramachi
„ Ukokigawa
Kusanomura, Oyamada
„ Nakano machi
Amakimachi, Futsuka
„ Hiramatsu
Futasemura
Miyano, Miyako
Eta, Kuchinohara
Wakamatsu, Birako
„ Motomachi
Kokura
Moji.

II. NIHON KIRISUTO KYOWAI.

(Presbyterian Churches.)

1. MIYAGI PRESBYTERY

Akita
Aomori
Asahigawa
Fukushima
Furukawa
HAKODATE
Haranomachi
Hokkai Kojiin
Ichinoseki
HSAKA
ISHINOMAKI
IWANUMA
Katsuda
Kaminoyama
Kawamata
KIYOZONO (Seien)
Kushiro
Marumori
Masuda
Matsuyama
Miya
MOMBETSU
Morioka
Muroran
Nagaoka
Nakamura
Okawara
Otaru
Sakata
SAPPORO
Sendai
Araimachi
Kitakajimachi
Nagamachi
SEKO
SENDAI
Tsutsujigaoka
Shiraishi
Sukagawa
Taira
Takikawa
Tome
Tsurugaoka
Wakamatsu
Watari
YAMAGATA
Yonezawa
Yoshioka

2. TOKYO PRESBYTERY.

Akuwa
ASHIKAGA
Awa
CHIBA
Choshi
Gotemba
Hachioji
Hojo
Iida
ISEZAKI
Ishii
Itayazawa

Iwamurata
Iwatsuki
Kamiyama
Kashiwakubo
Kasugai
Kasukabe
Kawanishi
Kiriu
Kisarazu
Komoro
Konosu
Koshigaya
Koyama
KUJUKURI
Kujigori
Matsumoto
MISHIMA
Mito
MURAKAMI
Nagano
Nagaoka
Niigata
Omata
OMORI
Otajiri
Sado (Aikawa)
Sakashita
Saku
SAKURA
Shiki
Shinobu
Suwa
Taihoku (Formosa)
Tainan („)
Takata
Tamamura
Tateyama
Tobikoma
Tokyo:—
ADACHI
AKASAKA
Asakusa
Azabu
DAIMACHI
Hamacho
HONGO
HONJO
ICHIBANCHO
Ichigaya
KANDA
KOJIMACHI
MEISEI
NAKABASHI
NIHONBASHI
RYOGOKU
Senju
SHIBA
SHINAGAWA
SHINSAKAE
SHITAYA
Tsunohazu
USHIGOME
Yotsuya
UEDA
Urawa
Usuda
UTSUNOMIYA
WADO
YOKOHAMA
KAIGAN
Ota
SHILOH
YOKOSUKA
Yokota.

3. NANIWA PRESBYTERY.

AIRIN-HIKATA
Akaoka
Aki
Akiyama (Tosa)
Chiriu
Daishoji
EISEN (Seto)
Fukui
Gifu
Gobo
Hirano
Hirao
Hyogo (Kobe)
Hikata
Itami
Iwamura
Kagamishima
Kamitamuki
KANAZAWA
„ TONOMACHI
Kaneyama
KOCHI
Motomachi
Takaoka
Tosamachi
Kogawa
Komatsu
KYOTO
„ Nishijin
Maruoka
Matsuzaka
Morishita
Motoyama
Nagahama
NAGAIZUMI
Nagano
NAGAOKA (Gomen)
NAGOYA
Nagoya, Aioicho
Naka
Nakatsugawa
NIIMIYA
Oi
Ohama
Okazaki
OSAKA:—
Ajikawa
Chuo
Fukushima
Higashi
JONAN

KITA
MINAMI
NISHI
Sakai
Ozu (Wakayama)
OZU (Shikoku)
Otochi
Ouchi
Oyabu
Sakawa
Sambonmatsu
Sano
Seki
Shindachi
SHINGU
Shiroko
TABATA
Tagana
Taka
Takagahana
Takamatsu
Takatsuki
Takefu
Takegahana
Tamba
TANABE
Tano
Tokushima
Tomiyama
Toyama
Tsu
Tsuruga
Ueno
Wakayama
Yamada
Yawate (Gifu)
Yawate (Iyo)
Yokkaichi
Yuasa
Zentsuji

4. SANYO PRESBYTERY.

AKAMAGASEKI (Bakwan)
Chofu
Hagi
HIROHSIMA
Iwakuni
Kaneyama
KURE
Mihara
Mitajiri
Moji
Ogi
Onomichi
Takehara
Tokuyama
TOYOURA
TSUWANO
Yanai (Yanaitsu)
Yadomi
YAMAGUCHI

5. CHINZEI PRESBYTERY.

Fukuoka
Hinode
Hitoyoshi
KAGOSHIMA
KARATSU
Kawanabe
KOKURA
Kumamoto
Kurume
Miyakonojo
NAGASAKI
Nakatsu
Oita
Omura
SAGA
Saseho
Shibushi
Shimabara
Usa
Usuki
WAKAMATSU
YANAGAWA

III. BAPTIST CHURCHES.*

A. American Baptist Missionary Union.

1. Resident Missionary Station.
Chofu
Outstations
Shimonoseki
Hagi
Senzaki
Shiyomoichi
Kiosuye
Onoda
Tokuyama
2. Res. Miss. Station.
Osaka
Outstations
Sakai
Kishiwada
Marugame
Nara

3. Res. Miss. Station.
Kobe and Himeji
Outstations
Kyoto (2)
Ono
Nawa } (Riukiu)
Shuri }
Hiroshima
Ikeda
Fukumoto

4. Res. Miss. Station.
Yokohama
Outstations
Matsumoto
Yamatomura
Ikeda
Omachi
Kawasaki
Odawara
Haramachida
Chogo
Kamimizo
Atsugi

5. Res. Miss. Station.
Tokyo
Outstations
Ashikaga
Sano
Tochigi

6. Res. Miss. Station.
Mito
Outstations
Taira
Kofu
Wokobe
Oshima

7. Res. Miss. Station.
Sendai
Outstations
In Miyagi Ken:
Iwakiri
Shiogama
Sanuma
Tone
Yanagitsu
Shizugawa
Isatomae
Tsuya
Kisennuma
In Iwate Ken:
Semmaya
Usuginu
Hanamaki
Tsuchizawa
Miyamori
Tono
Morioka
In Aomori Ken:
Sannohe
Hachinoye

8. Res. Miss. Station.
Nemuro
Outstations
Shibetsu
Wakkanai
Kushiro
Wadamura

B. SOUTHERN BAPTIST CONVENTION.

Res. Miss. Stations
Kokura
Fukuoka (Hakata)
Kumamoto
Nagasaki

Outstations
Moji
Wakamatsu
Yukuhashi
Kurume

Ojima (Funagoya)
Sasebo
Haiki
Omura

IV. KUMIAI KYOKWAI.*

(Congregational Churches)

1. KOBE STATION

HYOGO KEN
Kobe
Takasago
Sanda
Dojo

Yamasaki
Mikazuki
Hojo
Himeji
Nishinomiya

Kobama
Sasayama
Tatsuno
Akashi

2. KYOTO STATION

KYOTO FU
- Kyoto Shi
- Amino Mura
- Mineyama Machi
- Miyazu Machi
- Maizuru Machi
- Ayabe Machi
- Mononobe Mura
- Fukuchiyama Machi
- Hinokiyama Mura
- Shuchi Mura
- Shinsho mura
- Tomisho Mura
- Sonobe Machi
- Gomago Mura
- Kameoka Machi
- Tsurugaoka Mura
- Wachi Mura
- Yamaga Mura
- Fushimi Machi
- Yodo Machi
- Uji Machi
- Okubo Mura
- Sayama Mura
- Tonosho Mura
- Osumi Mura
- Yawata Machi

SHIGA KEN
- Otsu Machi
- Minakuchi Mura
- Hikone Machi
- Iwane Mura
- Mikumo Mura
- Hachiman Machi
- Nagahama Machi
- Kinomoto Mura

MIE KEN
- Haze Mura.

Nagoya

Fukui

3. MAEBASHI STATION

GUMMA KEN
- Maebashi
- Annaka
- Fujioka
- Shittaka
- Numata
- Takasaki
- Haraichi
- Tomioka
- Hara
- Sukawa

TOCHIGI KEN
- Sano

4. MATSUYAMA STATION

KAGAWA KEN
- Akamatsu
- Marugame
- Zentsuji
- Kawanoye
- Sakaide
- Tadotsu
- Kompira (Kotohira)
- Kawanoye

EHIME KEN
- Saijo
- Besshi
- Hashihama
- Matsuyama
- Takaimura
- Mima
- Doimura
- Nomura

KOCHI KEN
- Kochi
- Komatsu
- Niihama
- Imabaru
- Kuroshima
- Oshima
- Gunchu
- Uwajima
- Matsumaru
- Uto

5. MIYAZAKI STATION

MIYAZAKI KEN
- Miyazaki
- Hososhima
- Takanabe
- Miyakonojo
- Shinmachi
- Tsuno
- Hirose
- Hoketa
- Nobeoka
- Mimitsu
- Obi
- Sadowara
- Takaoka
- Nojiro
- Kobayashi
- Iino
- Kakuto
- Abaratsu
- Meitsu
- Imamachi
- Korimoto
- Uemachi

KUMAMOTO KEN
- Minamata

6. NIIGATA STATION

NIIGATA KEN
Niigata
Nakajo
Niitsu
Muramatsu
Nagaoka
Shibata
Kurokawa
Gosen
Kodaka
Kashiwazaki

7. OKAYAMA STATION

OKAYAMA KEN
Okayama
Ochiai
Saidaiji
Natsukawa
Kuse
Amaki
Kurashiki (Bitchu)
Fukuwatashi
Onomichi
Ushimado
Ukau
Nariwa
Tsuyama
Takahashi
Tamashima
Nishigawa
Katsuyama
Fukuda
Kasaoka
Kagato
Miwamura
Niimi
Kurashiki (Mimasaka)
HIROSHIMA KEN
Hiroshima

8. OSAKA STATION

OSAKA FU
Osaka
Kishiwada
Koriyama
Sakai
Nara
Amagasaki

9. SAPPORO STATION

Sapporo
Iwamizawa
Asahigawa
Naie
Ichikishiri
Kuriyama
Yubari
Pippu
Setana
Nobuka
Nishisha
Otaru
Urakawa
Immanueru
Chashinai
Kuriyama
Naganuma
Nagayama
Toma
Kirimap
Gebo

10. SENDAI STATION

MIYAGI KEN
Sendai
Nishikori
Kitakata
Kanegasaki
Wakuya
Sanuma
Minamikata
Mizusawa
Maezawa
FUKUSHIMA KEN
Wakamatsu
Kamidaka
Bange
Takata
Hongo
Kitagata
Shiogawa
Shojomura
Nagaino

11. TOKYO STATION

TOKYO FU
Tokyo: Akasaka ku
Chitose Mura
Kojimachi ku
KANAGAWA KEN
Yokohama

12. TOTTORI STATION

HYOGO KEN	TOTTORI KEN	Shikano
Yumura	Tottori	Hashizu
Moroyose	Iwai	Tanaka
Teragi	Tomari	Yabase
Kameno	Kurayoshi	Mochigase
Hamazaka	Endani	Chizu
Muraoka	Akazaki	
Chiwara	Uradomi	

V. METHODIST GROUP

A. METHODIST EPISCOPAL CHURCH (north)

1. HAKODATE DISTRICT.

NAME OF CHURCH.	LOCATION.	
AOMORI	Aomori Ken,	Aomorishi,
HACHINOHE	„	
FUKUYAMA	Hokkaido,	Oshima-kuni,
HOKODATE	„	„
MORIOKA	Iwate Ken,	Morioka-shi,
YAKUMO	Hokkaido,	Oshima-kuni,

2. HIROSAKI DISTRICT.

AKITA	Akita Ken,	Akita-shi,
FUJISAKI	Aomori Ken,	Fujisaki-mura,
GISHOGAWARA	„	Goshogawara-mura,
HIROSAKI	„	Hirosaki-shi,
Kuroishi	„	Kuroishi machi,
NOSHIRO	Akita Ken,	Noshiro-machi,
ODATE	„	Odate-machi,

3. NAGOYA DISTRICT

GIFU	Gifu Ken,	Gifu-shi,
KOMAKI	Aichi Ken,	Komaki-machi,
KOSHIOZU	„	Koshiozu-mura,
NAGOYA FIRST	„	Nagoya-shi,
„ SECOND	„	„
„ THIRD	„	„
NISHIWO	„	Nishiwo-machi,
TOYOHASHI	„	Toyohashi-machi,
SHINSHIRO	„	Shinshiro-machi,

4. SAPPORO DISTRICT

IWANAI	Hokkaido,	Shiribeshi-kuni, Iwanai,
IWAMIZAWA	„	Ishikari-kuni, Iwamizawa,
Kamikawa	„	„ Kamikawa-machi,
MASHIKE	„	„ Mashike „
OTARU	„	Shiribeshi-kuni. Otaru-shi,
YOICHI	„	„ Yoishi-machi
SAPPORO	„	Ishikari-kuni Sapporo-shi,

5. SENDAI DISTRICT

FUKUSHIMA	Fukushima Ken,	Fukushima-shi,
NISHINASUNO	Tochige Ken,	Nishinasuno-mura,
SENDAI	Miyagi Ken,	Sendai-shi,
SAKUYAMA	Tochigi Ken,	Sakuyama-mura,
SHIRAKAWA	Fukushima Ken,	Shiaakawa-machi,
TENDO	Yamagata Ken,	Tendo-machi,
UTSUNOMIYA	Tochigi Ken.	Utsunomiya-shi,
YAMAGATA	Yamagata Ken,	Yamagata-shi,
YONEZAWA	„	Yonezawa-shi,

6. SHINANO DISTRICT

AZUMI	Nagano Ken,	Azumi-mura,
IIDA	„	Iida-shi,
INA	„	Ina-mura
TAKATO	„	Takato-machi,
MATSUMOTO	„	Matsumoto-shi,
MATSUSHIRO	„	Matsushiro-machi,
Takagi	„	Takagi-mura,
TATSUOKA	„	Tatsuoka-mura,

7. TOKYO DISTRICT

AJIKI	Chiba Ken,	Ajiki-machi,
MIZUKAIDO	Ibaraki Ken.	Mizukaido.machi,
KAWAMATA	Gumma Ken,	Kawamata-mura,
SAWARA	Chiba Ken,	Sawara machi,
SOSA	„	Yokaichiba-machi,
TAKAOKA	„	Takaoka-mura,
AOYAMA FIRST	Tokyo-fu,	Akasaka-ku,
AOYAMA COLLEGE	„	Toyotama-gori,
ASAKUSA	„	Asakusa-ku
GINZA	„	Kyobashi-ku,
JOSEI	„	Yotsuya-ku,
KUDAN	„	Kojimachiku,
MITA	„	Shiba-ku,
TSUKIJI	„	Kyobashi-ku,

YOKOHAMA DISTRICT

KAWAGOE	Saitama Ken.	Kawagoe-machi,
TOYOOKA	„	Toyooka-machi,
KANAGAWA	Kanagawa Ken	Kanagawa-machi,
KOKUBU	..	Kokubu-mura,
OISO.	..	Oiso-machi,
KUMAGAYA	Saitama Ken,	Kumagaya-machi,
HONJO	Gumma Ken,	Honjo-machi,
ODAWARA	Kanagawa Ken,	Odawara-machi,
Kamakura	„	Kamakura-machi,
Ogawa	Saitama Ken,	Ogawa-mura,
Moro	..	Moro-mura,
SHIMAMURA	Gumma Ken,	Shimamura
Sakai	„	Sakai-machi,
TOBE	Kanagawa Ken,	Yokohama-shi
YOKOHAMA	„	„

8. FUKUOKA DISTRICT

FUKUOKA	Fukuoka Ken,	Fukuoka-shi.
HAKATA	..	Hakata-shi.
SAGA	Saga Ken,	Saga-shi,
KOKURA	Fukuoka Ken	Kokura-machi,
MOJI	„	Moji-machi,
KURUME	Nagasaki Ken,	Kurume-machi,
YANAGAWA	„	Yanagawa-machi,
KUTAMI	Kumamoto Ken,	Kutami-machi,
WAIFU	..	Waifu-machi,
OMUTA.	Fukuoka Ken,	Omuta-machi,
WAKAMATSU	„	Wakamatsu-machi,

9. NAGASAKI DISTRICT

KAGOSHIMA	Kagoshima Ken,	Kagoshima-shi,
KAJIKI	„	Kajiki-machi,
KUMAMOTO	Kumamoto Ken,	Kumamoto-shi,
YATSUSHIRO	„	Yatsushiro-machi,
DESHIMA	Nagasaki Ken,	Nagasaki-shi,
KOJIYAMACHI	.	..
OKINAWA	Okinawa Ken,	Okinawa,
SENDAI	Kagoshima Ken,	Sendai-machi,

B. METH. EPISC. CHURCH, (South).

KYOTO	WEST	In Hiogo Ken:
Osaka	Horiye	MIKAGE
EAST	SAKAI	Sanda

Harada
KOBE
Kobe East
Himeji
In Hiroshima Ken:
Fukuyama
Onomichi
HIROSHIMA
IWAKUNI
In Yamaguchi Ken:
Yanai
Kuka
YAMAGUCHI
Tonomi
Tokuyama
In Kagawa Ken:
TADOTSU
Ogimura
In Ehime Ken:
Matsuyama
KAWAKAMI
In Oita Ken:
OITA
Saeki
Kitsuki
Takeda
NAKATSU
Takata
Tsurukawa
In Fukuoka Ken:
Yukuhashi
In Ehime Ken:
UWAJIMA
Yoshida
YAWATAHAMA

C. METH. CHURCH OF CANADA.

In Tokyo:
TSUKIJI
AZABU
HONGO
KOMAGOME
SHITAYA
USHIGOME
Negishi
In Shizuoka Ken:
SHIZUOKA
NUMAZU
Oyama
YOSHIWARA
Omiya
FUJIEDA
Ionokoshi
Shimada
Kakegawa
FUKUROI
SAGARA
HAMAMATSU
Kega
In Fukui Ken:
FUKUI
In Kaga:
KANAZAWA
In Noto Ken:
Nomao
In Toyama Ken:
TOYAMA
TAKAOKA
In Yamanashi Ken:
KOFU Kofu
Katsunuma
KUSAKABE
YAMURA
Yoshida
KATO
ICHIKAWA
Oimura
Ogasawara
Nanko
Nirazaki
Daigahara
Ryuwo
Tamabata
Hirashina
Kanoiwa
In Nagano Ken:
NAGANO
UEDA
MATSUMOTO
TAKATA
Komoro
Iwamurata
Arai
Tanaka
Itoizawa
Naoetsu

D. METH. PROTESTANT.

In Tokyo:
Karasumoricho
In Kanagawa Ken:
YOKOHAMA (3 Churches)
„ (3 Preaching Places)
Kozu
Matsuda
Yamakita
In Shizuoka Ken:
SHIZUOKA (2 Churches)
„ (3 Preaching Places)
MATSUNO
ATSUWARA
Ejiri

Shimizu
Okitsu
Kambara
Iwabuchi
Yoshiwara
Iriyamasei
(Suruga)
Hamatsu (Totomi)
In Aichi Ken:
NAGOYA (2 Churches)
„ (6 Preaching Places)
Kamezaki
Narawa
Taketoyo
Tokonabe
Kanie
Narumi

E. EVANGELICAL ASSOCIATION.

Tokyo:
Kyobashi, SHINTOMIBASHI
„ Shinsakaecho
Kanda, NISHIKICHO
„ Sarugakucho
Shitaya, SHICHIKENCHO
„ Kinsukecho
Asakusa, Kitamisujimachi
Ushigome, YARAICHO
„ Yamabushicho
Koishikawa, Edogawacho
Yotsuya, ARAKICHO
„ Shinanomachi
Kojimachi, Nakarokubancho
Azabu, NAGASAKA CHO
Shiba
Osaka:
Riogaecho
Kitamisujimachi
Kobe:
Aratamachi
Yamamachi
Numazu, Shizuoka Ken:
Shonai
In Shizuoka Ken:
Sano
Hara
Toi
Heda
Matsuzaki
Nakagawa
Arare
Ugusu
SHIMODA
Mera
Katsusa
In Musashi
Tokorozawa
Ome
Hachioji
In Chiba Ken:
TOGANE
Nakano
Ono
Oami
Ohara
In Ibaraki Ken:
Tozogashi
Onnabake
Edosaki
Tsuchiura
In Fukushima Ken:
Sukagawa (2)
Yabuki
Koriyama
Inawashiro
Motomiya

VI. AMERICAN CHRISTIAN CONVENTION.

IN TOKYO FU:
HGURA, AZABU,
Kasumi cho, Azabu,
Itabashi
Tabata
Oji
Nishigahara
Akabane
Kawaguchi

IN MIYAGI KEN:
SENDAI
Sendai (South)
Nakada
ISHINOMAKI
Negishi
Iinogawa
Shin Kanomata
WAKUYA
Tsurugasone
Iwadeyama
WAKAYANAGI
Kannari
Tsukidate
Wakutsu
Kazawa

IN IWATE KEN:
ICHINOSEKI

VII. CHURCH OF CHRIST.

IN HOKKAIDO:
Horonai
Yubari

IN AKITA KEN:
AKITA
TSUCHIZAKI
HONJO
Furukawa
INNAI
Yuzawa
Yokote

IN YAMAGATA KEN:
TSURUGAOKA
Yunohama
Sakata
Shinjo
Yamagata
Yonezawa
AKAYU

IN FUKUSHIMA KEN:
FUKUSHIMA
Niwazaka
Kori
Matsukawa
HARANOMACHI

IN TOCHIGI KEN:
ASHIKAGA

IN IBARAKI KEN:
Ota machi

IN TOKYO FU:
USHIGOME
KOISHIKAWA
HONGO
YOTSUYA

IN SHIZUOKA KEN:
SHIZUOKA

IN OSAKA FU:
OSAKA

IN NARA KEN:
Koriyama

IN MIYAGI KEN:
SENDAI
SANUMA
IZUNO
Yoneoka
Wakuya
Tome
Wakayanagi
Kogota
Furukawa
Terazaki

VIII. CHRISTIAN CATHOLIC CHURCH IN ZION.

Tokyo and Yokohama.

IX. CHRISTIAN AND MISSIONARY ALLIANCE.

IN BINGO:
MIYOSHI
SHOBARA
JOGE
HIROSHIMA CITY

X. EVANGELICAL LUTHERAN ALLIANCE.

SAGA	Ogi	Tokyo (Dr. Birkelund's
„ (2 Pr. Places)	Kumamoto	Mission)
Kubota	Kurume	

XI. GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY, (German and Swiss)

In Tokyo:	Bancho	Kyoto
HONGO	Koishikawa	Chiba (Chiba Ken)

XII. HEPHZIBAH FAITH MISSION.

Yokohama	Choshi (Shimosa)	Hasaki Shitoji

XIII. INDEPENDENT.

Mainly in Tokyo, Osaka, Kobe, Yokohama, Shimosa, and Fukuyama.

XIV. INTERNATIONAL Y. M. C. A. (of Japan).

A. CITY ASSOCIATIONS:

Tokyo	Kobe	Fukuoka
Yokohama	Sapporo	Also many connected with
Osaka	Kanazawa	some single church

B. ASSOCIATIONS IN THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION UNION OF JAPAN.

Tokyo Imperial Univsrsity and First High School,	Tokyo	Third High School,	Kyoto
		Fourth High School,	Kanagawa
Keio Gijiku University,	Tokyo	Fifth High School,	Kumamoto
Second High School,	Sendai	Yamaguchi High School,	Yamaguchi

High Commercial School,	Tokyo	Momoyama Gakuin,	Osaka
Foreign Language School,	Tokyo	Nagoya Eiwa Gakko,	Nagoya
Waseda Semmon Gakko,	Tokyo	Kwansei Gakuin,	Kobe
Chiba Medical School,	Chiba	Chinzei Gakkwan,	Nagasaki
Osaka „ „	Osaka	Tozan Gakuin,	Nagasaki
Okayama „ „	Okayama	Kwansei Middle School,	Okayama
Nagasaki „ „	Nagasaki	Baptist Divinity School,	Yokohama
Sai Sei „ „	Tokyo	Holy Trinity Divinity School,	Osaka
Doshisha,	Kyoto	Morioka Middle School,	Morioka
Aoyama Gakuin,	Tokyo	Miyagi „ „ ,	Sendai
Meiji Gakuin,	„	Matsue Student Sei NenKwai,	Matsue
Rikkyo Gakuin,	„	Kochi Student Sei Nen Kwai,	Kochi
Tokyo Chu Gakuin,	Tokyo	Yanagawa Middle School,	Yanagawa
Azabu Chu Gakko,	„	Middle School and Sei Sei Ko,	Kumamoto
Tohoku Gakuin,	Sendai	Miyazaki Middle School,	Miyazaki
To O Gijiku,	Hirosaki		

THE SALVATION ARMY

S. A. CORPS:

TOKYO (5 organized Corps)
YOKOHAMA
YOKOSUKA
HACHIOJI
ASHIKAGA (Tochigi Ken)
KUMAGAYA (Saitama Ken)
ISEZAKI (Gumma Ken)
OKAYAMA (Okayama Ken)
TAMASHIMA („)
KASAOKA („)
TAKAMATSU (Shikoku)

OUTPOSTS:

Kanagawa
Tatebayashi (Gumma Ken)
Oshima („)
Sano (Tochigi Ken)
Gyoda (Saitama Ken)
Sakai (Gumma Ken)
Kurashiki (Okayama Ken)
Tsumazaki („)

XVI. SCANDINAVIAN JAPAN ALLIANCE

IN TOKYO:

Honjo, Kommecho
„ Matsukuracho

IN HIDA:

Takayama
Furukawa
Funatsu

IN IZU:

Oshima, Habuminato

IN CHIBA KEN:

Chiba-machi
Gyotoku-machi
Funabashi.

XVII. SEAMEN'S MISSIONS.

Yokohama — Kobe — Nagasaki

XVIII. SEVENTH DAY ADVENTISTS.

TOKYO:
SHIBA, Gogochi
Hongo, Oiwake-cho
Nagasaki
Wakamatsu (Fukushima Ken)

XIX. THE SOCIETY OF CHRISTIAN ENDEAVOR.

(No account of places rendered. See under Hist. Suppl. No. XIX)

XX. SOCIETY OF FRIENDS.

TOKYO
Yokohama
Mito
Ishioka
Tsuchiura

XXI. TEMPERANCE SOCIETIES.

(See account of Societies under Hist. Supplement No. XXI)

XXII. TRACT SOCIETY.

Head quarters, 6b Tsukiji. (See Hist. Suppl. No. XXII.)

XXIII. UNITED BRETHREN.*

Tokyo (2)
Noda
Odawara
Shizuoka
Kusatsu
Kyoto (2)

XXIV. UNIVERSALIST.

IN TOKYO:
KOJIMACHI, 5 Iidamachi
IN OSAKA:
HIGASHI, Monnomiya, 153 Nishi no-cho
IN NAGOYA:
KATAHA HIGASHI, No 78.
IN SHIZUOKA KEN:
Fujieda
SHIZUOKA
IN CHIBA KEN:
HODENMURA
IN MIYAGI KEN:
SENDAI, 15 Higashi Nibancho.

VARIOUS PAPERS ON THE SUBJECT OF CORPORATE ONENESS.

I.

CONSTITUTION

OF THE

STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS

IN JAPAN

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Cooperating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

1) This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2) The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3) In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit:

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one correponding member, who shall possess all the rights of full members, except that of voting.

2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted, as a mission, and shall be entitled to representation accordingly.

3) The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairm, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five

or more full members representing at least three missions, or groups of missions, shall so desire.

2) A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members in proportion to such representation.

2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

ARTICLE IX. ORGANIZATION.

1) This constitution shall go into effect when such a number of the missions as include in their membership (the wives of missionaries inclusive) not less than two-thirds of the Protestant missionaries in Japan shall have signified their acceptance of the same in writing to the secretary* of the so called Promoting Committee.

2) When the conditions of the foregoing section are fulfilled, the chairman of the Promoting Committee shall issue a call for the first meeting of The Standing Committee of Cooperating Missions in Japan, not less than two months in advance of the date fixed for the meeting.

3) It shall be the duty of the chairman of the Promoting Committee, or, if he be unable to act, the secretary, to attend the first meeting mentioned in the foregoing section, and to preside until a permanent organization is effected.

* (Rev. T. M. MacNair. 2 Nishimachi Nihonenoki Tokyo).

II.

ACTION OF THE MISSIONARY ASSOCIATION OF CENTRAL JAPAN, AND OF PROMINENT MISSIONARIES IN TOKYO AND YOKOHAMA.

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labour for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray statedly for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee; and at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

Christian Unity.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labour for the full realization of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—"This Conference proclaims its belief that all those who are one with Christ by faith are one body.

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to "pray and to labour for the oneness for which Christ himself prayed."

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labour for the full realization thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We therefore respectfully make the following suggestion:—

1. That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the oneness of all who believe in his name an object of special prayer.

2. That all Christians also pray for the same in their family and private devotions.

3. That those desiring a form of prayer use the one appended.

PRAYER.*

Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of thy Son, we thank thee that thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of

* The Bishops of the *Nippon Seikokai*, at a meeting held in Kobe on February 13-14, recommended to the *Nippon Seikokai* that the following-Prayer for the Unity of God's People be used in public worship at least every Sunday:—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

heaven. Look now, we beseech thee, upon thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with thy love, and guide us by thy Holy Spirit that we may attain to that oneness for which thy Son, our Lord Jesus Christ, prayed on the night of his betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John 17 : 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7 : 7.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. 17 : 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht.	D. W. Learned.	R. A. Thomson.
T. T. Alexander.	J. Lindsay Patton.	W. E. Towson.
J. D. Davis.	H. B. Price.	S. H. Wainwright.
A. D. Hail.	H. McC. E. Price.	T. C. Winn.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a *corporate* oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathize with the purpose of the letter the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness, a oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than his own prayer in the upper room; and his own reason therein given is one that appeals with a constraining persuasiveness to all who are in sympathy with him in his longing that the world may believe. This has always been true; but to-day the old truth is proclaiming itself with peculiar insistence. The divisions of Christendom are

seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelization of the nation—that it may know that thou didst send me. For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words, That they may all be one that the world may believe.

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold. There are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand-in-hand with prayer will go effort; and by taking thought, by earnest endeavour, by patience, by charity, by courage, by a closer fellowship with Christ, stepping stones will be found; but the great hope is in prayer by many for this very thing. In Thy light shall we see light. It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

WM. AWDRY.	WM. IMBRIE.
JAS. H. BALLAGH.	JOHN MCKIM.
JOHN L. DEARING.	JOHN SCOTT.
DANIEL CROSBY GREENE.	JULIUS SOPER.

Tokyo, May 14th, 1901.

III.

A ACTION OF THE BISHOPS OF THE NIPPON SEIKOKWAI.

B LETTER ON "UNITY."

By Rev. P. K. Fyson, Bishop of Hokkaido.

A. The Bishops of the *Nippon Seikokwai* desire to express their thankfulness to Almighty God for the increasing consciousness of the sin and weakness and shame involved in the divided condition of the One Church of Jesus Christ, and for that earnest craving for reunion which is becoming manifest throughout the world.

One manifestation of this craving is seen in the resolution passed by the Conference of Missionaries held in Tokyo last Autumn, to the effect that all should pray and strive for that Corporate Unity for which the Lord Himself prayed on the night in which He was betrayed.

While urging caution lest anything in the methods adopted promoting partial union should tend to perpetuate the deeper divisions of the One Church of Jesus Christ, we would press upon all the duty of offering fervent daily prayer on this subject both public and private.

We are already in our *Sōtō Bantō* (...Banmin no tame...), and especially in the Celebration of the Holy Communion (...Zenkōkwai no tame...), in common with all those Christians who use fixed Liturgies, offering up intercessions for the unity and concord of the whole Church; but in addition to this, we would urge the use in public worship at least every Sunday of that prayer for Unity which is contained in our Prayer Book (page 73), and which expresses almost entirely in words of Holy Scripture both our penitence and our aspirations.

Signed John McKim, Bishop of Tōkyō.
William Awdry, Bishop of South Tōkyō.
Henry Evington, Bishop of Kyūshū.
P. K. Fyson, Bishop of Hokkaidō.
H. J. Foss, Bishop of Osaka.
S. C. Partridge, Bishop of Kyōtō.

B. In connection with the above Letter which was unanimously adopted by the Bishops at their meeting in Kobe Feb. 13–14 I wish to address a few words of advice to the members of the *Seikōkwai* in Hokkaidō.

This question of Reunion amongst the various parts of the Christian Church will probably become one of the leading questions of the new 20th century, and it is a matter of profound thankfulness that the Bishops of our *Nippon Seikōkwai* have thus publicly urged upon all its members the duty of praying and striving for unity amongst the various bodies of Christians in this country.

Now the wisest method in carrying out any design is to begin with the easier part and then go on to the more difficult, and so, in trying to realize the aim set forth in this Letter, our duty seems to be first of all to seek for unity with those who stand nearest to us, that is to say strive for unity first with the so called Evangelical or Protestant Churches, and then hope for and pray for and strive for unity with the others. When I say "nearest to us" I mean nearest in the most important points of Christian doctrine and principles. The *Nippon Seikōkwai* is in communion with the Church of England, which is Protestant, and with the Episcopal Church of America, which is also Protestant; the Bishops and Foreign Clergy are members both of the *Nippon Seikōkwai* and of the Church of England or the Episcopal Church of America, and therefore it may be rightly called a Protestant Church, and so far is allied to the other Protestant Churches in this country.

And fortunately the Clergy and Catechists and other members of the *Nippon Seikōkwai* are already on very friendly terms with those of other Churches, and it is a matter for special rejoicing that this friendly spirit is being manifested and strengthened by the hearty cooperation of members of the various Churches in the Taikyodendō enterprise this year. God has set before us in this land an open door for reunion, such as cannot be found elsewhere in all the world. It is our duty and privilege to enter this open door, and to seize upon every opportunity that presents itself for forwarding this movement.

And fortunately too our *Seikōkwai* occupies a very favourable position for drawing separated Christians together. For she rejects the novel doctrines and superstitious practices which grew up in the Church after Apostolic times, and takes as her standard the doctrine and practice of the New Testament. To give one important instance; in the *Nippon Seikōkwai* we preserve the same three terms for the Ministry' viz. Kantoku, Chōrō, Shitsuji, as are found in the Acts of the Apostles and in the Epistles to Timothy and Titus, and we can point to this as one proof that our Church is the same with that of apostolic days.

It is only on the basis of the New Testament that there is any hope of ultimate reunion amongst the divided parts of the Christian Church, and therefore we cannot be too thankful that the *Seikōkwai* lays down so clearly (Art. VI) that only such

things as are contained in Holy Scripture are required to be believed as articles of the Faith. Having this broad basis she occupies a most favorable position for helping to bring about unity amongst all the different Churches both in Japan and in other lands.

Here in Hokkaido we have already taken two practical steps towards carrying out the Resolution on this subject passed at the General Conference of Missions in October last and referred to in the Letter above. One step, which has already been begun, is the interchange of pulpits once a month amongst the Pastors of the three Churches in the town of Hakodate. And the other step is an arrangement made for holding a series of Devotional Meetings next August, in which Japanese and Foreign members of various Churches will take part. These steps we hope will lead to further unity amongst all the Christians in Hokkaido.

I trust that all the members of the *Seikōkwai* will conscientiously comply with the earnest recommendation of the Bishops viz. to offer fervent prayer daily on this subject and to use in public worship every Sunday the Prayer for Unity on p. 73 of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."

LIST OF PROTESTANT HYMN AND TUNE BOOKS PUBLISHED IN JAPAN.

	Date.	Name of Book.	Compilers.	Description.
		CONGREGATIONAL		
1	April 1874[a]		Mr. T. Maeda and others (Kumiai)	8 hymns.
2	Dec. 1874[b]	Uta	Dr. J. C. Berry (A.B.C.F.M) and Mr. Kimura	33 hymns, 6 chants.
3	1875	„	Rev. J. D. Davis	Romaji of No. 2.
4	1875	Sambi no Uta	Rev. J. H. DeForest (A.B.C.F.M.)	Reprint of No. 3. slightly altered.
5	„	„ „	„ „ „	Romaji of No. 4.
6	Oct. 1879	Sambi no Uta	Rev. W. W. Curtis (A. B. C. F. M.) & Rev. P. Sawayama.	57 hymns, 6 chants.
7	„ „	„ „	„ „ „ „	Romaji of No. 6.
8	May 1882[c]	Sambika	„ „ & Mr. Sakai	136 hymns, 14 chants.
9	„ „	„ „	„ „ „	Romaji of No. 8.

a. Probably the first Protestant Hymn Book printed in Japan. But see note a under Presbyterian.
b. First book with chants.
c. First book complete with tunes.

			PRESBYTERIAN		
1	June (?) 1874[a]	Oshie no Uta	Rev. H. Loomis (A.P.M.) & Rev. M. Okuno.	19 hymns.
2	Dec. 1874	Sambi no Uta	Rev. Y. Kumano (Itchi Kyokwai)	20 hymns, 1 doxology.
3	Nov. 1874[b]	Sambi no Uta	Rev. H. Stout (Re. Ch. M.) & Rev. A. Segawa; Rev. J. C. Davison (M.E. M.) & Mr. Asuga	23 hymns, 5 doxologies.
4	May 1876	Kaisei Sambika.	Rev. Y. Kumano (Itchi Kyokwai)	52 hymns, 2 dox.
5	„	Tatae Uta		53 hymns, 2 dox.
6	„	Not known		104 hymns.

7		1882	Sambika	Mr. T. Hara	103 hymns.
8		1884[c]	Futsuki Seika	Rev. A. Segawa (Itchi Kyokwai)	109 hymns with tunes.
9	Oct.	1885	Kaisei Zōho Sambika	Rev. M. Okuno.	

a. Mr. Loomis says that he published a smaller book in the latter part of 1873.

b. This was a union book published in Nagasaki. See under Methodist.

c. One of the earliest books complete with tunes.

CONGR. & PRESB. UNITED.

1	Aug.	1890[a]	Shinsen Sambika	By a Committee	223 hymns 11 dox. 12 chants.
				Rev. Messrs T. Matsuyama, T. Miyagawa, Mr. H. Tamura & Rev. Geo. Allchin (Kumiai)	
				Rev. Messrs M. Okuno, M. Uemura, A. Segawa & G. F. Verbeck D. D. (Itchi Kyokwai)	124 hymns, 2 dox.
2	„	„	„ „	Rev. Geo. Allchin	Romaji of No. 1.
3	April	1891[b]	„ „	„ „	Tonic-solfa ed. of No. 1.

a. The first tune book printed with type made and set up in Japan.

b. The first and only tonic-solfa hymn book in Japan.

METHODIST

1	Nov.	1874[a]	Sambi no Uta	Rev. J. C. Davison (A.M. E.) and Mr. Asuga Rev. H. Stout (R. C. A.) & Rev. A. Segawa.	23 hymns, 5 dox.
2		1877[b] (?)	Tatae Uta	Rev. J. C. Davison (A.M. E.)	53 hymns, 4 dox. 6 tunes.
3		1879 (?)	Tatae Uta	Rev. J. C. Davison (A. M. E.)	No. 2, with 9 tunes & 5 dox. added.
4	May	1884[c]	Kiristo Kyō Seika Shū	Rev. J. C. Davison and Mrs. E. Ienaga	244 hymns 3 chants 10 dox.
5	July	1887	„ „ „	Rev. E. S. Eby (M.C.C.)	Romaji of no. 4.
6	July	1895	„ „ „	By a Committee Rev. J. C. Davison, S. Ogata, T. Yamada and Mrs. E. Ienaga	422 hys. 3chts. 10 dox.

a. Union Hymn Book published in Nagasaki. See under Presbyterian.

b. First book to contain tunes in the staff notation.

c. Tunes printed with plates brought from New York.

BAPTIST

1	Nov.	1874[a]	Seisho no Nukigaki	Rev. N. Brown D. D. (A. B.M.U.)	27 hys.
2	Sept.	1876[b]	Uta to Fushi	„ „ „ „	138 hys.
3		1886[c]	Kiristo Kyō Sambika	Rev. Dr. Brown and Rev. Dr. A. A. Bennett	323 hys. 14 dox.
4	Dec.	1896	„ „ „	By a Committee Rev. R. A. Thomson, Rev. Dr. A. A. Bennett and others.	337 hys. 13 chts. 3 dox.

a. First book in Romaji, which are interlined with the Japanese.
b. First book with tunes, which are in the sol-fa notation.
c. Many of these hymns were taken from the Meth. hymnal of 1884.

EPISCOPAL

1	1876 (?)	Shito Kyō-kwai no Uta	Rev. W.B. Wright (S.P.G.)	26 hys.
2	1877	Sambi no Uta	Rt. Rev. H J. Foss (S.P.G.)	6 hys.
3	1878	Shin-shin Sambisho	Rev. C. F. Warren (C.M. S.)	30 hys.
4	1881	Kiristo Kō-kwai no Uta	Rt. Rev. H. J. Foss	27 hys.
5	1882	Shin - shin Sambika	Rev. W. Andrews (Hako-date)	99 hys. 1 dox.
6	——	Seikōkwai Sambika	„ „ (Tokyo)	65 hys.
7 Aug.	1881[a]	San-Shin-ka	Rev. W. W. Dening (C. M.S.)	90 hys.
8 Sept.	1883	Seikōkwai Kashū	Rev. T. S. Tyng (A.E.C.)	145 hys.
9	1884	„ „	„ „	149 hys. No. 8 enlarg.
10 June	1891	Seikōkwai Sambika	Rt. Rev. H. J. Foss	213 hys. with tunes, 16 chts.
11	1895	Ainu Hymn Book	Rev. J. Batchelor (C.M.S.)	34 hys.
12	1896	Canticles with Chants	Rev. T.S. Tyng (A.E.C.)	Book of chants.

a. All the hymns are written in Japanese metre 7,5 and 7,7.

MISCELLANEOUS

1	1890	Kiristo Kō-tambi no Uta	Rt. Rev. H.J. Foss (S.P.G.)	4 Xmas hys.

2		1890[a]	Dōmō Sambika	Rev. A. Togawa (Itchi Kyōkwai)	32 hymns with tunes. For S.S.
3		1890	Nichiyo Gakkō Uta Atsume	Rev. K. Tsujii (Seikōkwai)	27 hys. for S.S.
4	May	1892	Yochien Shōka	Miss A. L. Howe (A.B.C. F.M.)	94 songs with tunes.
4	April	1896	„ „	Supplement „	56 „ „ „
6	Nov.	1894	Kurisumasu no Uta	„ „ „	23 hys. with tunes.
7	„	„	„ „	Rev. T. Harada and Mr. B. Nosho (Kumiai)	8 Xmas hys. with tunes.
8	Nov.	1895	Warabe-Uta	Rev. Geo. Allchin (A.B.C. F.M.)	12 Xmas hys, with tunes.
9	Sept.	1895	„ „ No. II	„ „	12 hymns for S. S. with tunes.
10	May	1895[b]	Gunjin Sambika	„ „	99 hys.
11		1895	Kyūseigun Gunka	Col. F. Wright (Sal. Army)	30 hys.
12	Oct.	1896	„ „	„ „ „ „	43 hys. 2 dox. 37 choruses.
13		1896	Sukui no Uta	Rev. B. F. Buxton (C.M. S.)	55 hys. 2 dox. for gospel meetings.
14		1900	„ „	„ „	Reprint of No. 13 with 5 hys. changed.
15		1896	Kōtambi no Uta	Rt. Rev. H. J. Foss (S. P. G.)	10 Xmas hys.
16		1896	Kushisetsu Seijitsu no Uta	„ „ „	13 hys. for Holy Week.
17		1900	Fukuin Shōka	Mr. T. Mitani (Seikōkwai)	104 hys. 77 chts. for gospel meetings.
18	July	1900	Seinen Kwai Sambika		
19	Oct.	1900	Shinsei Sambika	Rev. S. Wada (Nihon Kiristo Kyōkwai)	30 hys. Also with tunes.
20	Mar.	1901	Nichiyō Gakkō Seikashu	Mrs. Brokaw Jones and Miss Glenn (A.P.C.)	57 hys. with tunes.
21	Feb.	1901	Yomigaeri no Uta	Rev. F. S. Scudder (R.C. A.)	Easter hys. with and without tunes.

a. Mr. Togawa published in 1891 a little book called Tebiki, which explains some of the hymns in the Shinsen Sambika.

b. These hymns were selected from the Shinsen Sambika for use among the soldiers during the China-Japanese War.

SUPPLEMENTARY NECROLOGY.

REV. GEO. COCHRAN, D.D.

Born in Ireland, he was brought by his parents to Canada in his infancy, and there he got all the education that he derived directly from the schools. At an early age he was called to the work of the Christian ministry, and his name appears for the first time in the records of the Wesleyan Methodist Church in 1854. His talents and his genuine piety commanded respect from the very beginning of his public career and he grew in favour with men through all his years till he was called away in the 47th year of his ministry. In Canada he rose steadily in public esteem till he was deemed worthy of the best appointments; but while in the pastorate of the Metropolitan Church of Toronto, than which at that time there was no better appointment, he was invited by the Board of Missions of the Methodist Church of Canada, to come to this country with Dr. Macdonald. At once he gave up all prospects at home, which were of the brightest character, and gladly came to this land to preach the gospel and build up a church. He speedily got hold of young men of character and promise. In each of them he became deeply interested, and drew them to himself with cords of sympathy and love. The late Mr. Nakamura, at the time the foremost Sinologue in Japan, persuaded him to give a little time to teaching in his school, and under Mr. Cochran's teaching professed Christianity. This was helpful to his work as it drew about him a still larger number of young men, several of whom became Christians and candidates for the Christian ministry. About the year 1877 he laid the foundation of the Theological School, in which he was always the prominent figure as long as he remained in this country. His knowledge of the Book of books, of general literature and of theological literature in particular was very extensive, and was at instant command. His conversations, lectures and sermons sparkled with literary gems. During the early years of his residence here his gifts as a public speaker were called into frequent exercise in the advocary of temperance and social reform. How faithfully and successfully he wrought from 1873 to 1879, how he identified himself with every object that had for its end the well-being of Japanese and foreigners, many will readily recall. He was early invited to share in the counsels and labours of those who were engaged in the translation of the Holy Scriptures,

and his voice was listened to with respect by those who know the vernacular and the Chinese languages vastly better than he.

In 1879 he returned to Canada. He resumed the pastorate in the city of Toronto, and ere long was honoured with election to the Presidency of the Toronto Conference. During the five years that he was at home he was in labours most abundant. In 1884, at the earnest request of the Mission Board, he returned once more to Japan, took up his work as President of the Theological College, and devoted himself with great earnestness and success to the training of Japanese ministers for Christian work in their own country. This second sojourn in Japan was probably the most fruitful period of his life. His power of oratory may not have been so great as in early life, but he had acquired a width of vision, a broad impartial judgment, and a grasp of affairs, that more than counterbalanced the loss of fervid eloquence. In the first period of his residence here the encomium was pronounced upon him by one of the most competent critics in Japan of being the best extemporaneous speaker of English in this country. Still he was always in demand for public services of various kinds. We had a fine specimen of a scholar, a gentlemen and a Christian of a very catholic spirit. His presence was always welcome among the brethren of all denominations, and to all gatherings he contributed his full share of "sweetness and light."

Perhaps his best work was in the Theological School of the Canadian Mission, for to it he gave his best thought and noblest effort. There are many in our ministry who regard him as their teacher, guide and friend, and acknowledge their debt to him. When for a time the two theological schools of Aoyama and Azabu worked together, his services were highly appreciated by the sister denomination. On the Church of which he was one of the original founders, the impress of his moulding hands can be distinctly seen.

On account of the continued ill-health of Mrs. Cochran, which precluded the possibility of her return to Japan, and his own declining health, he found it necessary in the spring of 1893, though at the cost of much painful feeling, to sever his connection with the Japanese work and return to America.

Returning to America, he settled in Los Angeles, Southern California, where his family had been residing. "In a quiet but effective manner, he served as Congregational pastor at Santa Monica, as Dean of the Maclay Theological College, and for the past two years as Dean of the College of Liberal Arts of the University of Southern California, winning the affection and esteem of a wide circle of friends."

His death was caused by a trouble in his head, something of a cancerous growth brought on evidently by catarrhal irritation.

He leaves behind him his mourning widow, Miss Cochran, Mrs. C. I. D. Moore, and Mr. George J. Cochran. The eulogy, pronounced by so many since the news of his lamented death reached us, that he was a very good man, was well deserved. He was a human being, and therefore not faultless, but probably there are very few men in any land, in any profession, freer from blemishes and flaws than he. Goodness shone out conspicuously in his whole life and conversation.

G. M. M.

REV. HUGH WADDELL.

Mr. Waddell's birth in 1840, his entering college at the age of 22, his licensure 6 years later, and a call to be his father's successor in the church of Glenarm; his being sent to China where his labors were much appreciated by his colleagues Carson and Hunter; his return home owing to a malady that prevented his stay in China; his being sent to reopen the Mission in Spain; and his being sent out by the U. P. Church of Scotland to open a Mission in Japan in 1873, with McLaren, Faulds, Davison and others where he labored faithfully for 27 years till his return home in the closing year of the century—these are the chief events of his life. His missionary career was marked with warmth of heart, with pure evangelical piety, with a love of Presbyterial polity, and good order and truth which showed itself in the early efforts at union and in the many questions affecting the Church's purity and parity of office-bearers. He was a ready debater, and was much sought after for sermons and lectures, both in English and Japanese. His early introduction to the study of the Chinese characters made him afterwards very much of a Sinologue, and his interest in the controversies in China on the terms for God, and Spirit, led him to devote much attention to the same in the Japanese language. He was a staunch advocate of "*Ki*" for the word Spirit instead of "*Rei*" the word commonly in use in Bible translation, and in speech. He would say *Sei-ki*, instead of *Sei-rei*, for Holy Spirit. He held that *Rei* taught pantheism. While the *Ki* was the personal spirit, and impersonal as well. It was the term for spirit of Spring, for good spirits, etc., and for pneuma and wind. The value of these studies may yet appear. A few of his Japanese friends endorsed his views, and others may later on. Mr. Waddel's labors in connection with the Theological Department of the Meiji Gakuin, though of short duration, were much appreciated; but it was mostly, as an earnest evangelist, or herald of the Gospel he made his influence most felt. He was always a welcome preacher to the foreign Union Churches of Yokohama and of Tokyo. At times he supplied most acceptably the pulpit of the former consecutively for a period of some months. In Japanese address he was always an interesting speaker, and his services for public lectures were much sought after.

He did considerable evangelistic work in country places, but his more recent evangelistic services were confined to preaching in Uyeno Park under the auspices of Miss Youngman's Ueno Mission. These were carried on statedly for several years. An estrangement took place, through no fault of his, in his relations with the *Nihon Kirisuto Kyokwai* in its Presbytery and General Synod. This was owing to their deposition of Rev. N. Tamura from the ministry for writing and publishing a book they construed as defaming the national reputation. This Mr. Waddel, in common with many others, thought altogether unwarranted, and even subversive of all Presbyterial government. He tried patiently to induce the prosecuting parties to retrace their steps, but failing to secure this he quietly withdrew from all connection officially with the Presbytery and the Synod.

It was a satisfaction that many of these members at whose acts he took exception were among those signing a testimonial to his devotion and services to the Church on his withdrawal from the mission field, and petitioning his Home Board to reenforce the mission and return Mr. Waddel if restored to health. This, alas, was not to be. We can now see the good hand of God in taking him home with his family, permitting him to visit friends and relations in Canada, and to end his days quietly in the bosom of his family and among the relatives and friends of his youth. Mr. Waddel by his first wife and faithful helper had a large family of children, mostly sons, who are all growing up to usefulness, and we would fain hope that the promise, "Instead of the fathers shall be the children, whom Thou mayest make princes in all the earth," is to be fully realized in some of them taking their father's place in the ministry and in missionary work. This is a desire the writer feels confident his good friends, Mr. and Mrs. Waddel, would heartily endorse were they capable of making their wishes known. Mr. Waddel's death coincides with the closing of the work of the United Presbyterian Church of Scotland's work in Japan. This it might have done anyway, but it is all the more regretted that his useful services can not be secured under other auspices. And the more regrettable because Rev. Robert and Mrs. Davidson's useful labors can not also be continued to Japan.

Two Missions the Edinburg Medical Mission represented efficiently by Dr. Palm —and the United Presbyterian Church of Scotland's Mission, latterly represented by Rev. Davidson and Rev. Waddel are now withdrawn. Thus the several families of Reformed and Presbyterian Churches interested in supporting the "Church of Christ in Japan" are now wholly of American connection. Whether Canadian, Australian or European, Presbyterian bodies are to take part in the future remains to be seen. We are thankful for the good part the United Presbyterian Church of Scotland Mission

took in the early organization of the Council of the Three Missions—until recently grown to be seven missions, but now by that Mission's withdrawal reduced to six missions viz: three Presbyterian, two Reformed, and one Woman's Union Board of Missions.

To have been an esteemed member of one these contributing Missions, to have earnestly and hopefully labored for the conversion of the Japanese, to have many Japanese brethren to lament his early loss is an honor well deserved, and such as to enable us to say anticipatively of our Lord's own words "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

J. H. B.

MRS. CHRISTINE E. FAUST.

Mrs. Christine E. Faust, wife of Rev. Allen K. Faust, missionary of the German Reformed Church located at Sendai, departed this life on July 11th, 1901, in the twenty fourth year of her age. Mr. and Mrs. Faust arrived in Japan in September of last year. Mrs. Faust's home was Lancaster, Pa., and, up to the time of her marriage, she was a beloved teacher in the public schools of her native city. By temperament, education and Christian zeal she was unusually well fitted for the foreign missionary service, and by the side of her excellent husband her life in Japan seemed exceedingly promising. She made rapid progress in the acquisition of the Japanese language and already had begun to make herself very useful in direct Christian work. To a remarkable extent the love and esteem of the Japanese people were already hers. Her home life with her husband was sweet, well nigh ideal.

Her funeral took place on the 13th of the same month. The main services were held in the chapel of the Tokoku Gakuin, where she had often worshipped, and where her voice had been heard in beautiful song. Many friends, both Japanese and foreign, came and wept around her bier. Inexpressibly sad was the scene of that beautiful form, with babe in arms, which had been the tabernacle of a still more beautiful life. Reverently by loving hands she was laid away on a high hill north of the city. Her grave overlooks the city and a wide expanse of ocean beyond. Back of her, as if to protect her resting-place from rude storms, is a semi-circle of high mountains.

A few years ago a man high in ecclesiastical authority said to the writer, "There are not enough missionary graves in Japan." Now there is one more; and if the author of the remark knew what this one cost in paralyzing sorrow and desolation to the stricken husband, and in greatness of loss to the work of Christ in Japan, perhaps

he would not wish for any more. Yet we can believe, that our God will make even this event work for good to those for whom the departed sister came to devote her life. Hers, the first missionary grave in Sendai, will abidingly testify of the love of that Redeemer who came to seek and to love the lost.

D. B. S.

THINGS TO BE REMEMBERED ABOUT JAPAN.

Rev. Albertus Pieters.

1 That Japan is about as large as the State of California, or as the States of Michigan, Wisconsin, and half of Illinois, put together.

2 That it is a very beautiful country, and so mountainous that not more than one-tenth is under cultivation.

3 That in this space live forty-five millions of people, more than in England or in France.

4 That, although there is no immigration, the population is rapidly increasing, and in thirty years more, will probably amount to one hundred millions.

5 That the government is a constitutional monarchy, the Emperor being assisted by a Cabinet, and by a Congress chosen by the people. Suffrage is limited by a property qualification.

6 That as a whole the country is well governed, under laws similar to our own, efficiently administered. Life and property are as safe everywhere in Japan as in the United States.

7 That Japan has railroads, steamships, an army and a navy, medical science, electric telegraphs, telephones, street railways, sanitary regulations, and everything that marks a civilized, progressive community.

8 That it has an excellent school system, so well appreciated by the people, that, though one-third the expenses are met by fees from pupils, 81 per cent of the boys and 51 per cent of the girls attend school.

9 That heathenism is still strong in Japan, although many of the more intelligent are utterly indifferent to any religion. This class is rapidly increasing.

10 That, whether heathen or infidel, in spite of all their intelligence and progress, the people of Japan are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world, walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

11 That as Paul was sent to the Greeks and Romans, so we are sent to the Japanese, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified through faith that is in Christ.

12 That the encouraging progress on the charts, and statistical tables is a beginning, but only a beginning of this great work, and that its prosecution and successful completion call for the interest, prayers, gifts, and consecration of every one who loves the Redeemer.

13 Historical details.

1550. (about). Roman Catholic Missions begun.

1597, and for several decades, great persecution of Christians, resulting in the almost total extinction of Christianity and interdicting foreign intercourse almost totally till 1864.

1859. Protestant Missions begun.

1864. First Protestant convert baptized.

1865. Joseph Neesima goes to America.

1866. Wakasa baptized in Nagasaki.

1867. Hepburn's Dictionary published.

1868. Emperor restored to power.

1869. First single lady missionary arrives, Miss Mary Kidder (now Mrs. W. R. Miller).

1871. First Scripture portion published (Matthew's Gospel). Iwakura Embassy starts on tour around the world.

1872. First church organized, Kaigan, (N. K. K.) Yokohama.

1873. Anti-christian notices removed. Educational system organized. Iwakura Embassy returns.

1874. Joseph Neesima returns to Japan.

1875. „ „ founds the Doshisha.

1876. Kumamoto Band enters „ „

1877. Presbyterian (North) and Reformed (Dutch) unite in one synod.

1880. Translation of New Testament completed.

1883. Osaka General Missionary Conference. Great revival movement begins.

1886. Church union movement (of Presb. and Cong. churches) begun. Meiji Gakuin organized.

1888. Translation of Old Testament completed. *Yen* 20,000 raised in Japan for Doshisha endowment.

1889. Visit of Y. M. C. A. Gen. College Sec. Mr. Wishard. Church union movement fails.

Treaty revision fails. Beginning of antiforeign, antichristian, nationalistic wave.

1890. Constitution promulgated, Rescript on education issued. Death of Dr. Neesima.

1891. First Diet. Great earthquake in central Japan.

1894. Treaties revised. War with China. Christian evangelists.

1895. Great Earthquake in Tokyo and Yokohama.

1895. A. B. C. F. M. Deputation visits Japan.

1896. „ ceases cooperation with Doshisha.

Great tidal wave in N. E. Japan.

1897. Mr. Mott organizes National College Y. M. C. A.

1898. Death of Dr. Verbeck. Doshisha removes Christianity from its constitution.

1899. Doshisha reorganized and Christian character restored. Revised treaties go into effect. Educational Edict depriving Christian schools of privilege previously enjoyed.

1900. Christian Educational Convention.

Tokyo General Missionary Conference.

1901. Educational disabilities of Christian schools removed.

STATISTICS AND CHARTS

COMPILED AND ARRANGED BY

Rev. D. S. SPENCER

AND

Rev. H. M. LANDIS

I. Form for Collecting Statistics 984

II. Statistics of Prot. Missions, 1882. (From Osaka Conf. Report.) (In Pocket)

III. Statistics of Prot. Missions, 1882—1900 986

IV. Statistical Charts (with introduction) I—V. (and in Pocket) ... 1002

V. A. Roman Catholic Mission 1005

B. Greek Church 1005

VI. A. Organized Work in Tokyo 1006

B. Student Y. M. C. Associations 1008

VII. School Statistics of Japan 1009

VIII. Cities with over 10,000 Inhabitants 1011

IX. Distribution of Missionaries by Fu and Ken 1014

X. „ „ „ „ Missions... ... ... (In Pocket)

I. FORM FOR COLLECTING STATISTICS OF PROTESTANT MISSIONS IN JAPAN.

(As recommended by the Conference for use by the various Missions.)

Name of Mission .....

Year when opened .....

1. Married Men Missionaries (including those on furlough) .....
2. Unmarried Men Missionaries „ „ „ .....
3. Unmarried Lady Missionaries „ „ „ .....
4. Persons employed as Missionaries, (not Members) „ .....
5. Total Missionaries, Wives included, „ .....
6. Estimated Value of Mission property, exclusive of Schools and Churches, (in *yen*) .....
7. Native Ordained Ministers .....
8. Native Unordained Ministers and Helpers, (men) .....
9. Pastors in charge of Churches, ...
10. Native Bible-women employed .....
11. Full Members .....
12. Probationers, Catechumens or Trial Members, ...
13. Baptized Children .....
14. Total Members .....
15. Adult Baptisms or Confirmations .....
16. Infant Baptisms .....
17. Whole number of Stations or Congregations .....
18. Organized Churches .....
19. Churches wholly self-supporting (including salary of pastor paid by Church) .....
20. Churches Partly Self-supporting .....
21. Number of Church Buildings .....
22. Estimated Value of Church Buildings (in *yen*) .....
23. No. of Sunday Schools .....
24. No. Teachers in Sunday Schools .....
25. No. Scholars in Sunday Schools .....
26. No. Young People's Societies in your Church .....
27. Native Mission Board? ..... What Amt. did it contribute? .....

28. Amt. raised by Native Churches for all purposes, one year, *yen*.....
29. Amt. contributed by or through your Mission, in aid of Native ..... Churches one year, in *yen* .....
30. Boys' Schools (Boarding) .....
31. Students in same (Total), ...
32. Girls' Schools (Boarding) .....
33. Students in same (Total) .....
34. Day Schools, including Kindergartens .....
35. Students in same (Total) .....
36. Theological Schools .....
37. Students in same (Total) .....
38. Bible Womans' Training Schools .....
39. Students in same (Total) .....
40. Total No. of present Graduates of Theological Schools .....
41. No. of same in service .....
42. Estimated Value of all School Property, in *yen* .....
43. No. Publishing Houses.....
44. No. Vols. published current year .....
45. No. Pages „ „ „ .....
46. Estimated Value of Publishing Plant, in *yen* .....
47. Orphanages and Homes, ...
48. Inmates in same .....
49. Hospitals and Dispensaries .....
50. In-patients treated.....
51. Out-patients treated .....
52. Blank filled by whom? .....
53. For the year ending (when?) .....

NOTE 1.—*The answer to question* 5 *should equal the sum of* 1, 2, 3, *&* 4, *plus the number of Wives.*

2.—*The answer to* 14 *is the sum of* 11, 12 *and* 13.

3.—*The answer to* 18 *should equal the sum of* 19 *&* 20.

4.—*Question* 28 *includes every form of benevolence except Mission appropriation proper.*

III.		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
1. Married Male Missionaries	1882	5	16				2		3
	1885	7	16				3		6
	1888	10	24	1		3	3		8
	1891	14	27	2		3	3		9
	1894	15	27	2		6	5	2	8
	1897	17	24	2		8	2	1	8
	1900	17	18	2		4	2	3	6
2. Unmarried Male Missionaries	1882	—							
	1885	—							1
	1888	—							1
	1891	1							2
	1894	1							1
	1897	—							1
	1900	—	1			1			1
3. Unmarried Female Missionaries	1882	3	11				1		1
	1885	4	12				2		3
	1888	9	25			2			9
	1891	15	31		1	3			13
	1894	14	30	1	1	6			13
	1897	17	27	1	1	8			12
	1900	18	26	2	1	5	2		14
4. Persons employed as Missionaries, not Members.	1882								
	1885								
	1888		3						
	1891		1		1				
	1894		1		2				
	1897				5				
	1900				3				
5. Total Missionaries, Wives included	1882	13	43				5		7
	1885	18	44				8		16
	1888	29	76	2		8	6		26
	1891	44	86	4	1	9	10		33
	1894	45	85	6	3	18	10	4	30
	1897	51	75	6	5	24	4	2	29
	1900	52	64	6	3	14	6	6	29

9. Meth. Epis. Ch. (b)	10. " " "South Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
12				19	29								86
12			1	19	38				1				103
19		5		12	45				12				144
19		11	5	27	55				2	2			181
16		15	4	43	53		12		1	2			199
19		14	6	40	56	3	2		1	3			206
18		14	6	44	60	4	3	2	2	4	1	5	215
2				4	1								7
2				4									7
1		3	1	13	3								22
2		3		19	4								31
1		1		13	4		1		1				23
		1		18	3	1			1				25
				12	2	1						2	30
7			1	6	22								52
11			2	6	29								69
12		1	3	18	42								111
25		5	3	37	55				1				189
25		5	3	51	58		7		3				217
29		5	3	61	57	6	5		12				236
28		7	4	72	57	4	6	2	12			7	257
					2								2
			1										4
			1										3
			1										4
													5
					1								4
33			1	48	81								231
37			4	48	107				12				284
51		14	8	75	135				4				434
65		30	13	110	169				5	4			583
58		36	11	150	168		12		6	4			646
67		34	15	159	172	13	9		5	6			676
64		35	16	182	180	13	12	6	6	8	2	19	723

		1. American Baptist Missionary Union.	2. American Board Mission (Kumai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
	1882								
	1885						10,000		48,000
6. Estimated value of Mission	1888						10,000		50,000
property, exclusive of	1891						10,000		55,000
Schools and Churches,	1894						22,000		60,000
in *yen*	1897			3,000			22,000		65,000
	1900			3,000		160,000	24,000	1,500	73,000
	1882	2	13						4
	1885	3	19				1		6
	1888	6	27			1	1		6
7. Native Ordained Ministers	1891	6	26			2	1		7
	1894	6	29	2		5	9		16
	1897	6	30	4		9	10		21
	1900	7	38	4	1	7	16	2	24
	1882	17					4		4
	1885	15	22				3		3
8. Native Unordained Min-	1888	21	44				3		6
isters and Helpers,	1891	43	46			2	14		7
(males)	1894	38	110	12		3	6	2	8
	1897	44	83	4		4	6	3	14
	1900	38	51	4	4	1	2	5	22
	1882						4		
	1885		21				4		
	1888		27				4		
9. Pastors in charge of Chur-	1891		31				8		
ches	1894		81	6			11		
	1897		78	6			14		
	1900	7	74	6	1		13	1	
	1882						3		1
	1885	6					3		3
	1888	11				1	4		9
10. Native Bible-women ...	1891	29				1	5		12
	1894	26		2		5	6	1	12
	1897	20		3		9	7	1	13
	1900	22		1	1	5	10	1	12
	1882	239	881				51		214
	1885	433	2,752				109		214
	1888	900	7,093	16		130	266		1,378
11. Full Members	1891	1,279	10,142			179	445		1,649
	1894	1,518	11,079	225		286	648	10	1,876
	1897	1,852	10,025	317		387	805	40	2,131
	1900	1,885	10,214	332	22	611	893	90	2,231

9. Meth. Epis. Ch. (b)	10. " Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Con-vention.	20. United Brethren.	21. Independent.	TOTALS.
27,800					21,000								a 48,800
58,800					21,000								a 137,800
58,800					44,317								a 163,117
45,600		6,415			43,317								a 160,332
45,600		9,115	2,500		51,317								a 190,532
45,600		14,665	5,850		63,317								a 219,432
45,600		12,215	19,500		224192					12,000		8,000	a 583,007
	7				28								56
	9			12	32								72
	16			6	43								106
	27			6	46								121
	36	3	3	27	65					1			202
	56	3	4	25	81		4			1			254
	60	7	8	44	81		4			1	1	1	306
	17		2	19	18								81
	78		4	19	26								170
	32	5	4	60	48								223
	58	25	5	104	87								391
	44	20	8	145	113		7			3			509
	45	18	10	140	142	25	6		7	4			555
	28	13	15	137	109	46	5	3	6	5	10	14	518
	24				17								b 45
	35				26								b 86
	50				21								b 104
	60				36								b 137
	76	5			21								b 205
	79	14	9		31								b 231
	79	11	14		31								b 237
	10												c 14
	14		1										c 27
	22		1	11	7								c 66
	14	2	2	19	10								c 94
	26		3	61	12		4						c 158
	30		6	48	191		2	2					c 332
	46		7	60	112			12		2	2	4	c 289
	515			761	2,431								5,092
	1,296		7	761	3,964								9,536
	2,854	153	103	2,582	7,551					30			23,026
	3,061	381	225	4,000	9,969					45			31,360
	3,335	532	322	6,257	9,317		84			60			35,534
	3,524	559	323	6,337	9,613		108		126	75	118		36,207
	3,856	666	407	4,574	10,789		116	12	168				37,068

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & Miy Alliance	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
	1882								17
	1885								17
	1888								160
12. Probationers, Catechumens or trial Members.	1891								168
	1894								105
	1897								137
	1900				30			15	150
	1882	239	881				51		231
	1885	433	2,752				109		231
	1888	900	7,093	16		130	266		1,538
13. Total Members.....	1891	1,279	10,142			179	445		1,817
	1894	1,518	11,079	225		286	648	10	1,981
	1897	1,852	10,025	317		387	805	40	2,268
	1900	1,885	10,214	332	52	611	893	105	2,381
	1882	69	204				26		
	1885	107	1,027				2		9
	1888	207	2,801	6		50	84		309
14. Adult Baptisms or Confirmations	1891	251	1,040			42	77		207
	1894	236	670	21		55	86		125
	1897	183	420	43	7	50	57		116
	1900	176	519	57		138	61		141
	1882						1		5
	1885								9
	1888					5	19		85
15. Infant Baptisms	1891						12		60
	1894						27		28
	1897						25		47
	1900		51				15		23
	1882		30				2		4
	1885	4	30				4		4
	1888	7	132	4		5	4		34
16. Whole number of Stations or Congregations...	1891	7	220	4		6	10		45
	1894	8	182	25		10	16	3	68
	1897	8	217	22	4	8	17	5	61
	1900	8	192	25	5	25	20	7	57
	1882	9	18				2		4
	1885	8	28				3		4
	1888	10	43	2		1	3		10
17. Organized Churches.....	1891	18	61	3		1	6		15
	1894	19	70	4		3	13		18
	1897	25	72	6		3	14		21
	1900	25	70	7	3	7	14	1	23

9. Meth. Epis. Ch. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Ko Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
10. " Japan Conf. (b)												
113												130
352		3										372
849	79	17										1,105
644	128	34										974
689	106	19										919
1,198	63	53										1,451
1,674	74	83	669									2,695
628			761	2,843								5,634
1,648		10	761	4,598								10,542
3,703	232	120	2,582	7,551								24,131
3,705	509	259	4,000	9,969					30			32,334
4,024	638	341	6,257	9,317		84			45			36,453
4,722	622	376	6,337	9,613		108		126	60			37,658
5,530	740	490	8,753	10,798		116	12	168	75	118		43,273
107			60	713								1,179
458		7	60	1,639								3,309
989	88	27	889	1,937								7,387
462	94	30	466	844								3,513
424	70	32	508	603		24						2,854
518	76	39	421	730		13		18				2,691
488	73	80	722	700			4	36				3,195
16			30	119								171
120			30	278								437
149	6	6	210	221								701
74	21	10	140	116								433
66	35	7	255	98								516
82	28	8	213	120								523
88	21	14	326	140								678
53			26	31								146
41		1	26	32								142
68	12	2	73	141								482
76	26	3	83	150					3			633
88	58	13	120	196		41			6			834
70	73	29	125	238	8	32		4	7			928
90	43	26	138	238	22	44	2	5	9		1	967
10			15	37								95
12			15	45								115
25	2	2	47	61								206
55	6	2	56	73					1			297
60	11	3	84	73					1			359
79	12	5	60	69	8				1			375
79	15	10	75	69	13	1	1		2		1	416

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
18. Churches wholly self-supporting (including salary of pastor paid by Church)	1882		13						
	1885	1	13						
	1888	4	40						1
	1891	2	39						4
	1894	2	43						3
	1897	4	35						3
	1900	4	33						
19. Churches partly self-supporting	1882	9	5				2		4
	1885	7	5				3		4
	1888	6	5	1		1	3		13
	1891	16	22	2		1	6		18
	1894	17	27	4		3	13		15
	1897	21	37	6		3	14		18
	1900	21	37	7		2	14	1	21
20. Number of Church Buildings	1882		18				2		
	1885	7	18				2		
	1888	13					4		10
	1891	13		1			5		15
	1894	13		3			8		21
	1897	13		3			7		24
	1900	13		3		5	7		26
21. Estimated Value of Church Buildings in *yen.*	1882						500		
	1885		13,682				950		
	1888		24,681				2,770		5,208
	1891		42,377	800			3,920		13,992
	1894		67,489	2,500			5,370		30,475
	1897		83,716	2,500			5,500		32,327
	1900		100165	2,500		9,000	7,145		32,987
22. No. of Sunday Schools	1882						4		6
	1885	8					5		6
	1888	20		4		3	9		28
	1891	41		7		3	24		33
	1894	72		9		12	30	3	64
	1897	69		12		12	28	3	68
	1900	80		15	5	23	26	3	43
23. No. Teachers in Sunday Schools	1882						15		
	1885						16		
	1888						41		99
	1891						67		114
	1894						71	2	170
	1897						72	3	147
	1900				8		55	5	86

9. Meth. Epis. Ch. (b)	10. " " South Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyōkwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
					1								14
					4								18
				6	18								68
2	2			4	21								69
3	2			5	21								77
3	1	1	1	1	12								70
4	2	1		2	11								71
10				8	5								43
12				8	6								45
25			2	44	43								143
53	1		2	52	52					1			226
58	6		3	83	52					1			282
76	10	4		61	47	8				1			306
75	12	9		52	47	15	1	1		2		1	316
10					26								56
12					42								81
25	1				42								95
28	2	1			42								107
36	7	2			46								136
47	9	5			73	8			1				192
52	9	8		75	73	15			1			2	289
7,150													c 7,650
9,650					682								c 24,964
18,000	2,500				24,050								c 77,209
32,000	3,700	3,000			24,800								c 125,589
32,500	6,993	3,750			26,600								c 175,677
88,297	12,908	8,450			38,500				800				c 272,998
121,449	13,008	9,950			78,105				800			1,000	c 376,109
25		1		10	3								49
37		1		10	6								73
77	15	2		32	77								267
75	34	4		52	77					3			353
113	49	14		110	77		18			4			575
129	54	29		91	264	8	12		6	5			790
125	46	21		152	264	15	12	1	6	7	8	2	864
			2		139								c 156
			4		193								c 213
	20		7		193								c 360
	45		9		193					3			c 431
	100		19		193					4			c 559
	73		37		639	8			12	4			c 986
	79		52		479	18			12	4	13		c 811

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance.	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
24. Scholars in Sunday Schools	1882		1,066				117		100
	1885	144	2,080				215		100
	1888	623	3,793	100		400	413		1,001
	1891	1,249	5,776	245		633	498		971
	1894	2,720	5,235	277		455	644	50	1,698
	1897	3,345	4,132	740		380	508	75	2,180
	1900	3,874	4,372	594	300		533	100	1,496
25. How many young people's societies in your Church	1882								
	1885								
	1888								
	1891								
	1894			1			5		
	1897			1			3		
	1900						3		2
26. Boys' Schools (Boarding)	1882								
	1885								1
	1888		6						1
	1891		6						1
	1894	1	4						1
	1897	1	1						1
	1900	1	1						1
27. Students in same (Total).	1882								
	1885								
	1888		1,054						
	1891		1,099						104
	1894	30	560						81
	1897	38	290						215
	1900	55	158						580
28. Girls' Schools (Boarding.)	1882								
	1885	2							1
	1888	4	6						2
	1891	4	8						3
	1894	5	9			1			3
	1897	5	6			1			3
	1900	5	6						3
29. Students in same (Total).	1882								
	1885	57							10
	1888	88	1,060						350
	1891	129	817						170
	1894	224	642			11			150
	1897	288	570			9			160
	1900	276	557						240

9. Meth. Epis. Ch. (b)	10. " South Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
908			32	413	1,424								4,060
1,469			97	413	2,335								6,853
4,198		359	120	1,094	4,719								16,820
4,155		902	212	1,476	4,719					50			20,886
5,376		1,707	648	3,673	4,784		800			75			28,142
8,055		1,554	858	3,443	8,600		250		220	100			34,440
7,326		1,315	687	5,420	5,907	134	393	45	200	100	182	60	33,039
		1	1										2
3		1											10
4		1	1										10
6		1	3										15
4				3	1								8
2			1	3	1								8
2			1	1	3								14
2		1	2	2	3								17
2		1	2	4	3								18
2		1	1	5	4								16
2		1	1	5	3								15
168				80	32								280
227			69	80	153								529
486			87	90	355								2,072
220		47	123	60	246								1,899
220		47	137	309	246								1,630
301		84	44	325	288								1,585
377		101	91	275	261								1,898
3				3	1								7
4			1	3	2								13
7			2	4	11								36
7		1	1	6	15								45
8		2	1	8	15								52
8		2	1	9	11				1				47
8		2	1	8	10				1				44
131				46	24								201
310			37	46	54								604
571			57	154	1,007								3,287
545		60	32	123	749								2,625
680		94	34	252	749								2,836
831		148	42	319	619				40				3,026
850		157	73	144	615				50				2,962

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. Ctian & Mry Alliance	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
	1882								
	1885								
	1888					4			
30. Day Schools	1891	5				1			
	1894	3		1		9			
	1897	9		3		9			
	1900	8							
	1882								
	1885								
	1888					90			
31. Students in same (Total.)	1891	169				144			
	1894	204		16		430			
	1897	289		110		475			
	1900	369							
	1882								1
	1885								1
	1888		1				1		1
32. Theological Schools	1891	1	1				1		1
	1894	1	1	1			1		1
	1897	1	1	1		1	1	1	1
	1900	1	1				1		1
	1882								5
	1885								
	1888		65				6		
33. Students in same (Total.)	1891	10	127				10		12
	1894	10	65	4		2	11		5
	1897	11	4	8		5	3	3	6
	1900	16	12				1		3
	1882								
	1885								15,000
	1888						1,000		20,000
34. Estimated Value of all School Property, in *yen.*	1891						1,000		20,000
	1894						1,000		20,000
	1897						1,000		28,000
	1900						1,000		50,000
	1882								4
	1885								1
	1888								1
35. No. Graduates of Theological Schools	1891						7		4
	1894						9		5
	1897						18	3	4
	1900						20		2

9. Meth. Epis. Ch. (b)	10. " " South Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
9			1	9								c	19
12			1	9								c	32
11		5	1	13	5							c	39
13		10		17	8							c	54
13		12		26	8							c	72
17		9		30	15		1		3			c	96
17		5		33	9				1			1 c	74
514			21	204								c	749
492			39	204								c	735
818		159	39	868	839							c	2,813
1,965		337		485	1,025							c	3,225
1,332		473		1,184	1,025							c	4,664
2,321		288		1,954	1,155		10		125			c	6,727
1,653		310		2,128	581				40			20 c	5,111
1				3	1								6
1				3	1								6
2		1	1	2	3								12
2		1	1	2	3								13
2		1	1	3	3								15
2		1	1	3	3								17
2		1	1	4	2								14
11				12	19								47
8				12	12								32
43		7	2	51	59								133
38		6	5	41	70								316
15		12	1	50	70		2						247
12		6	4	59	42		1						164
10		2	6	34	11						3		98
31,200					32,000							a	63,200
65,700			8,000		32,000							a	120,700
140,000			10,000		51,000							a	222,000
147,200		24,646	23,500		81,000							a	297,341
158,000		44,666	23,500		86,000							a	333,166
158,000		44,990	39,000		107,000				25,000			a	402,990
200,000		60,640	37,500		371,000				31,000			a	751,140
					4							c	8
4					27							c	32
9					52							c	62
21		3			77							c	112
28					112							c	151
32		3	3		161							c	224
34			1		177							c	234

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance.	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
	1882								
	1885								
	1888								
36. No. of same in service...	1891						7		
	1894						9		
	1897						16	3	
	1900						11		
	1882								
	1885								
	1888								
37. Orphanages and Homes.	1891								
	1894								2
	1897								2
	1900								2
	1882								
	1885								
	1888								
38. Inmates in same	1891								
	1894								30
	1897								32
	1900								26
	1882		2						
	1885		2						
	1888		3						
39. Hospitals and Dispensaries.....	1891		3						
	1894		3						
	1897		2						
	1900		2			1			
	1882								
	1885								
	1888								
40. In-patients treated	1891								
	1894								
	1897								
	1900					2,000			
	1882								
	1885								
	1888								
41. Out-patients treated.....	1891								
	1894								
	1897					700			
	1900								

	9. Meth. Epis. Ch. (b)	10. " " South Japan Conf. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
		4											c	4
		9											c	11
		21	3	1									c	31
		12	3	1		4							c	44
		30	8	3		17							c	77
		30	11	1		117							c	170
														2
		12			7	12	13	12						4
														15
														30
							4							36
		19			190		5							140
					1									3
					1									3
														5
			1		4									8
			1		8									12
					10									12
		1			9								1	14
					88									88
					165									165
					152									152
					168								100	2,268
					3,500									3,500
					3,500									3,500
					8,224									8,224
			150											150
			200		24,360									24,560
					2,500									3,200
		11,560			13,969								1,200	26,729

		1. American Baptist Missionary Union.	2. American Board Mission (Kumiai Chs. inclusive.)	3. American Christian Convention.	4. C'tian & M'ry Alliance.	5. Church of Christ.	6. Evangelical Association of North America.	7. Evangelical Lutheran Mission, U. S. A.	8. Methodist Church of Canada.
	1882								
	1885	349	7,651						
42. Amt. raised by Native Churches for all purposes, one year, *yen*.....	1888	1,139	13,679			15	50		4,100
	1891	1,100	16,328			87	662		4,490
	1894	1,142	23,784	536		75	998	40	4,504
	1897	1,908	22,925	320		200	1,000	150	4,826
	1900	2,818	31,745	436		1,149	1,155	284	4,692
	1882								
	1885		1,756						
43. Have you an organized Native Mission Board? When organized? What Amt. did it contribute?	1888		1,894						338
	1891		2,437						437
	1894		3,214				100		523
	1897		1,839				150		604
	1900		2,931				200		684

9. Meth. Epis. Ch. (b)	11. Meth. Episcopal Ch. South.	12. Meth. Protestant Ch.	13. Nippon Sei Kō Kwai.	14. Nippon Kirisuto Kyo-kwai.	15. Salvation Army.	16. Scandinavian Japan-Alliance (a)	17. Seventh Day Advent.	18. Society of Friends.	19. Southern Baptist Convention.	20. United Brethren.	21. Independent.	TOTALS.
584			509	8,629								9,722
6,450			509	17,884								32,843
6,565	886	16	3,817	24,729								54,996
8,015	1,118	55	6,463	21,556					20			59,894
7,218	2,067	323	5,621	16,965					30			63,303
17,850	2,976	588	7,391	26,539	302			82	75			87,122
13,940	3,085	965	10,680	34,688	1,122			127	152	421		107,459
30												1,786
100	205											2,537
136	400			90								3,500
299	317			562								5,015
373	1,015			4,855								8,836
351	1,115		318	2,759								8,358

(a) Some of the figures presented are much short of the actual value.

(b) Not wholly reliable, the word "pastor" not being understood.

(c) Reports incomplete.

IV.

STATISTICAL CHARTS

GIVING

DIAGRAMMATIC

VIEWS OF THE SUMMARIES

OF

CHRISTIAN WORK IN JAPAN

FROM

1882 TO 1900.

EXPLANATIONS:

Horizontal rows of figures indicate dates by years. Multiply perpendicular marginal figures by the number following each item (as written opposite the line allotted thereto) to get the statistics for said item. Financial items have the multiplier 1000. Membership items (of Churches, S. Schools, &c.) have the multiplier 100. Number of churches, S. Schools and their teachers have the multiplier 10.

Other marginal figures opposite statistical lines refer to the items as numbered on the sheet used for gathering these statistics, and are as follows :—

5. Total Missionaries, including Wives.
7. Native Ordained Ministers.
8. „ Unordained Ministers and Helpers (men).
13. Total Members.
14. Adult Baptisms and Confirmations.
17. Organized Churches.
18. Churches wholly Self-supporting (including payment of salary of pastor by church.)
20. No. of Church Buildings.
22. „ „ Sunday Schools.
23. „ „ Teachers in S. Schools.

24. „ „ Scholars in S. Schools.
26. Boys' Schools (Boarding).
27. Students in same.
28. Girls' Schools (Boarding).
29. Students in same.
30. Day Schools.
31. Students in same.
32. Theological Schools.
33. Students in same.
34. Estimated Value of School Property (yen).
42. Amount Raised by Japanese Churches for all purposes (one year, yen).

CHARTS;

No. I. Summaries of general church statistics.

No. II. Educational statistics. In this sheet the number of schools and graduates have the multiplier, 1, while pupils have the multiplier 10.

Nos. III and IV give statistics of the five leading churches or groups of churches.

No. III *a*, Sunday School Enrollment.

„ III *b*, Church Members and Organized Churches.

„ IV Missionaries and Japanese Ministers.

„ V gives these two latter charts in figures.

Note: Charts are in pocket.

V. TOTALS OF FIVE DENOMINATIONAL GROUPS.

Missionaries.

	('82)	('85)	('88)	('91)	('94)	('97)	(1900)
A	43	43	74	85	84	75	65
B	13	18	28	48	49	56	60
E	48	48	74	110	150	159	183
M	41	56	99	141	135	145	144
P*	80	108	121	140	140	157	151

Japanese Workers, Ordained and Licentiates (men.)

A	26 (?)	41	71	72	130	112	89
B	18	18	25	49	49	55	51
E	21	21	66	110	172	166	180
M	34	39	69	129	148	172	178
P	44	58	91	133	178	223	190

Organized Churches.

A	18	28	43	61	70	72	70
B	9	9	10	19	20	25	26
E	15	15	47	56	84	60	75
M	14	16	39	78	92	117	138
P	37	43	61	73	73	72	70

Church Members (in even hundreds.)

A	800	1,700	7,100	10,200	11,100	10,000	10,200
B	300	600	900	1,400	1,600	1,900	1,900
E	700	700	1,600	4,000	6,200	6,300	10,000
M	800	1,800	5,600	6,300	7,000	8,000	9,200
P	2,700	3,600	7,600	10,000	9,300	9,600	11,300

S. S. Enrollment (in even hundreds.)

A	1,000	1,600	3,800	5,800	5,400	4,100	4,400
B	0	200	600	1,300	2,700	3,400	3,200
E	400	500	1,100	1,500	3,700	3,500	5,400
M	1,000	1,700	5,700	6,400	9,400	12,700	10,800
P	1,300	2,000	4,800	4,800	4,800	8,700	6,200

* These figures for the Presbyterian group are accurate, being obtained from the Council Reports. Those in the general table and on chart IV are too large, missionaries who had withdrawn being included.

V. A. STATISTICS OF THE ROMAN CATHOLIC MISSION IN JAPAN TO AUG. 1, 1900. (From Loomis' Tables).

Archbishop	1	Colleges	2
Bishops	3	Pupils in do.	364
Missionaries (European)	106	Girls' Boarding Schools	3
Priests (Japanese)	32	Pupils in „ „	355
Catechists („)	278	Primary Schools	32
Marianites, Friars (European)	36	Pupils in Primary Schools	3610
„ „ (Japanese)	2	Orphanages	18
Novices („)	20	Children in Orphanages	1479
Cistercian Brothers (European)	13	Industrial Schools	20
„ „ (Japanese)	8	Pupils in Industrial Schools	325
Sisters (European)	103	Dispensaries	17
„ (Japanese)	20	Hospitals for Lepers	2
Novices „	21	Inmates of „ „	119
Station and Districts	95	Hospital for the Aged	1
Congregations	251	Inmates of „ „	34
Churches, Chapels, etc.	117	Infant Baptisms; Christian Parents	1782
Student Catechists	8	„ „ Heathen Parents	1332
Seminaries	2	Adult Baptisms	1402
Pupils in Seminaries { Clerical	9	Total Adherents	54602
Pupils in Seminaries { Lay	35		

V. B. STATISTICS OF THE GREEK CHURCH IN JAPAN,

(as furnished by Bishop Nicolai to the Rinrikai, and given in the Japan Mail of June 18, 1901.)

Converts,	25,698	Annual increase of converts, about	1000
Churches	297	Money spent in direct Evang. work	49921
Church buildings	173	„ „ „ schools	19055
Ordained Japanese priests	376	„ „ „ printing	7523
Evangelists	162	„ „ „ taxes and repairs	15575
Baptisms for past year	1118	„ „ „ books	1464
Contributions to Jap. Churches	1,855.98	„ „ new church in Kyoto	4000
„ „ various objects connected with the work	7,766.50	Total	88,947

VI.

A. ORGANISED CHRISTIAN WORK IN TOKYO CITY.

Compiled March, 1900.*

By Galen M. Fisher.

	Protestant.	Russian Ecclesiastical Mission.	Roman Catholic.	Total.
1. Number of Church buildings... ...	62	2	6	70
2. Value of Church buildings and land	Y231,482	179,550	100,000	510,982

* The signs of Christianity in Tokyo are almost invisible to the casual observer. In taking a bird's-eye view of the city one is struck with the absence of those tapering spires which rise as indexes of the Christian life of Western cities. Impressive temples and Government buildings meet the eye at every turn, but the buildings of Christian organizations are mostly small or in unnoticed parts of the city. Hence not a few transient and permanent residents conclude that Christianity has hardly made a ripple on the life of the capital, much less become a strong current.

It is partly with the hope of dispelling such erroneous impressions that the following statistics have been compiled. It is manifestly impossible to register all the diverse agencies deriving impetus from Christianity and indirectly furthering the many-sided truth which it embodies. All those papers and lecture platforms, relief societies and reform clubs, which are animated to some degree by Christian principles, should not be left out of account, although necessarily omitted from a table like this, which comprises only the institutional work of the principal Christian churches in Tokyo. Among the auxiliary institutions omitted are:—the Young Men's Christian Association, with 420 members, varied activities, property worth 60,000 *yen*, and a budget of 2,600 *yen*, two-thirds of which is raised in Japan; the Salvation Army with its evangelistic and relief work; the Christian orphanages (3), hospitals (5), and industrial student homes (2); the publishing houses (3) and book-stores; and lastly, not a few chapels and evening schools conducted by independent workers.

The compiler has made estimates in a few cases where facts were not accessible. But in order that the table may have authoritative value it should be stated that it is based on special reports kindly furnished by the following representatives: The Rev. Messrs. Topping, Guy, Webb, Voegelein, Wendt, Spencer, Aurell, Howard, Keirn, Snodgrass, Bishops McKim and Awdry, Doctors Greene, Scott, and Wyckoff, Bishop Nicolai and Father Evrard.

These figures would seem to show that at the focus and distributing centre of the higher life of the Empire, Christianity is firmly intrenched; that at this commercial emporium institutional Christianity has a plant worth 1,200,000 *yen*; that at the chief seat of education it is doing an educational work so extensive and valuable that no wise government would hamper it by intolerant religious restrictions. They would seem to show that Christianity is no longer a frail exotic but a hardy growth largely supported by the contributions of the Japanese themselves. One hundred and twenty-five preaching places, twenty academies and one hundred and forty pastors and evangelists may appear insignificant as compared with the thousands of Buddhist priests and temples or with the immense mass to be quickened. But the leavening and transforming forces of Christianity are so widely and permanently noted that they must continue increasingly to bring forth their inevitable and beneficent fruits.

3.	Number of pastors or priests (Japanese)	61	7	—	..
4.	Number of pastors who have studied abroad	11	—	—	—
5.	Number of preaching places besides churches	39	16	1	55
6.	Number of evangelists	36	16	6	58
7.	Number of Bible women	55	—	1	56
8.	Church membership (or communicants) enrolled	7,849	2,000	3,862	13,711
9.	Church membership (resident) ...	—	—	—	6,000*
10.	Average church attendance on Sunday	3,746	400	1,300	5,426
11.	Largest single church membership	377	1,250	1,250	—
12.	Annual current expenses (not including foreigners)	Y 23,278	24,000	9,009*	56,278
13.	Annual amount contributed by Japanese	Y 10,230	720	500*	11,450
14.	Annual benevolent contributions of churches	Y 2,705	560	300*	3,565
15.	Bona fide self-supporting churches .	13	—	—	—
16.	Number Sunday Schools...	109	3	—	112
17.	Number Sunday School scholars ...	5,131	90	-	5,221
18.	Number Christian Kindergartens ...	5	—	—	—
19.	Number Christian Kindergarten children	295	—	—	295
20.	Number Christian academies... ...	14	3	3	20
21.	Number Christian students	1,820	148	283	2,251
22.	Theological schools, or schools having theological courses ...	8	1	—	9
23.	Industrial, poor and primary schools...	29	—	16	45
24.	Industrial, poor and primary school pupils	4,556	—	67	5,423

* Estimated by compiler.

25. Periodicals published	16	2	1	19
26. Value of schools or convent buildings and land*	¥570,003	20,000	180,000	770,000

VI. B. STUDENT ASSOCIATION STATISTICS FOR JAPAN 1900—1901.

	97–8.	99–1900.	1900–01.
Number of Associations { in Christian Schools	14 } 29	14 } 34	14 } 38
Number of Associations { in non-Christian schools ...	15 }	20 }	24
Number of male students in above schools	11,581	15,141	19,831
„ „ Association members	851	882	982
„ „ active „ „	564	619	611
„ „ Associations holding regular religious meetings	28	29	32
Average attendance at „ „ „ „	440	591	659
Number of Associations conducting Bible classes... ...	15	24	22
Average attendance at „ „	209	331	347
Ass'ns observing Universal Day of Prayer for Students		26	27
Number baptized mainly through Association influence	40	53	84
Number of members planning to enter religious callings as life-work	98	86	69
Amount collected in membership fees		$ 336.	340
Delegates present at Summer School	40	52	90

VII.

SCHOOL STATISTICS OF JAPAN.

(The ollowing our tables were compiled from the latest authorities under the direction of Rev. J. B. Hail, D. D.)

Schools			28,453
Teachers			87,855
Scholars			4,168,717
Common Schools	Government	Schools	2
		Teachers	25
		Scholars	928
	Public	Schools	26,758
		Teachers	78,141
		Scholars	3,930,843
	Private	Schools	97
		Teachers	1,133
		Scholars	63,149
Ordinary Middle Schools	Government	Schools	1
		Teachers	20
		Scholars	229
	Public	Schools	39
		Teachers	1,735
		Scholars	43,223
	Private	Schools	27
		Teachers	445
		Scholars	9,219
Higher Middle Schools		Schools	6
		Teachers	337
		Students	4,436
Imperial Government Colleges		Schools	2
		Teachers	191
		Students	2,255
Ordinary Normal Schools Public		Schools	47
		Teachers	720
		Scholars	8,830
Government Higher Normal Schools		Schools	2
		Teachers	88
		Students	641

Government Higher Girls' School		Schools	1
		Teachers	17
		Students	393
Girls' Schools Public		Schools	19
		Teachers	201
		Students	4,708
Girls' Schools Private		Schools	6
		Teachers	92
		Students	1,698
Special (Sem Mon) Public Schools		Schools	4
		Teachers	67
		Students	1,385
(Semmon) Special Private Schools		Schools	40
		Teachers	517
		Students	8,460
Art Schools	Government	Schools	6
		Teachers	215
		Students	1,689
	Public	Schools	60
		Teachers	451
		Students	7,513
	Private	Schools	17
		Teachers	145
		Students	2,598
(To tei) 徒弟 Apprentice Schools	Government	Schools	1
		Teachers	9
		Scholars	101
	Public	Schools	13
		Teachers	79
		Pupils	1,011
	Private	Schools	4
		Teachers	40
		Pupils	666
Industrial Trade Schools	Public	Schools	104
		Teachers	176
		Pupils	6,293
	Private	Schools	4
		Teachers	12
		Pupils	187

Schools for the Blind, Mute.	Government	Schools	1
		Teachers	2
		Pupils	164
	Public	Schools	1
		Teachers	12
		Pupils	125
	Private	Schools	2
		Teachers	3
		Pupils	24
Schools for Other Objects	Public	Schools	16
		Teachers	50
		Students	1,327
	Private	Schools	1,080
		Teachers	11,943
		Students	66,713

VIII.

CITIES WITH OVER 10,000 INHABITANTS.

Name	Pop.	Province	Name	Pop.	Province
Tokyo	1,425,366	Musashi.	Hiroshima	114,231	Aki
Yokohama	193,726		和庄 Kajo ?	21,490	
Senju	15,977		Kurahashijima	13,971	
Shinagawa	18,297		Nioshima	14,017	
Minami Senju	12,712		Setsujima	11,185	
Omori	11,091		Etajima	11,409	
Oji	10,664		Hiromura	13,548	
Honmoku	10,138		Nagasaki	106,574	Hizen.
Kawagoe	18,974		Saseho	34,540	
Kanagawa	18,862		Saga	32,266	
Nakamura	11,006		Nishiariyasume	11,411	
Osaka	811,855	Settsu.	Tomiye	10,091	
Kobe	214,119		Yatsushiro	10,650	
Amagasaki	15,066		Karatsu	10,259	
Nishinomiya	13,896		Kanazawa	81,520	Kaga.
Kyoto	351,461	Yamashiro.	Komatsu	13,153	
Fushimi	21,023		Sendai	75,256	Rikuzen.
Nagoya	239,771	Owari.	Ishinomaki	18,508	
Atsuta	24,941		Hakodate	78,040	Oshima.
Tsushima	12,755		Fukuoka	63,424	Chikuzen.
Ichinomiya	14,139		Wakamatsu	11,110	

Tokushima	60,668	Awa.
Buyo 撫養?	18,057	
Komatsujima	12,414	
Wakayama	63,020	Kii.
Shingu	14,066	
Iwasa	10,507	
Tōyama	54,089	Etchu.
Shinminato 新港?	17,844	
Himi 氷見	12,529	
Otsu	13,581	
Takaoka	31,490	
Okayama	57,170	Bizen.
Kumamoto	55,569	Higo.
Kagoshima	52,956	Satsuma.
Taniyama	25,957	
Kushigino	19,597	
Akune	16,062	
Chiran	15,622	
Kawanabe	15,566	
Ishiki	15,251	
Toshizu? 頴姓	22,056	
Seshiku 指宿?	16,344	
Isaka? 伊作	15,416	
Minamata?	14,420	
Higashi Kaseda	12,213	
Kaseda	14,638	
Higashi Minagata	21,112	
Higashi Ichiku	12,260	
Kami Denaga 上出水	10,886	
Kaya	10,650	
Nishi Minagata	11,251	
Yoshino	10,762	
Koniu?	10,531	
Nishi Sakurajima	10,336	
Naka Denaga	10,091	
Takagi	10,029	
Miyanoshiro	10,290	

Niigata	52,254	Echigo.
Takata	20,375	
Shin Shibata	11,399	
Naoetsu	10,549	
Numatani	10,720	
Sanjō	10,161	
Sakai	50,162	Izumi.
Fukui	43,929	Echizen.
Tsuruga	17,618	
Busho 武生	15,941	
Mikuni	10,190	
Shimonoseki	41,349	Nagato.
Hagi	15,877	
Shizuoka	39,394	Suruga.
Numazu	11,898	
Shimada	11,032	
Omiya	10,645	
Kofu	36,982	Kai.
Sapporo	32,464	Ishikari.
Kōchi	35,539	Tosa.
Nawa	35,453	Riukiu.
Shuri	24,809	
Matsuyama	34,728	Iyo.
Uwajima	13,231	
Imari	14,913	
Takamatsu	34,416	Izumo.
Sakaide	12,286	
Matsue	34,126	Izumo.
Matsumoto	34,120	Shinano.
Nagano	30,412	
Ueda	23,664	
Iida	13,951	
Hirozaki	34,040	Mutsu.
Aomori	27,991	
Maebashi	32,928	Kozuke.
Takasaki	[28,963	
Kiriu	23,991	

Yamagata	32,846	Uzen.
Maizu	30,582	
Tsuzuoka	20,228	
Himeji	31,699	Harima
Akashi	21,796	
Akita	27,094	Ugo.
Sakata	21,937	
Asiai	10,342	
Chiba	25,464	Shimosa.
Motochoshi	17,824	
Yuki	11,578	
Funabashi	12,124	
Moji	25,274	Buzen.
Ogura	25,258	
Nakatsu	15,089	
Onomichi	22,062	Bingo.
Toyohashi	19,972	Mikawa.
Okazaki	16,884	
Yokosuka	18,320	Sagami.
Odawara	16,648	
Uraga	13,455	
Yamaguchi	17,387	Suo.
Tokuyama	12,316	
Mitabi	11,694	
Kashitsu Nishiho ?	10,314	
Takayama	15,430	Hida.
Tarumi	15,523	Osumi.
Sueyoshi	12,076	
Kajiki	12,083	
Higashishiichi Shi	10,388	
Ueno	14,601	Ueno.
Shirakawa	14,572	Iwaki.
Taira	10,624	
Utsunomiya	30,952	Shimotsuke.
Ashikaga	21,348	
Ashio	19,058	
Tochigi	22,323	
Kanuma ? 鹿沼	12,424	

Nara	29,986	Yamato.
Totsugawa	11,116	
Koriyama	13,927	
Gifu	29,857	Mino.
Ogaki	18,995	
Wakamatsu	28,962	Iwashiro.
Fukushima	20,614	
Tottori	28,496	Inaba.
Kurume	28,626	Chikugo.
Omuta	17,796	
Ogawa	11,524	
Ujiyamada	27,704	Ise.
Yokkaichi	25,220	
Matsuzaka	13,035	
Kuwana	20,131	
Tsu	32,444	
Mito	32,647	Hitachi.
Ishioka	11,727	
Minato machi	12,283	
Tsuchiura	11,225	
Isohama	10,365	
Otsu	32,446	Omi.
Hikone	16,670	
Komatsu	13,159	Kaga.
Miyakonojo	13,156	Hyuga.
Komori	13,771	
Oita	12,400	Bungo.
Tsuyama	11,955	Mimasaku.
Nanao	11,620	Noto.
Hamada	10,330	Iwami.
Morioka	32,989	Rikuchu.

IX.

DISTRIBUTION OF MISSIONARIES BY FU AND KEN.

	Number of Missionaries	Population Census of 1899	Inhab. per Missionary
Tokyo Fu	192	2,075,694	10,811
Kyoto „	35	990,762	28,307
Osaka	58	1,591,221	27,435
Kanagawa Ken	55	916,356	16,661
Hyogo „	48	1,708,646	35,597
Nagasaki „	33	895,753	27,144
Niigata „	7	1,740,308	248,615
Nara „	4	534,918	133,729
Saitama „	2	1,174,302	581,151
Chiba „	10	1,271,100	127,110
Ibaragi „	7	1,144,777	149,254
Gumma „	6	836,826	139,471
Tochigi „	*1	828,455	828,455
Mie „	5	995,152	199,030
Aichi „	28	1,628,777	58,171
Shizuoka „	8	1,197,061	149,633
Yamanashi „	5	506,058	101,211
Shiga „		691,852	?
Gifu „	15	975,756	65,050
Nagano „	7	1,262,758	180,394
Miyagi „	43	843,010	19,605
Fukushima „	*1	1,086,325	1,086,325
Iwate „	5	717,895	143,579
Aomori „	6	611,758	101,959
Yamagata „	3	824,230	274,743
Akita „	4	778,468	194,617
Fukui „	2	617,526	308,763
Ishikawa „	16	745,556	46,591
Toyama „		765,938	?

* Roman Catholic

Tottori	„	6	418,596	69,766
Shimane	„	11	713,852	64,895
Okayama	„	11	1,134,446	103,131
Hiroshima	„	26	1,436,647	55,255
Yamaguchi	„	11	975,319	88,665
Wakayama	„	8	671,432	83,929
Tokushima	„	9	687,254	76,361
Ehime	„	9	892,552	99,172
Kochi	„	7	620,061	88,580
Fukuoka	„	13	1,413,358	108,719
Oita	„	22	835,084	37,958
Saga	„	10	618,703	61,870
Kumamoto	„	8	1,151,487	143,936
Miyazaki	„	3	461,996	153,998
Kagoshima	„	14	1,099,445	78,532
Okinawa	„	0	459,938	?
Hokkaido cho		37	326,043	16,920

Note.—A. For the following additional items see RITTER'S "A HISTORY OF PROTESTANT MISSIONS IN JAPAN." *Tokyo, Methodist Publishing House,* 1898. Institutional Church Work in Japan with a Census of her Christian Charities, Rev. J. H. Pettee, D.D. pp. 361–393. The Roman Catholic Mission, pp. 430–439.

B. For Bibliography of Literature on Religions and Missions in Japan, see WENCKSTERN'S "A BIBLIOGRAPHY OF THE JAPANESE EMPIRE," *London, Kegan Paul, Trench, Trübner & Co.,* especially, V, Religion and Philosophy, pp. 52–74; also ECUMENICAL MISSIONARY CONFERENCE. NEW YORK, 1900, *New York, American Tract Society,* Bibliography, pp. 435–462, especially 440 and 1, 443, 454 and 5, 462.

* All * authority * hath * been * given * unto * me * in * heaven * and * on * earth. *
Go * ye * therefore, * and * make * disciples * of * all * the * nations, * baptizing * them * into * the * name * of * the * Father * and * of *
the * Son * and * of * the * Holy * Ghost; * teaching * them * to * observe *
all * things * whatsoever * I * commanded * you; * and * lo, * I * am * with * you * alway, * even * unto * the * end * of * the * world.

PROCEEDINGS

OF THE

GENERAL CONFERENCE

OF

Protestant Missionaries

IN

JAPAN

Held in Tokyo October 24-31, 1900

WITH EXTENSIVE SUPPLEMENTS

METHODIST PUBLISHING HOUSE

TOKYO

1901

To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee. Delivering thee from the people, and from the Gentiles unto whom I send thee. To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. * * * * For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. * * * * Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. * * * * Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world. * * * *

ALPHABETICAL INDEX.

PREPARED BY REV. H. M. LANDIS.

EXPLANATIONS:—Principal papers, &c. are given in small capitals; 10 minute papers in italics; general headings in large capitals. The sign † refers to the Necrological Report: *n* refers to foot notes; *in pocket* refers to material in the pocket of the cover.
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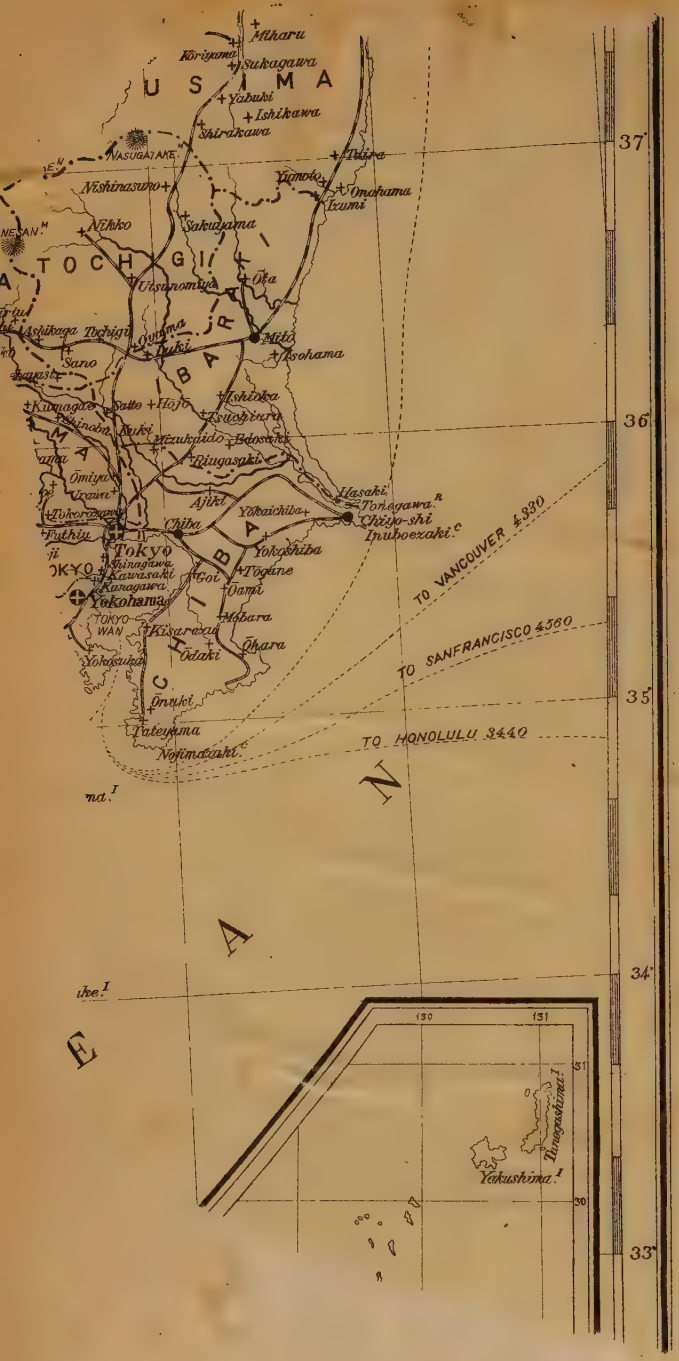
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